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ABSTRACT

The curriculum guide for non-western civilization area studies incorporates these major considerations: 1) the teaching of concepts rather than the accumulation of data, focusing on the development of critical thinking; 2) the development of values, skills, and knowledge needed to cope with the pressing social problems of today including: receptivity to change, international awareness, a commitment to democratic values and civic responsibilities; 3) the basic concepts of history, geography, economics, political science, anthropology, and sociology; 4) the development of skills and research techniques sequentially --the abilities to utilize maps, globes, and information, to solve problems, and to participate effectively in group activities; 5) learning activities incorporating techniques of inquiry and discovery: participation, vicarious experiences, illustrative materials, probing discussion questions, careful analysis of source materials, case studies of social phenomena; and, 6) emphasis on multi-media instruction. The seven area study themes are: Soviet Union, Communist China, Southeast Asia, Japan, India, Middle East, and Sub-Saharan Africa. The techniques in this guide are suitable for: Self-contained classrooms, team teaching, and independent study. The first edition of this guide is ED 016 675. (SBE)

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HISTORY AND SOCIAL SCIENCE SERIES

GRADE 9

World Studies: Eastern Civilizations Regional Studies

Course of Study and
Related Learning Activities

REVISED EDITION

BUREAU OF CURRICULUM DEVELOPMENT
BOARD OF EDUCATION OF THE CITY OF NEW YORK

00-4079-80

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CURRICULUM BULLETIN . 1969-70 SERIES . NO. 12

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SOCIAL STUDIES

GRADE 9
WORLD STUDIES: EASTERN CIVILIZATIONS--REGIONAL STUDIES

Course of Study and Related Learning Activities

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FOREWORD

This revised edition of World Studies: Eastern Civilizations-Regional Studies should help all students understand the momentous changes taking place generally in the world today and especially in Africa and Asia. The instructional materials are designed to develop an appreciation of the diversity and uniqueness of Eastern Civilizations.

This new edition reflects the experience of teachers and supervisors who have implemented the course of study in Grade 9 in junior and senior high schools.

As a result of this classroom experience, some of the materials have been reorganized. Additional illustrative materials have been added to help the teachers meet the instructional needs of students who are achieving below grade level.

SEELIG LESTER
Deputy Superintendent of Schools

ACKNOWLEDGMENTS

This publication was prepared under the general direction of Seelig Lester, Deputy Superintendent of Schools, Office of Instructional Services. David A. Abramson, Director (Acting), Bureau of Curriculum Development, and Leonard Ingraham, Director, Bureau of Social Studies, supervised the work of the original and this revised edition.

Albert Post, Assistant Director, Bureau of Social Studies, revised the original course of study by introducing current materials and additional learning activities.

For this revised edition, learning activities were contributed by Donald Juceam, Teacher of Social Studies, Springfield Gardens High School; Evelyn Rich, Teacher of Social Studies, John Bowne High School; Harold Rosenbloom, Teacher of Social Studies, Springfield Gardens High School; Murray Schlesinger, Chairman of Social Studies, Intermediate School 44, Manhattan; Edwin Selzer, Chairman of Social Studies, Junior High School 142, Brooklyn; Kenneth Tewel, Teacher of Social Studies, Springfield Gardens High School; and the staff of the Social Studies Department at John Adams High School.

During the 1966-67 school year, extensive evaluation of the materials for this grade was prepared by: Seymour Fersh, Education Director, Asia Society; Irving J. Levine, Principal, Junior High School 68, Brooklyn; Robert Schain, Chairman of Social Studies, Newtown High School; and Max M. Shapiro, Human Relations Unit. In addition, evaluative judgments were provided by: Samuel Arbital, Teacher Assigned, Bureau of Curriculum Development; Margaret Bible, Assistant Superintendent, District 28 (now retired); Gerald J. Cassidy, Teacher of Social Studies, Junior High School 143, Bronx; Mary Halloran, Assistant Superintendent, District 23; Murray Hart, Assistant Superintendent, Office of Special Education and Pupil Personnel; Aysha Jacob, Indian Educator who served as Exchange Consultant with New York State Education Department; Evelyn Rich, Teacher of Social Studies, John Bowne High School; and Phillip Werfel, Assistant Principal, Junior High School 79.

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Coordination for the Bureau of Curriculum Development was provided by Harold Zlotnik, High School Curriculum Coordinator. Editorial staff members were involved in the production of this bulletin.

CONTENTS

HOW TO USE THIS BULLETIN vi

BACKGROUND FOR TEACHERS 1

SUMMARY OF COURSE 2

OBJECTIVES 2

TEACHING OF CONTROVERSIAL ISSUES 3

CONTENT OUTLINE 4

LEARNING ACTIVITIES 36

THE LIBRARY AS PART OF A READING PROGRAM 36

PRINCIPLES FOR ADAPTING READING MATERIAL TO VARYING GRADE LEVELS 38

PROBLEMS OF UNDERSTANDING OTHER CULTURES 43

THEME I - JAPAN 48

THEME II - PEOPLE'S REPUBLIC OF CHINA 100

THEME III - SOUTHEAST ASIA 151

THEME IV - THE SUB-CONTINENT OF INDIA 186

THEME V - THE MIDDLE EAST AND MOSLEM SOCIETY 227

THEME VI - SUB-SAHARAN AFRICA 259

THEME VII - UNION OF SOVIET SOCIALIST REPUBLICS 317

DEVELOPMENT OF THE PROGRAM 377

PHILOSOPHY OF THE PROGRAM 380

SKILLS IN THE HISTORY AND SOCIAL SCIENCES PROGRAM 388

SCOPE AND SEQUENCE: PRE KINDERGARTEN THROUGH GRADE 12 392

EVALUATION REPORTS 395

HOW TO USE THIS BULLETIN

The materials for this grade are arranged in two sections. Section I presents the course of study. It includes a brief introduction, a summary of the course, the course objectives, a list of the major themes, suggested time allocations, and an outline of content. Basic understandings and related concepts from history and the social sciences are indicated for each theme.

Section II contains suggested learning activities and resources. The learning activities are organized around the same themes that appear in Section I and reflect a variety of teaching techniques. Included are samples of instructional materials and specific lesson suggestions. These highlight major concepts and skills that pupils should derive from the learning experience. Also included in Section II are evaluative suggestions.

Teachers implementing this bulletin should:

1. Read both Sections I and II before planning.

2. Consult the lists of books and audiovisual materials for useful instructional resources.

3. Select and adapt learning activities in accordance with the interests, backgrounds, and abilities of the pupils. (In general, more activities have been provided than most teachers will be able to use within a single year.)

4. Create learning activities for those aspects of a particular theme for which additional activities are desired.

5. Use the evaluative suggestions in Section II to test pupil achievement.

This is a citywide curriculum. Modifications must therefore be made to meet the special needs of districts and schools under the direction of assistant superintendents and principals. Further adaptations will of necessity be made at the classroom level as the teacher plans the daily work for a particular group. These adaptations should, of course, reflect the overall philosophy of the program.

This is also an ongoing curriculum. The curriculum staff will use the feedback sheets attached herein in shaping the definitive courses of study and learning activities. Every effort will be made to develop additional instructional aids as requested by teachers and supervisors.

No curriculum bulletin is ever final. The staff responsible for the preparation of this material looks forward to your continued assistance in the development of a program rooted in sound scholarship; dedicated to the needs of all our children; and reflecting the best judgment and experiences of New York City teachers, supervisors, community leaders, and other groups concerned with educational progress.

BACKGROUND FOR TEACHERS

"In the second half of the twentieth century, the nations of West and non-West are not so widely separated as they were in the past, either by such factors as geographic distance, which modern technology has significantly reduced, or by grievous hostilities engendered by colonialism and racialism. These obstacles to human communication still do exist in many parts of the globe, in latent or explicit form, but gradually they are being eroded. This erosion is caused by the rapid transmission of ideas, which in centuries past would have taken months, decades, or even centuries to spread, as ever widening exchanges between nations create common interests; and by the participation of over one hundred nations of West and non-West in the United Nations and its Specialized Agencies."[1]

The problem-solving technique brings into solution all of the social sciences. Questions of why cities are located at specific sites, why people live in definite areas, why the country adopts a form of government that seems contrary to their own interests, why certain religions dominate an area, etc., must take into consideration the field of geography as well as the other social sciences.

The study of geography is the study of "place." No two places are exactly alike and herein lies the interest. If a student were given facts of latitude, longitude, climate, land formations, etc., could he surmise what these people might be doing to meet their basic needs? Having researched an area through the use of an atlas, can he determine what type of agriculture is carried on in that particular area? In what part of the region do most of the people live? Moscow, U.S.S.R., is located on a river and was chosen by the Russians to lead their fight against the horseback-riding Mongol invaders. Moscow was in a forested area and the Mongols had difficulty in fighting in the wooded areas. Here we find the relationship of geography to history, culture, economics, etc. This kind of reasoning and work can be termed living geography and will stimulate scientific interest and methods of obtaining answers.

The cultures and societies of other areas of the world may seem odd if we think of them in the light of our Western Civilization. We must take into consideration that elements of geography, history, economics, government, and sociology play a different role in other parts of the world. The monsoons of Asia, the vastness of the U.S.S.R., the aridity of North Africa and Southwest Asia, the poor soils of Sub-Saharan Africa necessitate that these people must develop a way of life that seems alien to us. Yet, the possibility for change is there. Conservation, irrigation, scientific development and improved technology are all part of an ever-changing geographic world.

Preston James in New Viewpoints in Geography, thus states the case for a workable curriculum in geography:

"Teachers are in a position of peculiar responsibility, especially teachers of geography and history. Now that modern means of communication have quite literally brought the world into our homes, there is a rising demand for more understanding of how one country differs from others and why: Why are some prosperous, others under-developed, why have some adopted the democratic way of life while others are violently anti-democratic? To understand these things requires a knowledge not only of the sequence of events that make up the flow of history but also of the different characteristics of particular places in which these events take place. Time sequence and a real association - these are the twin dimensions in which we need to view the world."

---

[1] Vera Micheles Dean, Harry D. Harootunian, West and Non-West: New Perspectives, p.417

SUMMARY OF COURSE

For young Americans, an understanding of current world cultures is imperative.

In this age of rapid change and complexity, a broad background in the history and culture of the people of the non-Western World is essential. The ninth year social studies program requires a study of seven major regions - The Soviet Union, Communist China, Southeast Asia, Japan, India, The Middle East and Sub-Saharan Africa. These themes may be taken in any sequence.

We envisage growth in comprehensive understanding of the history, economic development, geographic background, political institutions, social and cultural life of each area.

We hope that every teacher will inspire in each pupil a world view which will enable the student to develop an understanding of peoples within his own culture; a continuing interest in the peoples of cultures other than our own; an understanding of the issues which involve us all; a desire to use our great wealth and power in the solution of the many problems facing the human race.

OBJECTIVES

1. To develop insight into the thought and feeling of the peoples of the non-Western World.
2. To develop an understanding of the problems they face, the proposed solutions, and how international cooperation can contribute to these solutions.
3. To develop understanding of the relationships among all areas of the world.
4. To broaden and deepen skills in interpretation of data.
5. To deepen awareness of personal responsibility for the preservation and expansion of freedom in the world.
6. To develop an understanding of the basic cultural, political and social changes taking place in the non-Western World.
7. To show how people of all nations, races, and religions have made contributions to world civilization.
8. To show the interrelationship between geographic backgrounds and the development of cultural institutions, history and economics.

CURRENT AFFAIRS

Throughout the year, important events that are related to the course of study will be interwoven with the learning and made part of the curriculum. Should an event of significance occur, such as, an outbreak of war, a milestone in space exploration, a peace settlement, or a breakthrough in science, provision must be made for teaching about this event even though it is not specifically stated in the course of study or learning activities.

Suggested Time Allotment and Sequence

Introduction	1 week
Theme I Japan	4 weeks
Theme II People's Republic of China	6 weeks
Theme III Southeast Asia	5 weeks
Theme IV The Sub-Continent of India	5 weeks
Theme V The Middle East and Moslem Society	5 weeks
Theme VI Sub-Saharan Africa	6 weeks
Theme VII Union of Soviet Socialist Republics (Bridge Between East and West)	6 weeks

Each school may want to adjust the suggested time allotment to meet such local conditions as: diversity of backgrounds among the children, varying ability levels, community resources, materials available, and special strengths in the Social Studies staff.

The Social Studies Department in a school may wish to schedule different themes at the same time, in order to maximize use of materials which may be in insufficient quantity for the entire grade leve.

It is also suggested that the Introduction (one week) be devoted to an overview of geographic features and cultural, economic and political institutions which can be applied throughout the year to describe any culture area.

THE TEACHING OF CONTROVERSIAL ISSUES

Having faith in the ability of well-informed citizens to reach sound conclusions for the general welfare, democratic society alone provides freedom for critical self-evaluation. This makes it all the more necessary that teachers help students see and cherish the fundamental values of the democratic way of life, and the clear superiority of democracy over totalitarian systems. With confidence in the tremendous achievements and potential of democracy, students can pursue, in the democractic tradition, the never-ending search for ever better ways of meeting the problems which arise within the framework of our dynamic, democractic society.

It is most important that youngsters be guided to a sober and thoughtful approach to the many pressing problems of our day. Such training by a teacher requires that he, himself, be particularly careful in example and procedure to set the highest standards of objective scholarship. Several principles formulated in Curriculum Bulletin No. 6, 1946-47, American History and Economics in the High School Curriculum, are relevant:

> Teaching which cannot distinguish between fact and opinion or which lacks the intelligence, tact, or skill requisite for the presentation of controversial material, or which, by example, by word, by action, by the power of position, habitually seeks to impose upon pupils special theories and interpretations of life of events, or of government, can only be characterized as unsatisfactory and incompetent.
>
> On occasion and at appropriate age levels, the teacher must honestly answer the pupils' mature queries as to what the teacher might personally think about a given issue, problem, or point of view. The good teacher, however, will not only permit, but will actually encourage pupils to object to and criticize the point of view that he might present as his own personal interpretation.
>
> (The teacher's responsibilities include) the responsibility to achieve a scholarly competence; the responsibility to teach a controversy as a controversy and to present opinion as opinion, the responsibility to teach the truth and to admit ignorance when the truth is not known, the responsibility of developing in pupils a healthy respect for facts and of avoiding "opinionated and inflammatory pronouncements", the responsibility of avoiding the teaching of issues that are beyond the comprehension of pupils at a given age level, and finally, the responsibility of maintaining and manifesting at all times a decent respect for the dignity and worth of each individual.

CONTENT OUTLINE

THEME I - JAPAN

A. Geographic factors have greatly influenced Japan's economic and cultural history.

1. The Japanese chain of islands is part of the "fire rim of the Pacific." This rim forms the great bed of volcanoes lying along the West coast of the Americas and curves through the Aleutian Islands down to the eastern shores of Asia.

2. Japan is located in an earthquake zone and suffers periodically from them.

3. Steep hills and soaring mountains rise in all parts.

4. The islands are densely populated, except Hokkaido.

5. One-sixth of the land is usable for agriculture. Coastal alluvial lowlands are numerous but small. Soils are, on the whole, poor.

6. Japan has a latitudinal span of 15°. There are significant regional differences in temperature and precipitation between the two extremes of humid, sub-tropical Kyushu and continental Hokkaido.

7. The broad outlines of climate are set by the summer and winter monsoons.

8. There are many rivers; all have short and rather steep courses and none are truly navigable.

9. Japan has an unusually long, irregular coastline. There are many good, natural harbors.

10. Adequate domestic supplies of almost all basic industrial raw materials are lacking. Water power is an exception.

Understandings and Related Concepts

	Understandings	Concepts
1.	Impact of climate, topography, location and resources.	Where man lives influences the way he lives. (G)
2.	Causes of Japan's entry into World War Two	As population density increases, the possibility of conflict and the need for cooperation increase. (G)
3.	Utilization of limited resources	Man has always used the earth's resources for living. (G)
4.	Insular geography; proximity to Asia	A region is a section of the earth which has distinctive physical or cultural characteristics. (G)
5.	Reliance on importation of food and raw materials	Human wants are always greater than the available resources. (E)

B. Continuity and change are characteristic of Japanese political history.

1. Early Japan was greatly influenced by Chinese civilization.

2. Early political and social organization was embodied in the clan or tribe. The Taika reform ended the clanish organization and marked the emergence of an embryonic national political system.

3. The Heinan period was Japan's age of feudalism with social and political features such as Samurai Code and the rule of the Shogunate.

4. The end of feudalism and beginning of Japanese modernization and westernization began with the Mejii Restoration.

5. Rapid development of modern industrial techniques and capitalistic economic institutions was accompanied by social and cultural changes.

6. Strong nationalism, rapid industrial expansion, and the need for raw materials led to militaristic foreign policy and wars.

Understandings and Related Concepts

Understandings	Concepts
1. Role of Shintoism in cultural heritage	Customs, traditions, values and beliefs are passed from generation to generation. (H)
2. Impact of Perry's visit	Historical events may have consequences in times and places other than their own. (H)
3. Militaristic policies of pre-war governments; non-militaristic policies of post-war governments	The goals of society have varied in different times and places. (H)
4. Technological modernization; on cultural development	Change at variance with desired goals has also taken place. (H)
5. Wars fought for control of Asian resources	Conflicts between nations arise because of geographic factors. (G)

C. The Japanese have adopted and assimilated basic Western political institutions.

1. Shintoism was used by military and nationalist leaders to support their aggressive policies.

2. The first Japanese Constitututution, the Mejii Constitution of 1889, vested power in the emperor and his advisors.

3. Many political institutions of representative government were adopted. Yet, Japan remained an oligarchy until the end of World War Two.

4. The Japanese government was largely dominated by military and nationalist leaders until 1945.

5. The 1947 Constitution established a democratic, limited monarchy. The Emperor is a "symbol of the state and unity of the people."

6. Basic principles of the 1947 Constitution include: popular sovereignty; guarantee of fundamental human rights and liberties; the renunciation of war as a political instrument and supremacy of the legislature over the executive branch.

7. Japanese have developed active political parties covering a wide spectrum of political thought.

8. The armed forces have only defensive military capabilities.

9. A fundamental aspect of foreign policy is to maintain full participation in activities of the U.N.

Understandings and Related Concepts

Understandings	Concepts
1. Effect of Mejii Restoration	Governments are established to do for individuals what they cannot do for themselves. (P.S.)
2. Differences between Mejii Restoration and present government	Governments differ in the way power is obtained and exercised. (P.S.)
3. Democratization since World War Two	Democracy has evolved from the struggles and experiences of the past. (P.S.)
4. Guarantees of individual rights in Constitution of 1947	The authority of the democratic state is limited by constitutional guarantees and traditions. (P.S.)
5. Role of political parties and elections	In democracies, individuals and groups try to achieve their objectives by means of the ballot, political parties, pressure groups and the mass media. (P.S.)

D. Major changes have taken place in Japanese society and culture since 1945.

1. Ethnically and racially Japanese are homogeneous. (Only the Ainu of Hokkaido are Caucasian.)
2. Two major religions are Shintoism and Buddhism. Shintoism, supported by the State, is the traditional religion of Japan.
3. Many religions flourish. Individuals are extraordinarily tolerant of one another's faith.
4. Japanese women have rights and freedoms previously denied them. They have broader educational and professional opportunities.
5. The old family system, expecially the concentration of economic power and social authority in the hands of the male head of the family, has been weakened.
6. The custom of arranged marriage is giving way to the custom of individual selection of a mate.
7. Rural life is changing. The farmer's new position as a land owner and participant in the nation's prosperity give him new status.
8. Japan, with a high rate of literacy, has the most highly developed educational system of any Asian country.
9. Japan has a long and rich heritage of artistic creation and aesthetic appreciation.
10. Sports are popular as recreation and entertainment.
11. Japanese have an elaborate code of manners, helping to make life more enjoyable.
12. Politeness, submission to superiors, frugality, and industry are encouraged in the value system of the culture.
13. Aesthetic cults such as Zen Buddhism develop inner composure, enlightment and self-discipline.
14. Western modes, (particularly American) in music, literature, language and dress are popular.

Understandings and Related Concepts

	Understandings	Concepts
1.	Adaptation of European, industrial life	Members of different racial groups show a considerable overlap in abilities. (A-S)
2.	Development of technical and scientific skills	Technological backwardness is not characteristic of particular ethnic groups. (A-S)
3.	Cultural diversity: Ainu of Hokkaido	Societies vary in culture. (A-S)
4.	Religious diversity	Man organizes many kinds of groups to meet his social needs. (A-S)
5.	Impact of Shintoism and Buddhism	Men and civilization have been motivated by moral and spiritual values and beliefs. (A-S)
6.	Transformation of traditional society	Change is an inevitable condition of life. (H)

E. Japan has become a modern industrial nation despite its lack of natural resources.

1. Japan industrialized rapidly in the 19th Century. Manufacturing facilities were controlled by relatively few wealthy families until 1945.
2. The main problem of Japan's economy is the lack of basic industrial raw materials.
3. An important asset is its labor force. This includes skilled labor, scientists, managers and technicians.
4. Japan's post-war recovery was spectacular and unequalled in Asia.
5. Compared with the rest of Asia, Japanese agriculture has a strikingly high percentage of owner-farmers.
6. Despite modern methods, farms produce only 80% of the total food requirement.
7. Japan is the leading fishing nation of the world.
8. The United States has become Japan's single most important trading partner.
9. Since the mid-1950's Japan has been in a period of prosperity, reflected in increased real income and gross national product.
10. Increases in production and sales (domestic and export) of consumer goods such as cameras, radios and autos, are reflected in rising rates of factory wages and corporate profits.

Understandings and Related Concepts

Understandings	Concepts
1. Utilization of synthetics	Relative scarcity makes it necessary to allocate available productive resources to best satisfy people's wants. (E)
2. Impact of militaristic policies on Japanese standard of living	Society must choose between competing desires in order to establish priorities for what its scarce resources can produce. (E)
3. Use of mass production techniques	Specialization and the division of labor make possible greater efficiency in producing goods and services. (E)
4. Increasing volume of international trade	Increased interdependence brings about increased trade. (E)
5. Pre-war pattern of industrial production contrasted with post-war pattern of industrial production	A nation's use of its geography depends upon its political and economic objectives. (G)

THEME II - PEOPLE'S REPUBLIC OF CHINA (COMMUNIST CHINA)

A. Geographic and physical features have influenced Chinese history and culture.

1. China is one of the largest countries in area and population.

2. Pressure of population has made the provision of an adequate food supply a major, continual problem.

3. Geographical differences have caused differences in patterns of living in North and South China.

4. Ancient civilization flourished in the great river valleys.

5. Geographic barriers isolated China from Western civilization in the past.

6. The full extent of China's natural resources has not yet been explored.

7. The precise location of China's boundaries is not always clear.

8. The monsoon plays a vital role in the life of South China.

9. The vast area and geographic barriers weakened political control of national authority and strengthened regional and local leaders in the past.

Understandings and Related Concepts

	Understandings	Concepts
1.	Role of Yangtze Kiang, China's "sorrow and saviour"	Natural occurrences over which man has no control either improve or destroy life and property. (G)
2.	Geographic reasons for southward expansion of Chinese Empire	Mapping and map analysis are basic tools of geography. (G)
3.	Location of population centers of China	The location of key sites (i.e., cities, farming regions, military bases) is based on their role in meeting the needs of the region. (G)
4.	Population pressures on resources	No nation is completely self-sufficient. (G)
5.	Pervasiveness of survival economy	The environment in which a person lives greatly influences his opportunities for personal growth and development.

B. Chinese civilization has had great influence on some peoples of Asia.

1. Chinese civilization is one of the oldest in the world.

2. The deep-rootedness of Chinese folkways protected it from the disruptive effects of foreign invaders. (The invader adopted Chinese folkways.)

3. The rise and fall of dynasties mark cultural as well as political changes in Chinese civilization.

4. China's xenophobia and ethnocentrism influenced her cultural history and foreign relations.

5. The people of China are ethnically homogeneous.

6. China has many spoken dialects; the written language can be read only by the well-educated. The Communists are attempting to simplify and standardize the language.

7. Chinese have accepted and transmitted elements of many ethnical and religious systems (including Animism, Confucianism, Buddhism and Taoism) to Asian societies.

8. Confucianism molded the value system of Chinese culture.

9. Chinese contributions in art, architecture, ceramics, literature, religion, theatre, and music, have deeply influenced culture in many Asian societies.

10. The Overseas Chinese, those Chinese retaining Chinese traditions while living outside of China, have great pride in Chinese culture and retain many folkways.

Understandings and Related Concepts

Understandings	Concepts
1. Rise and fall of dynasties	Civilizations decline and disintegrate as men fail to adapt to new circumstances. (H)
2. Influence of Confucian "Five Relationships" on Chinese law and moral codes	Man develops rules and laws to live together. (P.S.)
3. Confuciansim influences thought and behavior	The culture in which a man lives influences his thoughts, values and actions. (A-S)
4. Transmission of cultural traditions from ancient times to the modern era	Children are taught values, skills and knowledges by parents, schools and other agencies. (A-S)
5. Influence of Buddhism on arts and values	Societies vary in culture. (A-S)

C. Western ideas, values, and mores have altered traditional Chinese life-style.

1. In the 19th century, the great increase in population put an inordinate amount of pressure on China's meager resources.

2. Traditional Chinese society and values were altered by contact with the West, foreign intervention, civil war (Taiping Rebellion), revolution (1911-1912), and a long war against Japan.

3. A recurring theme of Chinese history is the conflict between centralization and decentralization of authority.

4. The basis of the people's support for the traditional kingship was the belief in the idea of the King's "mandate from Heaven" and the Confucian ethic. (Successful revolutionaries were believed to have attained a mandate for governing the nation.)

5. Revolutions in 1911 and 1912 overthrew the traditional monarchy and plunged the nation into protracted civil wars.

6. From 1925 to 1949, the Kuomintang, led by Chiang Kai-Shek, defeated local military chieftains and expanded its political authority over most of China. The Kuomintang battled Japanese invaders and engaged in civil war against the Communists, led by Mao Tse-Tung.

7. After the military victory of 1949, a vast program was begun to reshape Chinese political, economic and social institutions along communist lines.

8. Conflict between the Communist system of values and traditional values, thoughts and action is reflected in "The Great Proletarian Cultural Revolution."

9. All media of communication are mobilized to make people think in terms of Communist ideology.

10. Artistic effort in the People's Republic of China must conform to ideological standards.

Understandings and Related Concepts

	Understandings	Concepts
1.	Causes of Boxer Rebellion, Revolution of 1911, and Communist Revolution	Varying attitudes toward change produce conflict. (H)
2.	Persistence of traditional manners and mores under Communism	Customs, traditions, values, and beliefs are passed from generation to generation. (H)
3.	Impact of industrialism on traditional role of parents; traditional family life	Family organization has taken different forms in different societies and at different historical periods. (A-S)
4.	The extent and nature of all-China control by Manchu, Kuomintang and Communist governments	The nature and structure of governments change. (P.S.)
5.	Communist interpretation of history and current world affairs	Each generation must seek to rediscover, verify and explain the past for itself. (H)

D. The victory of Communism in China presents challenges to Asian nations as well as non-Communist world powers.

1. The military victory of the Communists in 1949 was due to many factors.

2. The structures of Government and the Communist Party are modeled after those of the Soviet Union.

3. Two governments, Nationalist (Kuomintang) and People's Republic, claim legal rule over all of China. Each side draws support from its allies on international issues such as representation in the United Nations.

4. The Constitution of the People's Republic provides for local as well as central government. There is no real local autonomy. All units of government must follow policies set forth by the Central Government in Peking.

5. The People's Republic of China is active in Asia and Africa in support of revolutionary activities for the establishment of Communism.

6. The People's Republic of China and the Soviet Union are rivals for leadership of communism throughout the world.

7. "The Great Proletarian Cultural Revolution" convulses China.

8. Foreign relations of the People's Republic of China are based on strong anti-Western, anti-American, and anti-colonial views.

9. Antagonisms between the People's Republic of China and the Soviet Union are due to many factors.

10. Foreign policies of the People's Republic of China have led to international conflicts.

Understandings and Related Concepts

	Understandings	Concepts
1.	Adaptation of Marxism to Chinese conditions	Societies draw upon ideas from other cultures. (A-S)
2.	Relationship between present anti-Western attitudes and traditional xenophobia	Every event has roots in the past. (H)
3.	Political and military methods of Kuomintang and Communists	Governments differ in the way power is attained and exercised. (P.S.)

4. Expansion of state bureaucratic control	As governments and their functions grow more complex, agencies are created to provide additional services. (P.S.)
5. Role of recognition and non-recognition in international diplomacy	Nations establish diplomatic and trade relations with one another. (P.S.)

E. The People's Republic of China appears to have the human and industrial resources for becoming a leading industrial nation.

1. The Communists introduced a system of widespread government ownership and control of economic organizations.
2. Under a series of five-year plans, industrialization is promoted.
3. Failures in the "Great Leap Forward" program, due, in part, to overemphasis on rapid industrialization, resulted in a shift to strengthening the farm sector of the economy.
4. The rapidly growing population has led to adoption of measures to lower population growth and raise productivity of agriculture.
5. Agricultural production remains a major problem.
6. Chinese scientific and technical potential is great, as illustrated by the production of atomic weapons.
7. Economic planning emphasizes production of capital goods and the formation of capital. Personal income and consumer goods remain at lower levels.

Understandings and Related Concepts

Understandings	Concepts
1. Priorities in industrial and agricultural goals	Relative scarcity makes it necessary to allocate available productive resources to best satisfy people's wants. (E)
2. Limit on consumer goods production allows greater industrialization	Society must choose between competing desires in order to establish priorities for what our scarce resources can produce. (E)
3. Taxes and prices are set to provide surplus for government investment	Income withheld from consumption provides savings. Savings used to produce more goods become investment. (E)
4. Weapons are produced at the expense of consumer goods	When resources are used to produce particular goods, the alternative use to which those resources might have been put is "opportunity cost." (E)
5. Prevalance of subsistence standard of living	All human beings have certain basic needs. (A-S)
6. Strengths and weaknesses of Commune experiment	Change does not necessarily imply progress. (H)

THEME III - SOUTHEAST ASIA

A. Geographic and physical features have influenced the lives of the people of Southeast Asia.

Content

1. **Southeast Asia is delineated as that area south of China and east of India. It is divided into two regions; the Mainland and the Island Nations. These regions lie in low latitudes astride the equator.**
2. **Geographic distribution of population is influenced by location of rivers.**
3. **Thoroughly watered by the summer monsoon, densely populated river valleys and coastal plains are devoted mainly to agriculture in which rice is dominant.**
4. **Seasons are predominantly wet and dry. Fairly uniform temperatures vary with altitude.**
5. **The rhythm of the monsoon determines the pattern of economic activities.**
6. **Development of strong tribal and regional consciousness is a result, in part, of mountainous terrain and impenetrable jungles.**
7. **Because of its history and location, Southeast Asia has become a battleground.**

Understandings and Related Concepts

	Understandings	**Concepts**
1.	**Geography tends to isolate Southeast Asia from the rest of the continent**	**A region is a section of the earth which has distinctive physical or cultural characteristics. (G)**
2.	**Major cities, located on the deltas of great rivers, are trading centers**	**The location of key sites (e.g., cities, farming regions, military bases) is based on their role in meeting the needs of the region, or even the world. (G)**
3.	**The war in Vietnam has as one of its causes the location of Vietnam in relation to the rest of Southeast Asia**	**Conflicts between nations often arise because of geographic factors. (G)**
4.	**Geographic features restrict travel and communication among regions of Southeast Asia**	**Where man lives influences the way he lives. (G)**
5.	**The development of an agrarian economic system; the role of landlords and regional rulers**	**Societies develop economic systems in order to allocate limited resources. (E)**

B. Outside forces have influenced historical trends in Southeast Asia.

Content

1. **Southeast Asia has been traditionally used for important trade routes between the Indian and Pacific Oceans.**
2. **Rich resources of Southeast Asia have attracted foreign incursions into the area.**
3. **Great kingdoms developed and declined in different periods of history.**
4. **With the exception of Thailand, all Southeast Asian countries have undergone an era of European colonialism.**

5. Colonialists found Southeast Asia a culturally advanced region.

6. Colonial control was responsible for certain achievements. Its negative aspects are also apparent.

7. Nationalistic movements based on anti-colonialism and anti-alien domination began almost at the time colonial regimes were set up.

8. World War Two plays a vital role in the achievement of nationalistic aspirations in Southeast Asia

Understandings and Related Concepts

Understandings	Concepts
1. Development and decline of regional empires	Civilizations decline and disintegrate as man fails to adapt to new circumstances. (H)
2. Influence of Buddhism, Hinduism and Confucianism	Men and civilizations have been motivated by moral and spiritual values and beliefs. (A-S)
3. Impact of colonialism	An understanding of the past helps man to comprehend the present and search into the future. (H)
4. Adaptation of colonial models	The nature and structure of government change. (P.S.)
5. Importance of Japanese occupation during World War Two	Historical events may have consequences in times and places other than our own. (H)
6. French resistance to Vietnamese nationalism	Varying attitudes toward change produce conflicts. (H)
7. Significance of Geneva Agreements of 1954	The causes and consequences of historical events are often numerous and complex. (H)

C. Societies of Southeast Asia are composed of a variety of social classes, ethnic and racial groups, religious faiths, nationalities and languages.

Content

1. Southeast Asia experienced many migrations of peoples from the interior of Asia.

2. Moslems, Indians, and Chinese influenced cultural and social developments.

3. Buddhist and Moslem religious teachings provide systems of values and ways of life for most Southeast Asians.

4. Art, music, architecture and the dance have been influenced by Indian and Chinese cultures.

5. Most people live in villages where society tends to change slowly. The process of modernization is changing life in cities.

6. The extended family structure prevails in most of the area.

7. Educational systems are improving.

8. Serious problems of health and deprivation exist.

9. There is diversity in language, religion, and ethnic background.

10. Traditional values, thoughts and action and Western culture are often in stark contrast.

Understandings and Related Concepts

	Understandings	Concepts
1.	Village and family traditions continue to dominate Southeast Asian societies	Customs, traditions, values and beliefs are passed from generation to generation. (H)
2.	Farmers in region live in villages, rather than separate homesteads	Where man lives influences the way he lives. (G)
3.	The role of women varies in different societies	The culture in which a man lives influences his thoughts, values, actions. (A-S)
4.	Philosophies of Indian Buddhism and Chinese Confucianism shape values, thoughts and action	Cultural contributions are not the monopoly of any ethnic group. (A-S)
5.	Extended family system exists in traditional village society	Family organization has taken different forms in different societies and at different historical periods. (A-S)
6.	Adaptations of Islam to conditions in Indonesia	To achieve its goals, every society develops its own system of values. (A-S)

D. Newly independent countries of Southeast Asia have been concerned with political stability and economic development.

Content

1. After independence, some Southeast Asian governments followed western, liberal ideas. A subsequent swing toward authoritarianism occurred.
2. Monarchy, military dictatorship and dictatorship by communistic political elite characterize many governments.
3. National political conciousness, administrative effectiveness of the national government, and modern influences are generally concentrated in large cities.
4. Inexperience in national self-government, economic underdevelopment, and world-power balances, complicate the search for political stability.
5. More powerful nations are drawn into the affairs of this region because of its political instability, economic underdevelopment and location.
6. Many governments have taken socialistic and capitalistic measures to spur economic development (e.g.,nationalization of foreign properties in Indonesia and Burma).
7. Political instability has led to frequent revolutions.
8. Development of effective national government and strong national consciousness is impeded by geography and diversity in such matters as language, religion, and ethnic background.
9. Most people live on a bare subsistence level.
10. Southeast Asia contains many strategic materials. However, much of the national mineral wealth has been extracted and used by foreign colonial powers.
11. Rice has a predominant influence on the economic life of the people.
12. Regional cooperation on such projects as the Mekong River Plan and the Colombo Plan offer possibilities for future economic development.
13. Economic progress is dependent on such factors as; population density and distribution, available domestic and foreign capital, government stability, technical skills, and traditional patterns of economic activity.

Understandings and Related Concepts

	Understandings	Concepts
1.	Discriminatory treatment of Hill Peoples	Racism produces prejudice and discrimination. (A-S)
2.	Ill-defined boundaries create tensions	Conflicts between nations often arise because of geographic factors. (G)
3.	Political changes in Indonesia	Governments differ in the way power is obtained and exercised. (P.S.)
4.	The Mekong River Plan	Nations organize with other nations to work together to achieve common aims. (P.S)
5.	Tenuous links between central governments and villages	Responsibility is allocated between national and local units of government. (P.S.)
6.	Modernization and industrialization changes land and resource usage	Man must re-examine his geographic environment in light of his changing attitudes, objectives and technical skills. (G)
7.	World-market economy changes village-oriented family life	Specialization leads to a greater interdependence in the economy. (E)
8.	Socialistic and Capitalistic institutions often exist in the same economic system	Economic systems vary widely in their theory and practice. (E)

THEME IV - THE SUBCONTINENT OF INDIA

A. India's variety of geographic features has helped to shape its culture and economic history.

Content

1. Himalaya mountains in the North and Northwest, jungles in the Northeast, and oceans to the east and west have isolated the subcontinent from the remainder of Asia.
2. Long ranges of mountains and hills, broad forests, fertile river basins, rich alluvial deltas, extensive plateaus and almost impenetrable forests have conditioned the features of local cultures and have fostered regionalism.
3. Regionalism can be seen in the geographic distribution of fourteen languages recognized in the Indian Constitution.
4. State boundaries follow ethnic, religious and language lines.
5. The monsoon seasons play a vital role in the economic life of India.
6. Most people in India are farmers.
7. Rainfall gets more sparse as one moves westward.
8. India is considered to be a subcontinent of Asia.

Understandings and Related Contents

	Understandings	Concepts
1.	Annual rainfall is concentrated in a three month period	Natural occurrences over which man has no control either improve or destroy life and property. (G)
2.	Regional concerns, such as language, are issues in national politics	The diversity of cultural patterns in the modern world makes cultural coexistence essential. (A-S)
3.	Village joint family structure differs from urban nuclear family	Family organization takes different forms in different societies. (A-S)
4.	Impact of topography, climate and river systems	Where man lives influences the way he lives. (G)
5.	Location as a factor in India's history and geography	Maps and globes are visual representations of the earth or parts of the earth. (G)

B. Strong invaders penetrated the isolated subcontinent and modified Indian society, culture, government and religion.

Content

1. The Islamic religion was brought to the subcontinent by Arab invaders. Today, Islam is followed by one-fourth of the people on the subcontinent. It is the predominant religion of Pakistan.
2. The spice trade attracted early traders and was an incentive for European discovery and exploration in the Western Hemisphere and Africa and coastal settlements in India.
3. Political history, before British rule, was largely regional. All-India empires did not extend control over entire subcontinent.
4. The subcontinent became the "brightest jewel in the British crown." Conflicts and challenges to traditional ways of life developed.
5. The Sepoy Rebellion stimulated nationalism.

6. The period from the end of World War One to 1947 was characterized by strife not only between Indian nationalists and Great Britain but also among the Hindu and Moslem nationalists.

7. The careers of Mohandas K. Gandhi and Jawaharlal Nehru symbolize the struggle for national sovereignty.

8. Indian cultural values, such as respect for life, human spirituality and learning, provided a receptive background for British democratic institutions.

Understandings and Related Concepts

Understandings	Concepts
1. Geographic factors in invasions, imigrations, and flow of ideas	Geographic factors have a significant role in the life of a nation. (G)
2. Development of kingdoms and empires; autocratic rule	Man has developed various forms of government. (P.S.)
3. Traditional relationship of individual to government is subject to ruler; not citizen to public servant	Governments have grown more complex in response to changing needs and conditions. (P.S.)
4. Indian independence movement	Governments differ in the way power is obtained and exercised. (P.S.)
5. The evolution of British Rule	Though history never repeats itself exactly, similar causes tend to produce similar results. (H)
6. Contrasting heritages result from British and Moslem rules	Among the processes that have been productive of change are the movement of peoples; the transmission of the cultural heritage to succeeding generations; the appearance and diffusion of new ideas, attitudes, beliefs, and values; new inventions and discoveries; alterations in the physical environment. (H)

C. The uneven seasonal distribution of rainfall gives the subcontinent a variety of vegetation and agricultural patterns.

Content

1. The monsoons dominate economic life in most parts of the subcontinent.

2. Irrigation is essential to agriculture. Major rivers flow through the subcontinent. With proper irrigation, two crops a year are possible.

3. Over 82% of the people live in a rural setting. There are over 500 thousand villages averaging 100 families each. Farm families work the land surrounding the village.

4. Most of the subcontinent has subtropical climate.

5. Rice has the highest prestige value as food and dominates most local economies. Drier areas produce wheat, millet, tobacco and cotton.

6. Plantation crops are completely overshadowed by small-scale cultivation.

	Understandings	Concepts
1.	Effect of climate on northern and southern Indian Folkways	Where man lives influences the way he lives. (G)
2.	Impact of spring floods on northern Indian farm life	Natural occurrences over which man has no control either improve destroy life and property. (G)
3.	Climatic causes of monsoons and floods	Map symbols help us read and interpret maps. (G)
4.	Government efforts to introduce new methods of agriculture	Societies must choose between competing desires in order to establish priorities for what our scarce resources can produce. (E)

D. Religion is a way of life which pervades the social structure, political organization, economic activity and history of the area.

Content

1. Religion plays a dominant role as it often regulates customs, diet, occupations and other aspects of life.
2. Knowledge of Hinduism, particularly some of its principal teachings and rituals, is indispensable for an understanding of India's past and present.
3. Hindu faith in the divine sanctity of all living things is expressed in ideas such as rebirth of the soul (reincarnation).
4. Many economic concepts in Hinduism (such as Caste and Sub-caste Systems for availability of labor and veneration of the cow for conservation of an agricultural capital good) are challenged by changing economic conditions.
5. Antagonisms between Hindus and Moslems account for the partition of India.

Understandings and Related Concepts

	Understandings	Concepts
1.	Ancient roots of modern Indian religious practices and rituals	Man's present material and cultural level is an outgrowth of the accumulated knowledge and experience of the past. (A-S)
2.	Some traditional beliefs and customs retard efforts to modernize national economy	An understanding of the past helps man to comprehend the present and search into the future. (H)
3.	Role of children as a family's economic asset in Indian village	Family organization has taken different forms at different historical periods. (A-S)
4.	Indian legislation on untouchability	Democratic governments provide protection for the rights of individuals and minority groups. (A-S)
5.	The subcontinent contains a variety of languages and regional cultures	Societies vary in culture. (A-S)
6.	Causes of partition of India into India and Pakistan	Varying attitudes toward change bring conflict. (H)

E. Heavy concentration of population make it more difficult for people to survive in the face of poverty, hunger and lack of basic living facilities on the subcontinent.

Content

1. River valleys and coastal regions are centers of population.
2. Population pressure is so great that one or two seasons of limited rainfall or unequal distribution of rain may cause grain shortage and famine.
3. The intensively cultivated Ganges River Basin and Delta have districts that average over 800 people per square mile.

4. The government has adopted programs to increase agriculture productivity and encourage birth control.

5. While the population has always been predominantly rural, a trend toward urbanization is becoming apparent. This can be attributed to several factors, such as increasing inability of villages to sustain their people, and industrialization.

Understandings and Related Concepts

Understandings	Concepts
1. Advances in medicine, industry, etc., prolong life and help increase population	Historical events may have consequences in times and places other than their own. (H)
2. Difficulties in supporting a large population	Human wants are always greater than available resources. (E)
3. The tempo of change accelerates as a result of industrialization and urbanization	The tempo of change has varied in different times and places. In the recent past, change has taken place at an accelerated pace. (H)
4. Relationships between economic distress and political unrest	As population density increases, the possibility of conflict and the need for cooperation increases. (G)
5. Results of governmental efforts to modernize agricultural methods	Real increases in production are largely the result of an increase in the workers' ability to produce. (E)

F. India's size, location, conflicts with its neighbors and world tensions have made her important in international affairs.

Content

1. India's vast area and the people's heterogeneity create political unrest within its borders.

2. India separates East Pakistan from West Pakistan. Relations between India and Pakistan are strained by the dispute over Kashmir.

3. India's resources are in an early stage of economic development. Foreign aid is invited to provide capital for economic growth.

4. India's location, history and values are reflected in her foreign policy.

Understandings and Related Concepts

Understandings	Concepts
1. Reasons for India's non-alignment with East or West	Governments make rules to promote the interests of society. (P.S.)
2. Causes of dispute between India and Pakistan over Kashmir	Conflicts between nations often arise because of geographic factors. (G)
3. Indian reliance on American and Russian aid for industrialization	Capital is a key factor in producing more goods. (E)

THEME V - THE MIDDLE EAST AND MOSLEM SOCIETY

A. The size, location, and resources of the Middle East and tensions in international relations have made the region important in world affairs.

Content

1. Its location on the crossroads of three continents and the existence of the Suez Canal and Dardanelles make the Middle East a strategic area.
2. This region forms a land bridge that connects Europe, Asia and Africa. Since ancient times, it has been a crossroads for traders going from eastern Europe to India, and from Asia to North Africa.
3. During the 19th and 20th centuries, the Great Powers gained control of most of the Middle East. Control was relinquished after World War Two.
4. The defeat of Turkey in World War One resulted in the dismemberment of the Ottoman Empire.
5. Most Middle Eastern countries have followed a policy of non-alignment or neutralism. Most participate in the Afro-Asian Bloc in the U.N.
6. Conflicts between Western powers and countries of this area have been a focus of world interest.
7. The United States has played a role in the settlement of conflicts in the Middle East.
8. The United States maintains friendly relations with both Israel and Arab nations.
9. Plans for development include the use of foreign economic aid, hydroelectric plants, irrigation projects, water desalination, technical education, and the employment of foreign technicians and managers for land reform.

Understandings and Related Concepts

	Understandings	Concepts
1.	Strategic location as crossroads of three continents	Mapping and map analysis are basic tools of geography. (G)
2.	Colonial roots of hostility to West	Every event, movement and institution has roots in the past. (H)
3.	The Suez Canal Crisis of 1956	Nations tend to resist giving up sovereign power. (P.S.)
4.	The Arab-Israeli War, in 1967	Conflicts between nations often arise because of geographic factors. (G)
5.	Complex balance in United States relations with Israel and Arab Nations	Nations establish diplomatic and trade relations with one another. (P.S.)

B. Economic development of the Middle East has been influenced by distinctive physical and cultural characteristics.

Content

1. Deserts are created by natural and man-made conditions.
2. Scarcity of water is a major consideration. Irrigation is vital to the economies of all countries.
3. Climatic factors would be favorable to agriculture if adequate and cheap water resources could be found.
4. The Middle East is a vast area with a low ratio of population to land occupancy. Large populations are concentrated in flood plains and deltas of the major rivers.

5. The Middle East is a region of economic underdevelopment, low living standards, and low levels of productivity.

6. Social classes are stratified and there is little social mobility. Most people have little economic or political power.

7. Most of the people are farmers and herdsmen who do not own their land. Farming methods are primitive.

8. Industries are based on processing local resources, such as tobacco and cotton.

9. Numerous government projects for irrigation and desalination are underway in the region.

Understandings and Related Concepts

	Understandings	Concepts
1.	Similar patterns of climate and topography	A region is a section of the earth which has distinctive physical or cultural characteristics. (G)
2.	Adjustments to arid soil such as nomadic herding	Where man lives influences the way he lives. (G)
3.	Results of Nile River floods	Natural occurrences over which man has no control either improve or destroy life and property. (G)
4.	Relationships between terrain and cultural life-style	Similar patterns of natural resources and man-made geographic features help to identify cultural areas in various parts of the world. (G)
5.	Extensive projects for conservation of natural resources such as Aswan Dam	The conservation of natural resources is necessary for their future availability. (E)
6.	Reasons for Jordan and Israel dispute over Jordan River water	Conflicts between nations often arise because of geographic factors. (G)

C. Increasing demand for petroleum throughout the world draws attention to the reserves and potential production of the Middle East.

Content

1. The Middle East has the largest known oil reserves.

2. In several countries, strong desire for complete freedom from foreign influence conflicts with need for income from oil fields.

3. Oil reserves have not appreciably increased living standards.

4. Petroleum production in most countries is complicated by political as well as economic instability.

5. Most governments regulate industrial development and supervise economic life generally.

Understandings and Related Concepts

	Understandings	Concepts
1.	Impact of oil production on politics, economies and social structures	Man must reexamine his environment in light of his changing attitudes, objectives and skills. (E)
2.	Middle East oil importation by oil producing nations	Physical and human changes in one part of the world affect people's lives in other parts of the world. (G)

3.	Pattern of oil importation from Middle East	No nation is completely self-sufficient. (G)
4.	Foreign investments are needed for petroleum production	Capital is a key factor in producing more goods. (E)
5.	Contrasting public uses of income for oil, by governments in the Middle East	Government policies of taxing, spending, borrowing, and controlling credit and money supply have powerful effects upon recession and prosperity. (E)

D. The Middle East has made important contributions to world culture through continuing cultural diffusion.

Content

1. This region contains the longest span of recorded history.
2. Discoveries and inventions prior to recorded history, have helped shape cultures throughout the world.
3. The Tigris-Euphrates and Nile River Valleys were cradles of early civilizations.
4. World-wide religions began here.
5. Achievements by peoples in this region, in ancient times and the Middle Ages, have influenced world cultures, particularly Western civilization.

Understandings and Related Concepts

	Understandings	Concepts
1.	Sources of information on Ancient Middle East; importance of research in archeology	Knowledge of the past is based upon artifacts, remains, written records, and oral traditions which have been selected, classified and interpreted. (H)
2.	Egyptian economy and political power	Civilizations decline and disintegrate as man fails to adapt to new circumstances. (H)
3.	Various ethnic groups contributed to regional culture	Technological backwardness is not characteristic of particular ethnic groups. (A-S)
4.	Influence of Middle East on European and African Cultures	Societies draw upon ideas from other cultures. (A-S)

E. Many political, economic, and social forces are common to the culture area.

1. Islam influences the values, thoughts and action of most people in the Middle East.
2. Nationalistic movements have influenced politics in many countries since the 19th century.
3. The Middle East is marked by widespread unemployment, low national income, illiteracy and high rate of disease and illness.
4. Pan-Arabism is a political force challenged by countervailing forces such as political apathy, feudal loyalties and rivalry among national leaders.
5. Arab-Socialism is a political and economic force challenged by countervailing forces such as feudal land ownership; small, entrenched merchant class and undemocratic governments.

Understandings and Related Subjects

Understandings	Concepts
1. Historic roots of undemocratic features of most governments in the Middle East	Democracy has evolved from the struggles and experiences of the past. (P.S.)
2. The dominant influence of Islam	Men and civilizations have been motivated by moral and spiritual values and beliefs. (A-S)
3. Capital goods versus consumer goods production is an issue in government planning	Society must choose between competing desires to establish priorities for what scarce resources can produce. (E)
4. Conflicts between desire for foreign investment and loans and anti-colonial and anti-Western public opinion	Capital is a key factor in producing more goods. (E)
5. Subsistence living standards retard economic growth	Income withheld from consumption provides savings. Savings used to produce more goods become investments.

F. Conflict between Israel and Arab nations adds to the restlessness of the region.

Content

1. Most Arab nations are pledged to defeat of Israel.
2. Israel's economic development has been modeled after western standards.
3. Israeli society differs from that of other countries of the Middle East in religion, language, artistic expression and scientific achievement.
4. Israel is a democratic nation in the Middle East.
5. Israel and some Arab nations have been legally in a state of war since 1948. Outbreaks of fighting periodically disturb the truce.

Understandings and Related Subjects

Understandings	Concepts
1. Role of President Nasser of Egypt as leader of Arab nationalism	Nations organize with other nations to achieve common aims. (P.S.)
2. The role of the United Nations in Arab-Israeli tensions	Nations have established international organizations to resolve conflicting interests. P.S.)
3. Distinctive features of an Israeli kibbutz	Man organizes many kinds of groups to meet his social needs. (A-S)
4. Ancient and modern roots of Israeli democracy	Democracy has evolved from the struggles and experiences of the past. (P.S.)

THEME VI - SUB-SAHARAN AFRICA

A. Size, shape and diversity of geographic features of Africa are vital to its past and present.

1. Africa's proximity to Europe, Middle East, India and Latin America is important in contemporary affairs.

2. Geologically, most of the Middle East is an extension of Africa (e.g., Rift Valley, Sahara and Arabian Deserts.)

3. Africa is large in size. It contains at least five distinct climatic regions: Tropical Rain Forest, Tropical Savanna and Summer Rain, Desert Climate, undifferentiated Highlands, and Mediterranean.

4. Africa is almost entirely an extensive plateau. Inside the escarpment there are few impassable barriers either for human beings, animals or plants. Movements and migrations of people, diffusion of ideas and culture characterize Africa history.

5. There are at least five regions with distinct geographic features:

   Northern Africa (Mediterranean climate and Sahara Desert)
   Northern Tropical Africa (Tropical Savanna climate and Niger River Basin)
   Central Africa (Tropical Rainforest Climate and Congo River Basin)
   South Africa (Desert, Mountains and Veld)
   East Africa (Highlands)

6. People of many races, religions, languages and folk-ways live in Africa.

7. Agriculture is the most important economic activity. Mining is the most important industry.

8. Africans earn their livlihoods in a wide range of economic activities. (e.g., subsistence farming, fishing, cash-crop agriculture, mining, manufacturing, handicrafts, trade and commerce, government service, etc.).

9. Crops widely grown in subsistence and cash-crop agriculture are roots (e.g., yam and manioc) grain crops (e.g., wheat and rice) and tree crops (e.g., bananas).

10. Few areas in Africa possess good soils. Most of Africa has decidedly poor soils.

11. Bodies of water have been the focal points around which much of African history is written (i.e., Nile, Niger and Congo Rivers, Indian Ocean.)

Understandings and Related Concepts

	Understandings	Concepts
1.	Economic causes of European search for minerals and markets	Physical and human changes in one part of the world affect people's lives in other parts of the world. (G)
2.	Vegetation zones and climatic types	Map symbols help us read and interpret maps. (G)
3.	Skillful use of poor soils for root crops, etc.	Man has always used the earth's resources for living. (G)
4.	Reasons for dispute over Nile River head waters by Ethiopia and Sudan	Conflicts between nations often arise because of geographic factors. (G)
5.	Conservation of African wild life in national preserves	The conservation of natural resources is necessary for their future availability. (E)

B. The history of Sub-Saharan Africa is a continuous process.

1. The Sahara Desert is a bridge in the cultural history of Africa.

2. Ancient Egyptian civilization - religion, government, economy, technology, etc. - influenced the rest of Africa.

3. Ancient empires flourished in Africa: Egypt, Kush, Axum, Carthage and Rome.

4. Islam, as a religion and way of life, changed cultures and societies in Africa.

5. Empires such as Ghana, Mali, Songhay, and Kamen-Bornu flourished in Africa's medieval period.

6. The European slave trade depopulated the continent and weakened economic, cultural and political institutions.

7. The "scramble for Africa" in the late 19th and early 20th centuries, resulted in the establishment of European claims to most of the territory in Africa.

Understandings and Related Concepts

	Understandings	Concepts
1.	Archeological research reveals Africa's past	Historians draw from every field of knowledge to improve their understanding of the past. (H)
2.	European and American awareness of African history is replete with myths such as the "dark continent."	Since historians tend to view the past in the light of their own times and culture, the historical record generally reflects the times and culture of the historian. (H)
3.	Oral tradition transmitted much of African heritage	Customs, traditions, values and beliefs are passed from generation to generation. (H)
4.	Cultural achievements of various African cultures - art, literature, crafts, science, mining, etc.	No significant differences exist in the innate intelligence of human beings from varying racial and ethnic backgrounds. (A-S)
5.	Impact of Islam on later West African civilizations	Societies draw upon ideas from other cultures. (A-S)
6.	Influence of ancient Egyptian and Ethopian civilizations on later civilizations in Sub-Saharan Africa	Every event, movement, and institution has roots in the past. (H)
7.	Impact of the European slave trade and colonialization on African cultural traditions	Man is a product of his past. (H)

C. African cultures and societies are varied and complex.

1. Tribal society is central to the social structure, political organization, and economic activity of Africa.

2. Tribal societies have played an important role in Africa's history (e.g., Somali, Ibo, Yoruba, Fulani, Ashanti, Baluba, Watusi, Masai, Zulu, Kikuyu, Baganda, etc.).

3. Tribal social structure is based on kinship.

4. African art is significant in terms of form and technique, purpose and meaning for society, and its impact on world culture.

5. Africa is the home of complex legal institutions (e.g., courts among the Bantu states of southern Africa).

6. Market places serve a diversity of economic and social purposes (e.g., bartering goods and social recreation).

7. Ritual, dogma behind it, and the goals to be achieved by ritual, occupy important places in African religions.

8. Africa has a rich and varied oral tradition in poetry, saga, legend, folksong, etc.

9. Transition from tribal to modern, industrial society is changing African institutions rapidly.

Understandings and Related Concepts

	Understandings	Concepts
1.	Tribal laws are enforced through social sanctions	Man develops rules and laws to live together. (P.S.)
2.	Transition from subsistence to market economy	Economic systems vary widely in their theory and practice. (E)
3.	Reasons for slow tempo of change following the modern slave trade and European colonialism	Historical events have multiple causes and effects. (H)
4.	Influence of geographic factors as well as family and tribal life on opportunities for individual growth	The environment in which a person lives greatly affects his opportunities for personal growth and development. (A-S)
5.	Importance of family life as reflected in indigenous religious ideas; network of personal and family obligations pervades social fabric of tribal society	The culture in which a man lives influences his thoughts, values and actions. (A-S)
6.	Increasing industrialization and urbanization change tribal social patterns	There is no necessary relationship between ethnic differences and distinctive behavioral traits. (A-S)
7.	Extended family systems in tribal societies	Family organization has taken different forms in different societies at different historical periods. (A-S)

D. Africa plays an increasingly important role in world affairs.

1. Modern political patterns of Africa reflect four centuries of colonial expansion. These divisions were made with small regard for indigenous political organization and institutions such as tribal kingdoms.

2. Tribal political organization and national unity conflict in many nations (e.g., Nigeria).

3. Several nations are dedicated to the principle of non-racial development (e.g., Tanzania).

4. Some nations are structured politically on the principle of multi-racial society (e.g., Kenya).

5. Political life in many African nations is dominated by one political party.

6. Political stability in many African nations is often disturbed by military coups (e.g., Sierra Leone, Togo, Dahomey).

7. In 1945, only 4 countries were independent; today there are 37 with more in prospect.

8. The nations of Africa have great influence in the United Nations.

9. The newest "scramble for Africa" is a struggle of political, economic and social ideologies (e.g., Pan-Africanism, socialism, capitalism, negritude).

10. South Africa is engaged in an experiment in multi-racial development -- an experiment being imposed upon the majority Bantu and other nonwhite groups by the white population

11. The unpopularity of "apartheid" in world public opinion is an issue in international relations

Understandings and Related Concepts

Understandings	Concepts
1. The Organization of African Unity promotes Pan-African cooperation	Nations organize with other nations to achieve common aims. (P.S.)
2. Apartheid in South Africa	Racism produces prejudice and discrimination. (A-S)
3. Ramification of Rhodesia's unilateral declaration of independence from Great Britain	Governments differ in the way power is obtained and exercised. (P.S.)
4. The expectation of Africans is rising from survival to participation in a modern life of abundance	The goals of society have varied in different times and places. (H)
5. Causes of secessionist movements in some African nations	Change at variance with desired goals has also taken place. (H)

THEME VII - THE UNION OF SOVIET SOCIALIST REPUBLICS (Bridge Between East and West)

A. The topography, climate, boundaries and great size of the Soviet Union create both problems and opportunities.

1. The vast extent of the U.S.S.R. provides a variety of climatic conditions.
2. Variety and richness of natural resources serve as a basis for industrial development.
3. Vast distances cause problems of transportation and communication.
4. River systems play a vital role.
5. Climatic factors render much of the land unsuitable for agriculture.
6. Most of Russia's coastline lies far from the centers of life and borders the frozen Arctic North.
7. Most of the population and industry is concentrated in European Russia. Programs to develop Soviet Asia are underway.
8. Much of European Russia is a plain. The land is open to invasion from East and West, but geographic factors have helped defeat invaders.

Understandings and Related Concepts

	Understandings	Concepts
1.	Impact of natural conditions on life-style of Russian culture; world-view of Russians	Where man lives influences the way he lives. (G) Geographic factors have a significant role in the life of a nation. (G)
2.	Influence of varied geographic forces on Soviet life as settlement progresses eastward	Earth changes man and man changes earth. (G) Man has always used the earth's resources for living. (G)
3.	Location of cities meet the needs of the nation	The location of key sites (e.g., cities, farming regions, military bases) is based on their role in meeting the needs of the nation or even the world. (G)
4.	Comparison between frontiers in Siberia and in American West	Similar patterns of natural resources and man-made geographic features help to identify cultural areas in various parts of the world. (G)
5.	The Soviet Union is attempting greater utilisation of arctic and desert areas	Man must re-examine his geographic environment in light of his changing attitudes, objectives and technical skills. (G)
6.	Differences in housing materials, clothing, customs in the various regions of the U.S.S.R.	Where man lives influences the way he lives. (G)

B. The history of Russia has influenced the development of the Soviet Union.

1. Russia was not greatly influenced by the classical civilizations of Greece and Rome.
2. Russian economic and political institutions were influenced by invasions from East and West.
3. Russia did not fully experience the revolutions in society and culture which took place in Western Europe from the 15th to the 18th centuries.
4. Efforts of Peter the Great in the early 18th century and the defeat of Napoleon in 1815 contributed to the emergence of Russia as a world power.
5. Under the Tsars and the Communist dictatorship, Russians made outstanding contributions in science, art, literature, music and philosophy.
6. Reform movements and their suppression constitute a major theme of 19th-century Russia.
7. Russian literature is often intimately related to contemporary affairs and reflects the underlying national sentiment of the period.
8. Seizing power during World War I, Communists made Russia a center of revolutionary activity.
9. The U.S.S.R. emerged as one of the great power centers after World War Two.
10. The U.S.S.R. was instrumental in the establishment of Communist regimes in Eastern Europe and Asia after World War Two.
11. Stern measures of totalitarian dictatorship characterized Joseph Stalin's rule of the Soviet Union.

(Recent developments in U.S.S.R. are listed under topics C. D. and E.)

Understandings and Related Concepts

Understandings	Concepts
1. Varying interpretations of historical figures such as Peter The Great, Joseph Stalin	Since historians tend to view the past in the light of their own times and culture, the historical record generally reflects the time and culture of the historian. (H)
2. International clashes in Russia's search for warm-water ports and access to Mediterranean Sea	Conflicts between nations often arise because of geographic factors. (G)
3. Reasons for opposition and support of Czarist Regime by social classes and individuals	Varying attitudes toward change produce conflicts. (H)
4. Cultural achievements under the Tzars	Historical circumstances, not heredity, determine a people's cultural achievements. (A-S)
5. The Revolutions of 1917	Every event, movement and institution has its roots in the past. (H) The causes and consequences of historical events are often numerous and complex. (H)

C. Society and culture of the Soviet Union are in some ways different from Czarist Russia.

1. The social structure of pre-revolutionary Russia was marked by class distinctions based on wealth and birth.

2. The social structure of Czarist Russia was like a pyramid. The czar was the apex of this pyramid which descended from the nobility and high clergy to the merchants and industrialists to the workers and peasants.

3. In pre-revolutionary society, education and cultural enrichment were limited to a small part of the population.

4. The Soviet Government and Communist Part attempt to shape the values, thoughts and actions of the Soviet people by control of education, artistic expression and mass media.

5. Trends in other cultures, particularly American arts and sciences, continue to influence Soviet culture.

6. Every success, whether it be outer space, sports or science, is interpreted as a sign of the superiority of the Communist System.

7. In Czarist Russia, the Orthodox Church was an established church. While religious worship is permitted in the Soviet Union, all faiths are restricted in their spiritual and social influence.

8. Education is a large scale, state monopoly, emphasizing a Communist value system. Schools are harnessed to national goals such as raising living standards, safeguarding Russian national security and furthering the Communist ideology.

9. Many languages, religions and ethnic groups are represented in the Soviet Union. The government has encouraged the development of minority languages and culture, provided they conform to the Communist ideology. Equality of national groups has replaced the policy of Russian supremacy, yet, Russians continue to dominate cultural life.

10. Anti-semitism was an official policy of Old Russia. The Soviet government disclaims anti-semitism, but some of its actions have been denounced on this ground.

11. The social structure of the Soviet Union is not "classless." Social stratification is based primarily on achieved status. (e.g., artist, engineer, teacher, physician) bureaucratic status (e.g., manager of collective farm) and official role (e.g., member of Communist Party).

12. Flexible social mobility has affected Soviet women as well as men. Some women have achieved high social and economic positions.

Understandings and Related Concepts

	Understandings	Concepts
1.	Soviet man's material and cultural level is an outgrowth of the accumulated knowledge and experience of Russia's past	Man's present material and cultural level is an outgrowth of the accumulated knowledge and experiences of the past. (A-S)
2.	European roots of Marxism	Societies draw ideas from other cultures. (A-S)
3.	Influences of schools and mass media in educating Soviet people for Communist value system	The culture in which a man lives influences his thoughts, values, and actions. (A-S)
4.	Differences in languages, religions and customs in U.S.S.R.	Societies vary in culture. (A-S)
5.	Contrasts and similarities in Soviet and American value systems	To achieve its goals, every society develops its own system of values. (A-S)

D. Industrialization and economic progress in the Soviet Union occurred at a heavy price to the Soviet Peoples.

1. Russian economic growth was retarded by the Mongol invasion and slow during 250 years of Tzarist rule.
2. Modern Russian economic development began when serfs were emancipated.
3. Marxist-Leninism provides a basic framework for the economic system.
4. Allocation of available productive resources is determined by Communist leaders on political as well as economic considerations.
5. Decision-making on the allocation of limited resources for capital and consumer goods has involved drastic changes in policies and leaders.
6. Emphasis in the past has been placed on the formation of capital and production of capital goods. Recently, economic planning has attempted to increase production of consumer goods and services and raise national income levels.
7. The role of trade unions is to stimulate higher productivity rather than to gain for the workers a larger share of the national income.
8. Production incentives in the form of wage differentials and bonuses are used widely in the economy.
9. Agriculture, organized in collective and state farms, produces a significant share of the gross national product.
10. Among weaknesses of the economy are low acreage productivity in agriculture and low quality in consumer goods.
11. The economy is organized in the form of trusts or monopolies for each branch of industry rather than by independent, competing firms.
12. The government provides housing, social insurance, and medical care for the population.
13. Economic progress presents an alternative to capitalism for underdeveloped nations and a challenge to capitalistic nations.

Understandings and Related Concepts

	Understandings	Concepts
1.	A comparison of Soviet economic goals and strategies in the 1920's and today	The goals of society have varied in different times and places. (H)
2.	Purposes and priorities in Soviet State planning	Decision making on how to use limited resources is the basis of every economic system. (E)
3.	Development of Central Asian resources	A nation's use of its geography depends upon its political and economic objectives. (G)
4.	Soviet production of capital goods in relation to consumer goods involves a delay in improvement of living standards	The more a country allocates for the formation of capital, the more it is able to produce. (E)
5.	Soviet fiscal and budgetary policies attempt to produce a capital surplus for industrialization	Capital is a key factor in producing more goods. (E)
6.	Economic planning has involved changes in policies and leadership	Society must choose between competing desires in order to establish priorities for what our scarce resources can produce. (E)
7.	Contrasts between Soviet system of state ownership of land and the means of production and private enterprise capitalism	Economic systems vary widely in their theory and practice. (E)

E. The nature and structure of Soviet Government is based on Communist ideology and Russian history.

1. The doctrines of Karl Marx were adopted by numerous socialist groups in Russia.

2. The present government stems from the October Revolution of 1917, in which the Communists led by Lenin, overthrew the provisional government led by Alexander Kerensky.

3. In structure, under the Constitution of 1936, there are similarities to governmental forms in the United States. (e.g., elections by universal suffrage, Bill of Rights.) In practice, there are great differences in the objectives and functions of government.

4. Only one political party - the Communist Party - which controls the government and determines its policies, is permitted.

5. Membership in the Communist Party of the U.S.S.R. is limited by rigid qualifications and great responsibilities.

6. Expression of opposition to government policy is limited to mild forms of criticism such as writing letters to newspapers.

7. The stated goal of the Communist leadership is world revolution - the establishment of Communism in all countries. To this end, the U.S.S.R. engages in major programs of economic aid, propaganda, training of revolutionaries from other countries, and military assistance to Communist and emerging nations.

8. A system of secret police and judicial terror has characterized Russian life under Czars and Communists. There has been a "thaw" in totalitarian measures since the death of Stalin.

Understandings and Related Concepts

	Understandings	Concepts
1.	Contrasts in methods of transfer of political authority under Czarism and Communism	Governments differ in the way power is obtained and exercised. (P.S.)
2.	Governments of the Republics control local affairs. Limited governmental power of Each Socialist Republic in U.S.S.R.	Responsibility is allocated between national and local units of government. (H)
3.	Purges and trials of 1930's; writer's trials of 1960's	A characteristic of totalitarian dictatorship is the absence of protection for the rights of individuals and minority groups. (P.S.)
4.	Ways in which Communist nations work together formally and informally in Communist Information Bureau, Warsaw Pact, bloc in United Nations, etc.	Nations organize with other nations to work together to achieve common aims. (P.S.)
5.	Trends in official and unofficial cultural exchange and cultural diffusion	The diversity of cultural patterns in the modern world makes cultural coexistence essential. (A-S)
6.	Trends away from Stalinism since the death of Stalin	The causes and consequences of historical events are often numerous and complex. (H)

SKILLS PROGRAMS FOR GRADE NINE

(See "Skills in History and Social Science Program" pp. 388 - 391)

SKILL IS MAINTAINED, REENFORCED, AND EXTENDED

Specific Map and Globe Skills

Recognizing Various Kinds of Maps and Globes
Orienting One's Direction
Learning to Make Map Plans
Devising Symbols for Maps and Globes
Learning Names of Cardinal Directions
Becoming Familiar With Map Symbols
Interpreting Maps
Interpreting Product Maps

Time and Spatial Relationship Skills

Relating Dates and Locations to Personal Experiences
Making Use of Calendar

Skills in Locating and Gathering Information

Recognizing Appropriate Pictures
Locating Appropriate Pictures
Telling Main Ideas
Asking Questions
Selecting Facts and Ideas
Using Newspapers and Current Magazines
Recording Main Ideas
Locating Books Related to Subject
Interviewing
Locating Mazazines and Periodicals
Using Title Page
Using Table of Contents
Making Inventories
Developing a Questionnaire

Skills in Problem Solving and Critical Thinking Analyzing and Evaluating Information

Listening Intently
Identifying Difficulties and Problems
Interpreting Titles
Rereading for Clarification

Organizing Ideas

Recounting Experiences
Placing Ideas in Order
Following Directions
Separating Relevant From Unrelated Ideas
Keeping to the Point
Selecting Appropriate Titles
Listing

Skills in Interpersonal Relationships

Engaging in Fair Play
Taking Turns
Following Rules and Laws
Listening to Reason
Withholding Judgment Until Facts are Known
Observing Actions of Others
Developing courteous Behavior
Learning How to Disagree
Giving and Accepting Constructive Criticism
Finding Ways to Include Newcomers
Introducing People
Inviting People
Planning and Contributing Ideas
Dividing Responsibilities
Keeping to the Task
Showing Appreciation of Others' Efforts
Making Choices and Decisions

SKILL IS DEVELOPED SYSTEMATICALLY*

Specific Map and Globe Skills

Locating Places on Maps and Globes
Tracing Routes
Interpreting Topographic Features
Interpreting Scale of Miles
Interpreting Weather Maps
Using Parallels and Meridians
Interpreting Road Maps - Town - State
Interpreting Outer Space Maps
Converting Degree of Latitude Into Time
Reading Polar Projection Maps

Time and Spatial Relationship Skills

Developing Critical Thinking About Events and Dates
Developing and Using Vocabulary of Time Expressions
Placing Related Events in Chronolagical Order
Developing Numerical Chronology
Recognizing Geographic Facts
Classifying Similar Geographic Facts
Making Associations of Similar Geographic Facts
Establishing a Geographic Region

Skill in Locating and Gathering Information

Making Outline
Using Key Words
Using a Dictionary
Using an Index
Using a Glossary
Using Encyclopedia
Using an Appendix
Using a Preface
Using an Introduction
Using Picture and Clipping Files
Using Topical Listings
Using an Atlas and a World Almanac
Using a Card Catalogue
Taking Notes
Using Footnotes
Using Cross-references
Using Reader's Guide

Skills in Interpersonal Relations and Group Participation

Handling Interruptions
Suggesting Alternatives
Anticipating Consequences of Group Discussion or Action
Defending a Report
Suggesting Means of Group Evaluation
Following Parliamentary Procedure

Problem Solving and Critical Thinking

Checking with Other Sources
Differentiating Fact From Opinion
Determining How to Arrange and Organize Data
Interpreting Picture, Graphs, Tables
Identifying Sources
Identifying Emotional Words
Pointing Out False Ideas
Evaluating Speaker's Qualifications
Detecting Evidence of Propaganda

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*These skills were introduced in previous grades. Practice is to be given in developing these skills at a higher level. It may be necessary to reteach some of these skills.

Organizing Ideas

Using Technical Terms
Describing Important People and Events
Using Outline
Grouping Related Ideas
Distinguishing Main Points
Placing Events in Sequence
Defining and Introducing a Topic
Using Topic Sentence
Checking Meaning of Vocabulary
Presenting Conflicting Views and Statements
Skimming and Summarizing Materials
Making Bibligraphies
Making Footnotes

Reaching a Constructive Compromise

Seeing Rights as a Majority Rule Principle
Seeing Cause and Effect Relationships
Comparing Problems With Previous Experiences
Recognizing What Inferences May Be Made
Suggesting Solutions
Discovering Compromise That Enables Progress Without Destroying Basic Rights and Institutions

LEARNING ACTIVITIES

Learning activities in this section are representative samples of the kinds of classroom activities and teaching materials which can best achieve the objectives of the course of study. The activities and materials are intended to be neither mandatory nor restrictive. Teachers are encouraged to create similar materials. Lesson plans which appear as learning activities must be revised to meet specific learning conditions.

A brief sampling of learning activities is devoted to such general considerations as (1) library reading and research (2) adaption of materials for different ability levels. Then, learning activities are grouped according to regional studies.

Learning activities for World Studies are particularly well suited to current trends in social studies such as (1) multi-discipline approach (2) in-depth study (3) empathetic view of a culture (4) critical analysis of unsolved problems (5) methods of inquiry and discovery (6) multi-media resources and (7) experimentation in methodology.

In an empathetic view of a culture, activities and materials can be used from literature, drama, music and dance. In-depth study calls for extensive library reading and research. Critical analysis of unsolved problems can hardly be avoided in the study of Eastern Civilizations. Inquiry and discovery can be stimulated by investigation of artifacts and art objects. The facets of regional study lend themselves easily to use of multi-media resources.

Experimentation in methodology may extend to team teaching and independent study.

Regional studies require scholarship in various disciplines and are, therefore, well suited to Team Teaching in which special knowledges of a number of teachers are available to students. Independent study is a way of learning in which the student focuses attention on a specific organizing idea or body of knowledge and masters it at his own rate of understanding. It implies a learning situation within the school day, free from constant supervision. The scope and sequence lends itself to such use.

THE LIBRARY AS PART OF A READING PROGRAM

One of the major objectives is to stimulate interest in reading widely in history and the social sciences. To achieve this goal, every occasion should be used to encourage visits to the library. Pupils should come to realize how the library can help them in doing their work for school and in developing their wider interests. A definite program should be planned, consisting of two major elements:

a reading program

a research program

The following suggestions are offered for encouraging reading:

With the cooperation of the librarian, obtain book jackets and display them prominently. Advertisements can be similarly used.

Have pupils read interesting selections from books and magazines which shed light on the work of the class.

Lend books to pupils emphasizing, especially, those sections of greatest interest.

Take the class to the library after making the necessary arrangements. Have pupils select books for reports after consulting with you or with the librarian.

Use book reports to shed light on the class work.

Ask pupils to recommend books to others. Ask them to tell why.

Bring portions of book reviews of new books to the attention of the class.

Set aside periods for discussion of what pupils have been reading.

Suggested Guidelines for Choosing Readings in this Curriculum Bulletin and Other Sources

Textbooks are needed in most social studies courses to provide a frame of reference and a sense of continuity. Without them, it is difficult to establish a common denominator for a class in which students have widely varying abilities and interests. But even the best textbooks present students with predigested information organized according to a predetermined point of view or set of values. This encourages the students (and often, the teacher) to accept textbook content as the totality of that which is necessary and true in any given course. Memorization, unthinking application of rules or formulas, a single-method approach to problem solving, and the accumulation of "facts" that can be listed on an examination tend to result. To overcome these tendencies, we can use readings that express various points of view, that are written by participants in an event of historical importance rather than by historians writing with the neatly organized clarity of hindsight. Carefully selected, readings will help develop the characteristics commonly considered major goals of education: (1) thinking instead of memorizing, (2) asking "why does it happen?" instead of "what happened?", (3) deriving or discovering rules and regularities as well as applying them, (4) trying different approaches to or methods of solving a given problem, (5) finding relationships rather than accumulating unrelated "facts." Choosing readings that will be useful in achieving these aims can be facilitated by checking them with the following questions:

1. Can the students understand the material? Sometimes an item can be edited or rewritten to bring it to the comprehension level of the students without losing the flavor of the original.

2. Is the reading short enough to be read and discussed within a single class period? Sometimes a longer item can be assigned as homework if the students understand what they are looking for as they read; or, the class may be divided into small groups, each responsible for part of the reading.

3. Is the reading a primary source? If not, does the writer say anything that couldn't be said better and more economically in the direct narrative or exposition of a textbook?

4. Is the reading relevant to a specific problem? As a corollary, are there accompanying questions that encourage the students to look for relevancies and relationships?

5. Does the reading present the observations and values of a participant in the problem or event being studied? For example, 19th century China's relations with the West become meaningful through Commissioner Lin's letter to Queen Victoria on the opium problem.

6. Does the reading show people as they see themselves? Two kinds of material are relevant: (1) translations of things written without self-consciousness in the course of normal life; (2) letters, diaries, and poems are pertinent.

7. Is the reading interesting? Does it include enough personal, human-interest, specific experiences for students to develop a sense of rapport and identification? Fictional (for example, Markandaya's Nectar in a Sieve) and graphic materials (political cartoons, etc.) are useful.

8. Are documentary readings necessary? Documents tend to be arid and abstract, full of legalistic details that obscure main points. In general, they can be summarized. Key passages can be quoted, especially if the students are being asked to compare documents to determine shifts in national policy, etc. (for example, the Meiji and post-World War II constitutions of Japan).

9. Have readings been selected to represent more than one point of view or set of values? This is essential if students are to discover or develop answers rather than be told answers. This can be done in various ways. For example, chronologically--Western opinions of Asian peoples at different times in history; culturally--Japanese concepts of labor relations compared with American; politically--quotations from speeches by Mao Tse-tung and Chiang Kai-shek.

PRINCIPLES FOR ADAPTING READING MATERIAL TO VARYING GRADE LEVELS

Many studies have been done with respect to readability, and the results often conflict with one another. Flesch's study states:

Average sentence = 18 words
Average number of syllables per word = 1.5

A general system of criteria to determine the difficulty of a piece of writing is as follows:

Syllables per 100 words
Average sentence length in words
Number of "personal"words per 100 words, (e.g. pronouns, words with masculine or feminine genders)
Number of "personal sentences" per 100 sentences, (e.g., quotes, questions to reader, exclamations, grammatically incorrect sentences used for effect)
Number of sentences in a paragraph
Vocabulary level

In Aspects of Readability, an attempt was made to rewrite social studies material so as to make it more interesting to the student, and easier for him to learn. The grade level of the material in question was not lowered, but the process by which these articles were rewritten is worth noting. These articles were re-written, first for organization and then for interest, and the process by which this was done is outlined below.

ORGANIZATION

I. Main Idea
  A. State objective for the passage immediately
  B. Follow a logical pattern of concepts
    1. Sequence of events
    2. Dominant and subordinate ideas
  C. Use frequent summaries
  D. Repeat important ideas for emphasis

II. Inferences and Integration of Ideas
  A. Lead reader into making appropriate inferences
  B. Relate facts to background of reader

III. Vocabulary
  A. Give essential definitions immediately
  B. Repeat technical words
  C. Relate words to context

IV. Details
  A. Details should be strategically placed to reinforce main idea
  B. Delete unimportant details

INTEREST

I. Main Idea
  A. Simplify writing style
  B. Use familiar or dramatic expriences
  C. Be precise when explaining concepts

II. Inferences and relationships
  A. Write for particular readers
  B. Relate the passage to life

III. Vocabulary
  A. Colorful images
  B. Concrete definitions
  C. Varied approaches
  D. Familiar setting for new words

IV. Details
  A. Graphic
  B. Patent
  C. Brief

The criteria outlined above would enable a teacher to rewrite an article for greater readability. The following criteria is suggested for rewriting articles on different grade levels.

CRITERIA FOR READING MATERIAL

Grade	Vocabulary	Sentence Length (Average)	Syllables (Average)	Sentence Structure
8	(According to words in "Spelling Words List C" of the Board of Education) Words above grade level would be carefully defined.	18 Words	2.5 per word	Varied; Complex
6		15 Words	2.0 per word	Varied, not too many compound
4		10 Words	1.5 per word	Simple sentence with a few explanatory clauses.

ORIGINAL SELECTION

Soviet Planning

Essential to all Soviet economic activity is the planning concept. The basic object of Soviet planning was, in the first instance, to industrialize a largely feudal and agrarian country, in other words, to produce the means of production; also to create a viable "socialist" system and to collectivize agriculture. What planning meant, in essence, was creation of nothing less than a new nation under systematized, calculated, long-range government direction and control. The First Five-Year Plan, or Pyaliletka, was not from one point of view a Five-Year Plan at all; it merged inevitably into the Second Five-Year Plan, which in turn merged into its successors; the successive plans were spaced into quinquennial terms for convenience, and also in order to keep sharp watch on periodic accomplishment, but basically they have been, and are, parts of a single program which is supposed to be continuous.

The First Plan was not the invention of any single man, but grew out of the nature of the Soviet system; the concept goes back to Lenin, and Stalin was certainly the man who made it work, at unimaginable cost to human values at the time. The First Five-Year Plan was launched in 1918; it was not put into effect dramatically, with a blow of a whistle, but in fact started out so gradually that well-informed correspondents in Moscow did not know its full implications until it was underway. Not till a year or two later did Soviet planning inflame the imagination of the entire world. The tasks of the First Plan (1928-32) were accomplished in four years instead of five, and by Russian claims, it was 93.7 per cent successful. Industrial output of the country increased by 118 per cent, an extraordinary feat. The production of steel went up 40 per cent in four years, of pig iron 80 per cent. Automobile, engineering, machinery, and aviation industries were created out of nothing, and totally new industrial cities like Magnitogorsk in the Urals were built from scratch. Unemployment ceased. Moreover, all this occurred during the period of the Great Depression in the world outside, when the capitalist powers were afflicted by an economic crisis of unprecedented severity and depth.

The Second Five-Year Plan (1933-37 inclusive) continued to broaden the industrial base, but not at quite such an intensive pace, and completed the collectivization of agriculture. The Third Plan (1938-42) was made largely inoperative by the war, and the Fourth Plan was not put into operation until 1946; it was devoted mainly to the recouping of war losses and the rebuilding of shattered industry. The Fifth Plan (1951-55) continued to emphasize heavy industry, in particular steel, paid strong attention to military preparation, and opened the door somewhat on housing and consumer goods, for which the need was crying — everything from garden tools to wrapping paper, from sleds to chandeliers. The Sixth Five-Year Plan (1956-60) was supposed to pay particular note to hydro-electric installations of vast scope, mines, petroleum, fuel supply, automation, textiles, and atomic energy. Capital investment by the state was to exceed that of the Fifth Plan by a substantial amount, and six thousand new industrial plants were to be built. But the Sixth Plan has been running into all sorts of trouble. It was revised early in 1957, with dramatic curtailment of its aims, and was then suddenly scrapped in September, 1957 — an unprecedented event, presumably because it could not reach its target goals and because of the strain and dislocation caused by the new industrial reorganization scheme going into effect. It is being replaced by a Seven-Year Plan covering activity from 1958 to 1965. Nevertheless the general level of Soviet economic advance continues to be spirited.

(Excerpt from Inside Russia Today by John Gunther. 1957 Harper & Bros. pages 356 - 357)

OUTLINE OF ORIGINAL MATERIAL TO BE REWRITTEN
(First Step in Rewriting)

I. Planning is Essential to Soviet Economic Activity.

  A. Purpose of Planning
    1. Change agricultural and feudal society to industry.
    2. Collectivize agriculture.

  B. Purpose of Five-Year Plan
    1. Periodic check on progress.
    2. Convenient way to change system.
    3. Really a single continuous process.
    4. Each plan blends smoothly into the next.

II. Accomplishments of First Five-Year Plan.

  A. Began slowly, worked well.
  B. Took only 4 years.
  C. 93.7% successful.
  D. Stopped unemployment, although depression in other countries.
  E. Industries created
    1. Automobile
    2. Engineering
    3. Machinery
    4. Aviation
  F. Industrial cities built.

III. Accomplishments of Later Five-Year Plans.

  A. Second Plan
    1. Completed collectivization.
    2. Broadened industrialization.

  B. Third Plan
    Ruined by World War II.

  C. Fourth Plan (1946)
    Rebuild after war.

  D. Fifth Plan
    1. Continued heavy industry.
    2. Produced some consumer goods.

  E. Sixth Plan
    Trouble. Started 1956 - ended 1957.

  F. Seven-Year Plan
    1. Replaced Sixth Plan.
    2. This plan to last from 1958 to 1965.

  G. Soviet economic advances continue.

REWRITTEN SELECTION

Soviet Planning

Planning is the most important part of the Soviet economic system. The main purpose of planning was to change Russia's old-fashioned agricultural system to a modern industrial one. Careful planning was also needed so that the government could take over the ownership and control of the remaining farms. Before the Russian Revolution, farms were owned by individual men who had tenant farmers do the work. This was a kind of feudal system. Now, however, most farms are managed by the government, and are called "collectives." Farms owned and managed by the government are called "State Farms." How did the Russians plan all these changes?

They decided to set up "Five-Year Plans." There was really only one basic plan, which was designed to continue for a long time. However, the Five-Year Plans gave the government a quick, easy way to check the nation's progress and to make any necessary changes. Each plan was supposed to blend into the next one.

What were the aims and achievements of the first Five-Year Plan? This plan, which started in 1928, was designed to build up new industry in Russia. It started slowly, but was successful in only four years. Although there was a depression in many other countries, there was no unemployment in Russia. This was because of the greatly increased industrial activity. New industries were created, such as the automobile, engineering, machinery and aviation industries. New industrial cities were built. Russia was certainly moving forward.

Were the later Five-Year Plans as successful as the first one? The answer is that some were and some were not. The Second Plan did achieve its aim of continuing the work of the First Plan. Industries continued to grow, and the government organized all forms into collectives. The Third Plan was unsuccessful because of World War II. The Fourth Plan, which started in 1946, had to rebuild Russia after the war. The Fifth Plan accomplished a great deal. It continued building big industries and also produced more consumer goods, such as garden tools, sleds and wrapping paper.

Russia had been having trouble ever since the Sixth Plan, which started in 1956, had to be dropped in 1957. This Plan was unable to achieve its aims. It had been replaced by a Seven-Year Plan which is supposed to last from 1953 to 1965. Russia still has high hopes and is continuing to advance.

PROBLEMS OF UNDERSTANDING OTHER CULTURES

Learning Activities:

1. Reproduce the article leaving out the last sentence and give each student a copy.

2. Prepare a vocabulary list of difficult words and discuss the meanings in advance. It might be wise to underline the difficult words before you reproduce the article (depending on the level of your class) and go over them before or during the application.

The focal point of the shrine is a box or chest which is built into the wall. In this chest are kept the many charms and magical portions without which no native believes he could live... The charm is not disposed of after it has served its purpose, but is placed in the charm-box of the household shrines As these magical materials are specific for certain ills, and the real or imagined maladies of the people are many, the charm-box is usually full to overflowing. The magical packets are so numerous that people forget what their purposes were and fear to use them again. While the natives are very vague on this point, we can only assume that the idea in retaining all the old magical materials is that their presence in the charm-box, before which the body rituals are conducted, will in some way protect the worshipper.

Miner is discussing the medicine cabinet in American culture!

- from Horace Miner's "Magical Practices Among the Nacirema," 34th Yearbook of National Council of Social Studies, Chapter 17

Questions for Inquiry and Discovery:

1. What is the lesson the author is trying to teach us?

2. Do you think he wrote this article as a joke?

3. What attitudes must we develop when we try to learn about other cultures?

Note:

The above exercise can be used in the study of every country or society. Its value might best be utilized as an introductory unit in the ninth year course of study or at some point after the course has been begun. If the class studies one unit or theme and their prejudices concerning their own culture becomes obvious,it might then be wise to use this exercise.

*"WHAT IT IS LIKE TO BE UNDERDEVELOPED"[1]

We, Americans, look about us at the underdeveloped areas of the world, without having the slightest notion of the difficulties with which they are faced. We must try to visualize what underdeveloped means to the 2 billion human beings for whom it is a living experience of daily life.

It is not easy to make the mental jump. Let us attempt it, however, by imagining how an American family, living in a housing project on a yearly income, of say, 4500 dollars, could be transformed into a family of the underdeveloped world.

Our first step is to strip our American home of its furniture. Everything from the living quarters goes: beds, chairs, tables, television set, lamps. Leave a few old blankets, a kitchen table, a wooden chair. For clothing, each member of the family may keep his oldest suit or dress, plus a shirt or blouse. Permit a pair of shoes to the head of the family, but none for the wife.

In the kitchen the appliances have already been taken out, the water and electric power shut off. The box of matches may stay, as well as a small bag of flour and some sugar and salt. A few moldy potatoes, already in the garbage can, must be hastily rescued for they will be much of tonight's meal. We will leave a handful of onions and a dish of dried beans. All the rest must go: the meat, fresh vegetables, canned goods, crackers.

The house itself as well as the other houses of the project must go. The family can move into a small shack. It may be crowded, but probably much better than the situation in Hong Kong, where the United Nations reports that it is not uncommon for a family of four to live in a bedspace--that is, one bunk and the space it occupies. Still it is fortunate to have any shelter at all; an estimated 250,000 people in the Indian city of Calcutta live in the streets.

Communication must go next. No more newspapers, magazines, books - not that they are missed, since we must take away our families' literacy as well. Instead in our community we will allow one radio - and that allowance is generous.

Government services must go also. No more postman or fireman. There is a school, but it is three miles away and consists of two classrooms. It is not overcrowded, since only half of the children in the neighborhood go to school. There are of course no hospitals or doctors nearby. The nearest clinic is ten miles away. It can be reached by bicycle, if the family has one, which is unlikely. Or you can go by bus -- not always inside, but there is usually room on the top.

Money? We will allow our family a cash treasure of $10. This will help cover some of the costs of unexpected medical and family problems. Meanwhile the head of the family must earn a living. As a peasant with three acres to farm, he may raise the equivalent of $100 to $300 worth of crops a year. If he is a tenant farmer, which is more than likely, a third of his crop will go to his landlord, and another 10% to the local money lender. But there will be enough to eat -- or almost enough. The human body requires a daily input of at least 2300 calories to make up for the energy consumed by the body. If we do no better than the Indian peasant, we will average no more than 2000 to 2100 calories per day. Our bodies, like an insufficiently oiled machine, will run down.

And so we have brought our American family down to the very bottom of the human scale. When we are told that more than half the world's population "enjoys" a standard of living of "less than $100 a year," this is what that figure means.

* Recommended for students achieving below grade level.

Questions for Inquiry and Discovery

1. In your own words explain the meaning of the following words or phrases:

   underdeveloped
   tenant farmer
   peasant
   calories
   standard of living

2. In your own words explain what surprised you the most in this description. Why you were surprised?

3. In a written statement, describe the changes you and your family would be forced to make in your way of life, if you had to change places with a family in an underdeveloped land.

---

[1] The Great Ascent, Robert L. Heilbroner

*Cultural Diffusion

Our solid American citizen awakens in a bed built on a pattern which originated in the Near East but which was modified in Northern Europe before it was transmitted to America. He throws back covers made from cotton first grown in India, or linen first made in the Near East, or silk, the use of which was discovered in China. All of these materials have been spun or woven by processes invented in the Near East. He slips into mocassins invented by the Indians of the eastern U.S., and goes to the bathroom, whose fixtures are a mixture of European and American inventions, both of recent date. He takes off his pajamas, a garment invented in India and washes with soap invented by the ancient Gauls. He then shaves, a mascochistic rite which seems to have been developed in ancient Egypt.

Returning to the bedroom, he removes his clothes from a chair of southern European type and proceeds to dress. He puts on clothes whose form originally developed from the skin clothing of the nomads of the Asiatic steppes, puts on shoes made from skins tanned by a process invented in ancient Egypt, and cut to a pattern developed in Ancient Greece and ties around his neck a bright colored cloth which is a survival of the shoulder shawls worn by 17th century Croatians of southern Europe. Before going out for breakfast he glances through the window, made of glass invented in Egypt, and if it is raining,puts on overshoes made of rubber first used by Central American Indians, and takes an umbrella invented in Southeast Asia. Upon his head he puts a hat made of felt, a material first used on the Asiatic steppes.

On his way to breakfast he buys a newspaper and pays for it with coins of ancient Lydian invention. At the restaurant a whole new series of borrowed things face him. His plate is made of a form of pottery invented in China. His knife is of steel, an alloy first used in southern India, his fork a medieval Italian invention, and his spoon comes from a Roman original. He begins breakfast with an orange from the eastern Mediterranean, a cantaloupe from Persia or perhaps a piece of African melon (water). With this he has coffee, an African plant. After his fruit and first coffee he goes on to waffles, cakes made by a Scandinavian technique from wheat first raised in the Near East. As a side dish he may have eggs first eaten in eastern Asia, or thin strips of the flesh of an animal first tamed in Eastern Asia which has been salted and smoked by a process developed in Northern Europe.

When our friend has finished eating, he settles back to smoke, an American Indian habit, consuming a plant first developed in Brazil in either a pipe developed by the Indians of Virginia, or a cigarette, derived from Mexico. If he is hardy enough he might even smoke a cigar, brought to us from the Antilles by way of Spain. While smoking he reads the news of the day, imprinted in characters invented in Germany. As he absorbs the information in the newspapers of the problems that exist in other countries he will, if he is a good conservative citizen, thank a Hebrew deity in an Indo-European language that he is 100% American.

* -- adapted from writings of Ralph Linton

Source: From *Twentieth Century Chinese Poetry,* Kai-yu Hsu.

"VERY INTERESTING" DEATH

by Yuan Shui-p'ai (China, 1908?-)
Translated from the Chinese by Kai-yu Hsu

The author's note to this poem gives the detailed background of a special conference billed as "Very Interesting" by the intellectual and social elite in Hong Kong, including both Chinese and British. The subject was a comparative study of the Chinese and Western ways of life. The conversation in the poem is a part of what transpired at the conference.

At a "very interesting" gathering,
The ladies and gentlemen brought up a "very interesting"
question.
The gentleman had a Chinese name,
The lady, however, bore a name of alien origin.

Question: "Firecrackers are expressions of joy,
Why then are they used at funerals in China?"
Answer: "Because life is so hard for the Chinese,
and to them
Death means a happy nirvana."

Capital! Capital! Very, "very interesting!"
The Chinese regard death as happy liberation.
Absolutely correct! Absolutely correct! Otherwise
why while living in this paradise,
Do they still hang themselves, or jump off a tall
building, or plunge into the sea, or take poison?

For example: A peddler "possessed by the devil" fell off
a tall building, his head cracked wide open,
But to him, that could be only a "pleasant relief."
Or take the girl "teaching Cantonese" at a hotel,
who "died on the spot,"
Naturally, "I died happily" must have been her belief.

So, why must you say that their deaths were
"self-inflicted?"
If you say that they were "inflicted by others,"
wouldn't it earn someone merit?
Aid in someone's death—aid in someone's pursuit
of happiness.
Why do you waste effort to absolve yourselves? The
world should thank you for it.

Gentlemen, ladies, why don't you keep your dreams?
Ladies, gentlemen, why don't you keep your
muddled heads?
Today you are looking down from the clouds, "very
interestingly."
Tomorrow, don't tumble down and plunge directly in an
outhouse.

A SONG OF REFORM

by Yuan Shui-p'ai (China, 1908?-)
Translated from the Chinese by Kai-yu Hsu

Speaking of reform, yes, we are going to reform;
We will get a haircut first, and then take a bath.
Remove our long gowns to put on Western suits,
And get hold of a walking stick to carry around.

Speaking of reform, yes, we are going to reform.
If you want me to be patient, I never can agree.
I'll bear all pains and make all sacrifices
with teeth clenched,
To change all our sanitary facilities to the
Western style.

Square table tops will be changed into round,
Porridge will be served before regular steamed rice.
Walking and driving will both keep to the right,
And all the stores will be renamed Corporations.

"Proprietors" will be replaced by "Managers,"
The Spring Festival will be called Farmer's Day.
Don't say you're playing mahjong, say yours is a
"Ma-ch'üeh" game
Stop eating soybean sauce, use salt instead.

Tear down the seals on the gates, switch to locks.

Voices from Asia

* **Source:** From *Modern Malay Verse,* selected by Oliver Rice and Abdullah Majid.

WEST AND EAST

by Noor S.I. (Malaysia, contemporary)
Translated from the Malay by Abdullah Majid,
Asraf, and Oliver Rice

On the face remains the wine-filled cup,
pure love blighted by winter

The ancient village deserted.

On the face remains the scar, the mark of the blow,
the voyage ended on the eastern shore.

The divided self before the ancient mirror.

** **Source:** From *The Penguin Book of Japanese Verse,* translated with an introduction by Geoffrey Bownas and Anthony Thwaite.

TOURIST JAPAN

by Takenaka Iku (1904-)
Translated from the Japanese by Geoffrey Bownas
and Anthony Thwaite

Fujiyama—we sell.
Miyajima—we sell.
Nikko—we sell.
Japan—we sell anywhere.
Naruto, Aso—
We sell it all.
Prease, prease, come and view!
Me rub hands,
Put on smile.
Money, money—that's the thing!
We Japanese all buy cars
We Japanese all like lighters
We Japanese all good gardeners
We Japanese all sing pops.
All of us bow,
All, all, are meek and mild. Yes!

* **Source:** From *Modern Malay Verse.*

FATHER UTIH

by Usmman Awang (Malaysia, contemporary)
Translated from the Malay by Abdullah Majid,
Asraf, and Oliver Rice

I

He has one wife—he will embrace her till he dies—
Five children who want to eat every day,
An old hut where an inherited tale is hanging.
A piece of barren land to cultivate.

The skin of his hands is taut and calloused,
Accustomed to any amount of sweat.
O Father Utih, the meritorious peasant.

But malaria comes hunting them
Even though he offers a million prayers
And Mother Utih calls the village medicine man
For magic formulas, curses repeatedly chanted.

The medicine man with his reward goes home
With money and a pullet tied together.

II

In the towns the leaders keep shouting
Of elections and the people's freedom,
Of thousand-fold prosperity in a sovereign state,
A golden bridge of prosperity into the world hereafter.

When victory brightly shines
The leaders in cars move forward, their chests thrown out.
O! the beloved subjects wave their hands!

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And all the stores will be renamed Corporations.

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The Spring Festival will be called Farmer's Day.
Don't say you're playing mahjong, say yours is a
    "Ma-ch'üeh" game
Stop eating soybean sauce, use salt instead.

Tear down the seals on the gates, switch to locks.
Talk not too little, neither too much.
"Papa" has resigned in favor of "Father,"
Bhikshuni returns to her lay life to become a "nun."

Open up the windows, but add a screen,
The ants are yielding their floor to the caterpillars.
Too much freedom is tyranny,
Nowadays democracy is so, so very different.

* Source: From *Modern Malay Verse,* selected by Oliver Rice and Abdullah Majid.

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Of thousand-fold prosperity in a sovereign state,
A golden bridge of prosperity into the world hereafter.

When victory brightly shines
The leaders in cars move forward, their chests thrown out.
O! the beloved subjects wave their hands!

Everywhere there are banquets and festivities,
Delicious roast chicken is set before them,
Chicken from the village where prosperity was promised.

Father Utih still waits in prayer.
Where are the leaders going in their limousines?

THE LOVE STORY OF LEAVES

by Tu Ke Tuong (Vietnam, contemporary)
Translated from the Vietnamese by Nguyen Ngoc Bich

As summer unfurls the snails

begin to roll their tiny bodies back into the shell;
that too is the season the fishing boats come back
blowing their horns to signal the day's end.
Greetings also would sing affectionate to her ears.

At night she rests her head on her wasted arm.
She intended to write him a letter
but watches him, instead, behind closed eyes,
seeing him high in the wooded mountains, happy
to display the letter to his friends.

She would not forget to write that she is pregnant
and hopes it will be a plump, strong baby in his image.
If it is a girl she will name her Barbed Wire.
If it is a boy she will call him Bomb Mine or Grenade,
so as not to forget, never to forget
that he is fighting for the land—
twenty years of war added to twenty years of suffering.

In the morning she sits unsteady by the tall pavilion
and listens to the schoolbells
and strokes the flowers that just blossom at the tip
of each of her fingers, like beaded blood,
dew-spattered, but with tears.

In the evening she lies all curled up
in the weary manner of the black cat—
the black cat but with a withered skin
the red tile roof
the pealing bells the pealing pealing bells
alone like a mountain winding like a river entangled
like the jungle—
and knows, and knows she will never reflect herself
again in silver water
for the simple reason that he has become eternal
like the rocks.

Source: *Poetry India*, January-March, 1966.

I AM AN ANT

by B. S. Mardhekar (India, contemporary)
Translated from the Marathi by Dilip Citre

I am an ant,
He is an ant, you are an ant, she is an ant,
A handful are foreign, a handful native;
A thousand have crowded, a million, a billion,
Trillions and trillions of ants;
Innumerable uncountable all have crowded here,
Many from the anthills, many others fugitive!
Some are fat and black, some red, some white;
Some are the winged ants of the monsoon,
Some are the big bold ones of summer!
Some are careful and walk in a file;
Some are silly and eat sugar wherever they find it;
Some stick and sting;
Some live feeding honey to others;
And some fertilize the Queen,
Smart enough to please!
Who will usurp
All these ants
One by one
To become King?

Who will carry
The summa of matter
To the spiritual realm?
—Ants, ants, cheaper by the dozen, ants for sale . . .
This flood of ants comes, open the gates!
The suburban train
Of ten past ten
Has arrived emptying its sigh;
etc.

WHO AM I?

by Tru Vu (Vietnam, contemporary)
Translated from the Vietnamese by Nguyen Ngoc Bich

I am neither a communist
nor a nationalist:
I am a Vietnamese.
Is it not enough?
For thousands of years
that's what I've been:
don't you think that's enough?
And Vietnam in flames
and mother who weeps
and youngsters who suffer
and all the terminology we use to kill each other!
O river
we stand on our respective banks
our fallen tears mingling.

Source: From *The Penguin Book of Japanese Verse.*

MODERN SENRYŪ

by Matsumoto Takashi (1906-1956)
Translated from the Japanese by Geoffrey Bownas
and Anthony Thwaite

The tram car full,
"Stop shoving," they shout,
And go on shoving.

. . .

"Keep left! To the left!"
The constable waving
His right arm instead.

. . .

Going down in
The lift, it gives
A gloomy feeling.

Source: A Poem from Pakistan.

POEM

by Taufiq Rafat (Pakistan, 1927-)

The new road to the satellite town
Bisects the graveyard, a short-cut
Which saves the commuters half a mile.

The breakneck traffic at 7 a.m.
Takes the dead with it to offices
They vacated long ago, and the midnight
Stragglers whistle them home again.

I am being sentimental I know;
But there are certain things I would rather
Be sentimental about, than not,
And a graveyard is one of them.

Source: From *Mahfil, A Quarterly of South Asian Literature.*

SNAKE

by Vatsyayan (India, 1911-)
Translated from the Hindi by Vatsyayan
and Leonard Nathan

Snake, you were never civilized,
And you never learned
to live in the city.
I'd like to ask—(if you'll answer)—
How, then, did you learn to bite—
Where did you get the poison?

that too is the season the fishing boats come back
blowing their horns to signal the day's end.
Greetings also would sing affectionate to her ears.

At night she rests her head on her wasted arm.
She intended to write him a letter
but watches him, instead, behind closed eyes,
seeing him high in the wooded mountains, happy
to display the letter to his friends.

She would not forget to write that she is pregnant
and hopes it will be a plump, strong baby in his image.
If it is a girl she will name her Barbed Wire.
If it is a boy she will call him Bomb Mine or Grenade,
so as not to forget, never to forget
that he is fighting for the land—
twenty years of war added to twenty years of suffering.

In the morning she sits unsteady by the tall pavilion
and listens to the schoolbells
and strokes the flowers that just blossom at the tip
of each of her fingers, like beaded blood,
dew-spattered, but with tears.

In the evening she lies all curled up
in the weary manner of the black cat—
the black cat but with a withered skin
    the red tile roof
the pealing bells the pealing pealing bells
alone like a mountain winding like a river entangled
    like the jungle—
and knows, and knows she will never reflect herself
    again in silver water
for the simple reason that he has become eternal
    like the rocks.

Source: *Poetry India,* January-March, 1966.

I AM AN ANT

by B. S. Mardhekar (India, contemporary)
Translated from the Marathi by Dilip Citre

I am an ant,
He is an ant, you are an ant, she is an ant,
A handful are foreign, a handful native;
A thousand have crowded, a million, a billion,
Trillions and trillions of ants;
Innumerable uncountable all have crowded here,
Many from the anthills, many others fugitive!
Some are fat and black, some red, some white;
Some are the winged ants of the monsoon,
Some are the big bold ones of summer!
Some are careful and walk in a file;
Some are silly and eat sugar wherever they find it;
Some stick and sting;
Some live feeding honey to others;
And some fertilize the Queen,
Smart enough to please!
Who will usurp
All these ants
One by one
To become King?

Who will carry
The summa of matter
To the spiritual realm?
—Ants, ants, cheaper by the dozen, ants for sale . . .
This flood of ants comes, open the gates!
The suburban train
Of ten past ten
Has arrived emptying its sigh;
    etc.

nor a nationalist:
I am a Vietnamese.
Is it not enough?
For thousands of years
that's what I've been:
don't you think that's enough?
And Vietnam in flames
and mother who weeps
and youngsters who suffer
and all the terminology we use to kill each other!
O river
we stand on our respective banks
our fallen tears mingling.

Source: From *The Penguin Book of Japanese Verse.*

MODERN SENRYŌ

by Matsumoto Takashi (1906-1956)
Translated from the Japanese by Geoffrey Bownas
and Anthony Thwaite

The tram car full,
"Stop shoving," they shout,
And go on shoving.
. . .

"Keep left! To the left!"
The constable waving
His right arm instead.
. . .

Going down in
The lift, it gives
A gloomy feeling.

Source: A Poem from Pakistan.

POEM

by Taufiq Rafat (Pakistan, 1927-   )

The new road to the satellite town
Bisects the graveyard, a short-cut
Which saves the commuters half a mile.

The breakneck traffic at 7 a.m.
Takes the dead with it to offices
They vacated long ago, and the midnight
Stragglers whistle them home again.

I am being sentimental I know;
But there are certain things I would rather
Be sentimental about, than not,
And a graveyard is one of them.

Source: From *Mahfil, A Quarterly of South Asian Literature.*

SNAKE

by Vatsyayan (India, 1911-   )
Translated from the Hindi by Vatsyayan
and Leonard Nathan

Snake, you were never civilized,
And you never learned
to live in the city.
I'd like to ask—(if you'll answer)—
How, then, did you learn to bite—
Where did you get the poison?

* Reproduced from Modern Malay Verse selected by Abullah Majid, and Oliver Rice, by permission of Penerbit Fajar Bakti

** With the permission of Penguin Books Ltd.
(c) Geoffrey Bownas and Anthony Thwaite, 1964

Suggested Teaching Strategies for Study of Japan

Although related specifically to the theme on Japan, the following teaching strategies are applicable to all themes in World Studies: Eastern Civilization.

I. CLIMATE

1. Start with the climate of New York City. Describe factors influencing climate in New York City. e.g. latitude, elevation, rainfall, prevailing winds, etc.
2. Relate each factor to climatic conditions in New York City.
3. Compare the climate of Tokyo to New York City: Describe climatic factors influencing climate in Tokyo.
4. Relate each factor to climatic conditions in Tokyo.
5. Speculate on climate changes in New York and Tokyo, if certain factors were interchanged.
6. For both cities, show how climate influences how people live in terms of earning a living, family life, urban development and urban problems.
7. Hypothetical Case Studies:
   a. Describe the climate of an imaginary city. Students speculate on the climatic factors causing the climate of that mythical place.
   b. Reverse the exercise; describe the climatic factors and have students speculate on the resulting climate of the imaginary city.
   c. Describe the climate of an imaginary city, ask students to speculate on the economy based on climate data alone.
   d. Reverse the exercise; describe a series of economic activities, ask students to speculate on the climatic conditions based on economic data alone.
8. Skills Development:
   a. Reading and interpreting rainfall charts (Figures one and two, page 43)
   b. Reading Physical - Political maps and globe for climatic factors.
   c. Analysis of ocean currents, using Figure 3, Page 46, as motivation:
   (Note: Study of climatic factors, for example ocean currents, provides good opportunity for relating physical sciences to social sciences in inquiring why and how ocean currents are created and function)

II. Topography and Location

1. Show relationships between location and topographical features of Japan and:
   a. Japanese farming in terms of products and land usage.
   b. Japanese extractive industries including fishing.
   c. Japanese small, craft industries such as costume jewelry, wood and paper home accessories, etc.
   d. Japanese durable goods manufacturing such as automobiles, shipbuilding, electric appliances, etc.
   e. Political history, particularly feudalism and imperialism.
   f. Cultural heritage e.g. Chinese and Western influences.
2. Interaction of natural topography with changes made by man through urban development, extractive industries, transportation networks, agriculture, industrial production and general changes produced by our advanced technology.
3. Testing Hypothesis
   The Lesson Plan on Page 48 of this bulletin suggests the hypothesis that topographical features influence values in a society e.g. population density influences elaborate code of courtesy and manners; arable land and frugality; mountainous terrain influences heritage of feudal class structure, small island chain influences successive waves of intellectual and religious movements from Asia and Europe.

   This type of hypothesis can be tested through research in poetry, fiction, fine arts, and essays.
4. Comparative Case Studies:
   The study of Japan lends itself easily to a comparison with the British Isles (See Lesson Plan Page 50)
   Emphasis can be placed on:
   a. Similarities and differences geographically, economically and culturally.
   b. The limitations of geographical determinism must also be emphasized in a comparison of Japanese and British political and cultural history e.g. traditional Japanese authoritariansim and British civil libertarianism.

   Japan can also be compared with underdeveloped Indonesia seeking explanation for Japan's relative success in terms of raising living standards.

III. Economy

1. In a course of study basically geography-oriented, how men earn their livelihood must be closely related to the overriding question, "How do the Japanese people use their natural environment to maximum effectiveness in earning their livelihoods?"
    a. Maximum effectiveness can be related to the following conditions of the geography of Japan:
        1) Climate
        2) Arable land
        3) Short, swift rivers
        4) Mountainous terrain
        5) Long coastlines
        6) Island chain near mainland Asia
        7) Dense population
        8) Minerals
        9) Location
2. Japan is the most highly industrialized economy in Asia. This raises the broad question, "How did they accomplish industrialization with so many apparent handicaps?"
    a. Investigation of Japanese industrialization should focus on the following considerations:

        Cultural heritage of adaptation of foreign influences.
        Political unification in the Mejii Restoration.
        Aristocracy transformed land capital into investment capital.
        Working class: obedient, hardworking and political
        Government Policies: Militarism and Imperialism for resources and markets, Taxation incentives for industrial production, trade subsidies, manufacturing monopolies, etc.
        Allocation of Resources: e.g. - early emphasis on heavy industry and hand-craft industries, continuing emphasis on goods for export, low-wage scale, hard money banking and credit.

        The items underlined are applicable to investigatiin of industrialization of any agarian economy
3. Japanese export-import trade is also worth investigation because it reveals, among other understandings, the inter-relatedness of the parts of an economy.
    A case study in economic interrelationships can be made from one statistic; e.g. - "Textiles was the main Japanese export in 1964 with Dollar Value of $1,247,000,000." (Figure 8, Page 64)
4. Among the questions raised by this statistic are:
    a. Where are the sources of raw materials?
    b. How are raw materials paid for?
    c. How were textile manufacturing plants constructed and financed?
    d. How are Japanese export prices kept at competitive levels?
    e. Who buys Japanese textiles and why?

LEARNING ACTIVITIES

An Introductory Lesson

This lesson could be used to motivate a unit of study on Japan. For homework, have the pupils prepare a list of ten facts about present-day Japan. These can be taken from an almanac or encyclopedia. If this is not convenient, the teacher can prepare such a list (following) to be placed on the blackboard at the beginning of the period.

JAPAN (taken from Information Please Almanac, 1966
and Statesmen's Yearbook)

1. Population 97,350,000 (California - 15,717,000)
2. Area 142,727 sq. miles (California - 156,573 sq. miles)
3. Military ally of the United States
4. A democratic government
5. Third leading steel producer in world (after U.S., U.S.S.R.)
6. Leads the world in shipbuilding
7. Chief exports: textiles, machinery, iron and steel manufacturers, chemicals, electronics, optics
8. Chief imports: raw cotton, petroleum, wool, wheat, iron ore
9. Religions: Shintoism: 50,000,000 (approximately)
   Buddhism: 44,000,000 (approximately)
   Christianity: 600,000 (approximately): two-thirds Protestant

Based on these facts, the following questions could be asked:

1. What do these facts tell you about Japan? (List on the blackboard all statements made by pupils.)

2. To what extent do the facts agree with the picture you have of Japan?

3. On the basis of these facts, why should Americans want to study about Japan?

4. In order to better understand Japan, list some of the topics that we should include in our case study.

A motivation, in addition to the use of facts presented above, would be to bring in some pictures of Japanese in traditional dress or of traditional Japanese architecture. These can be compared with scenes of present day Japan.

The first list of impressions that students give should be saved and rexographed. At the end of the case study, the same lesson can be given again. Place the statistics on the board and ask pupils to give their impressions, using their newly-gained knowledge. Let the students compare these impressions with those they had at first.

Concepts to Be Developed from this Lesson

1. Earth changes man, and man changes earth. (population density per sq. mile changes land use.) (G)

2. History is a continuous process leading to the present. (Complete freedom of worship and large membership in numerous religious organizations developed out of Japan's history of periodic adaptations to foreign cultures.) (H)

Aim - To understand how population statistics can be made real and visual.

* Method - Using the opaque or overhead projector the teacher can show the class the following pictures. The following questions can be asked.

Picture 1 - 1. What can we learn about Japan by looking at this map?

2. In what way does the legend show where the people live? How many people?

3. Looking at this map, where would you say most industries of Japan are located? Why?

Picture 2 - 1. From looking at this picture, what problems would you say the Japanese Transportation system faces?

2. Why is the man in uniform called a "pusher"?

Picture 3 - 1. In what ways does this busy Tokyo street resemble New York City?

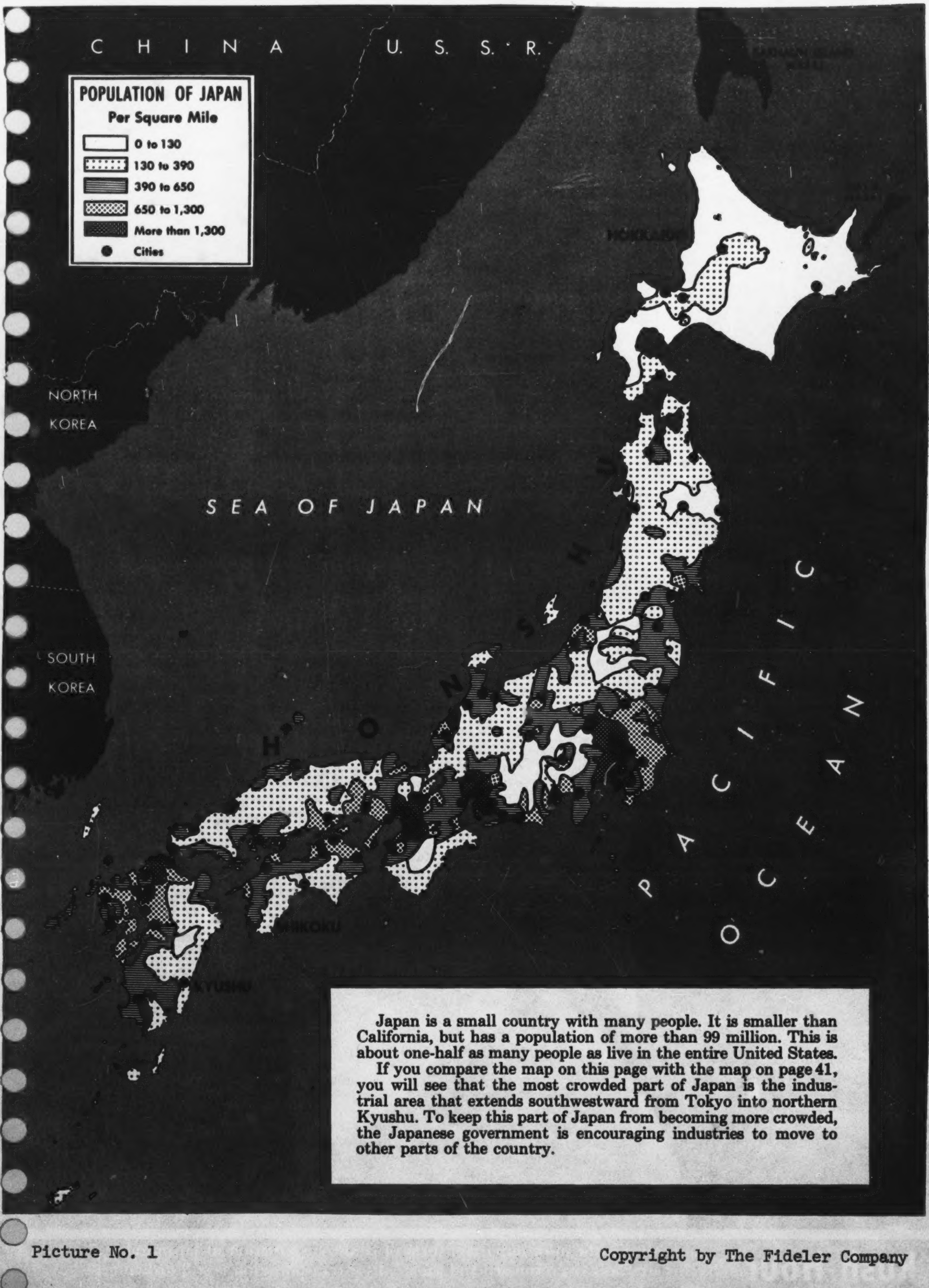
2. What clues to the nature of City life can we find in this picture?

Picture 4 - 1. How has modern industry improved the life of Japanese workers?

2. Could this scene be found in an American factory?

3. If you were a worker in this factory, would you be happy with your job? Explain your answer.

* Recommended for students achieving below grade level.


CHINA
U.S.S.R.
POPULATION OF JAPAN
Per Square Mile
0 to 130
130 to 390
390 to 650
650 to 1,300
More than 1,300
Cities
NORTH KOREA
SOUTH KOREA
SEA OF JAPAN
HOKKAIDO
HONSHU
SHIKOKU
KYUSHU
PACIFIC OCEAN

Japan is a small country with many people. It is smaller than California, but has a population of more than 99 million. This is about one-half as many people as live in the entire United States.

If you compare the map on this page with the map on page 41, you will see that the most crowded part of Japan is the industrial area that extends southwestward from Tokyo into northern Kyushu. To keep this part of Japan from becoming more crowded, the Japanese government is encouraging industries to move to other parts of the country.

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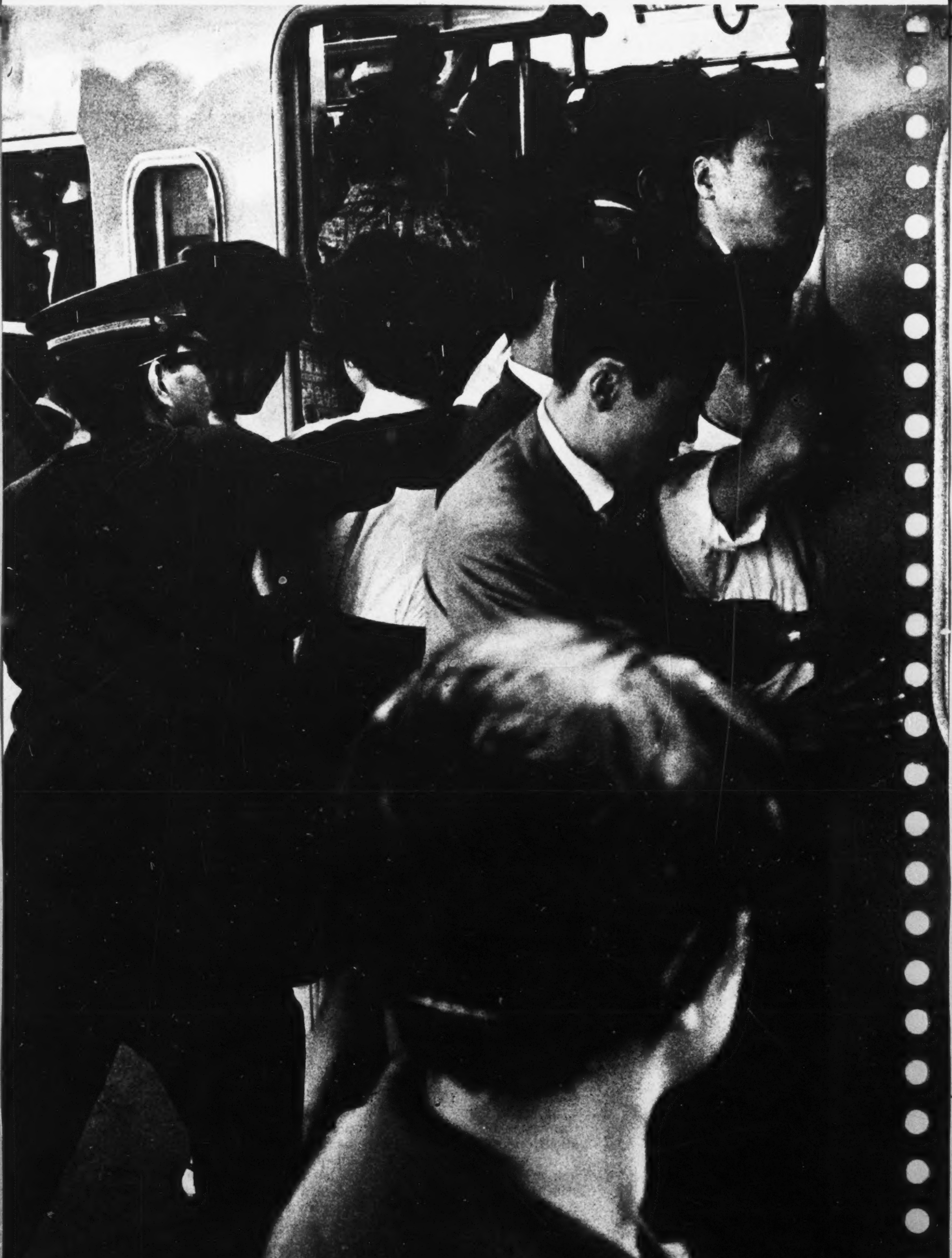

Rush Hour Train travel is the most important form of land transportation in Japan today. Trains are badly overcrowded and the need for transportation is still growing.

JAPAN PLATE 29 FIDELER VISUAL TEACHING GRAND RAPIDS, MICHIGAN

Picture No. 2

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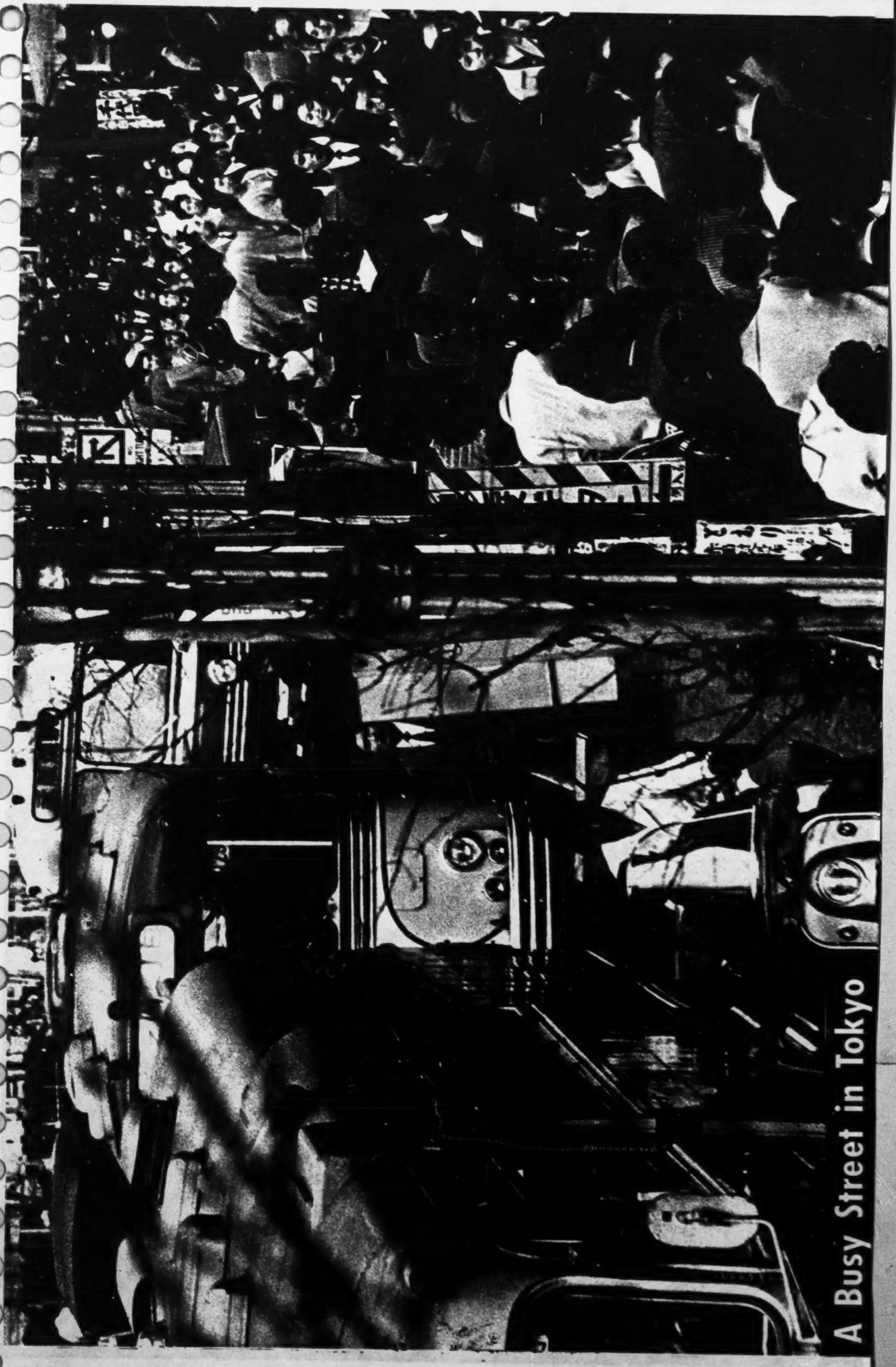

A Busy Street in Tokyo

Picture No. 3

Copyright by The Fideler Company

207
Solder
3
207
Inspect
5

Assembling Transistors

Picture No. 4

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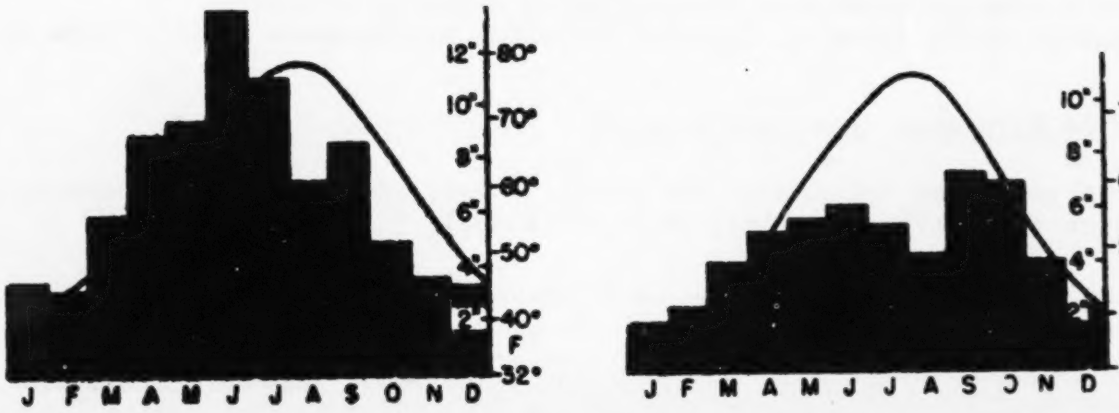
A LESSON ON CLIMATE

The aim would be: How does climate affect Japanese life? To motivate this lesson, ask pupils how we, in our daily lives, are affected by climate. Then, hand out a rexographed reproduction of the charts below:

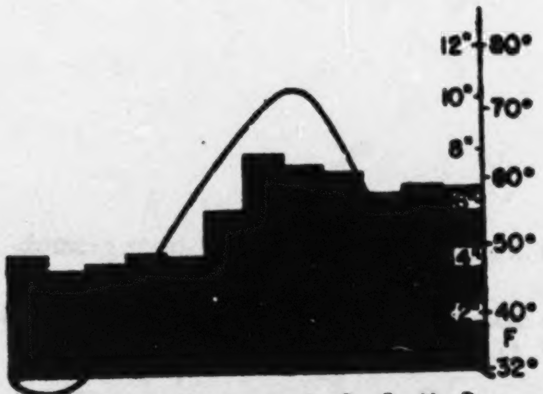
Figure 1



KAGOSHIMA. Elevation 18 feet, average temperature 63°F, annual precipitation 88 inches. Southwestern Kyushu has a more pronounced monsoon rainfall than the rest of Japan.

TOKYO. Elevation 19 feet, average temperature 58°F, annual precipitation 62 inches. Since the base line for rainfall corresponds to 32°F, it is obvious that Tokyo seldom has snow.

Figure 2



AKITA. Elevation 33 feet, average temperature 52°F, annual precipitation 73 inches. The west coast of northern Honshu receives heavy snowfall, derived from winds which cross the Sea of Japan.

From Asia's Lands and People by Cressey, George E. Copyright 1963, McGraw-Hill Book Company. Used by permission of McGraw-Hill Book Company.

Some major pivotal questions based on the above charts are:

1. What do these charts tell us of Japanese climate?
2. How do you explain the differences among the three cities of Japan?
3. Three major factors affecting Japanese climate are: elevation, monsoon winds, and ocean currents. Explain how each affects Japan's climate. How do they help account for the differences among the three Japanese cities?
4. How does the climate of New York City compare with that of each of the above Japanese cities?
5. What are the advantages and disadvantages of Japan's climate?
6. As a summary question, the following could be raised: How do differences in climate influence differences in the lives of people?

Concepts to Be Developed from this Lesson:

1. Where man lives influences the way he lives. (Climate is an important factor in determining man's life in Japan.) (G)
2. A region is a section of the Earth which has distinctive physical or cultural characteristics. (Japan as part of Asia shares certain climatic characteristics with the region.) (G)

Lesson Plan

*Aim: What makes Japan's climate?

Motivation: A physical or physical-political wall map should be at the front of the room, and smaller world maps at the desks of the students.

Motivating Questions:

1. From studying the maps, what can you say about the climate of Japan?

   Rainy (near oceans), moderate (near oceans), 4 seasons, similar to United States (similar latitude).

2. How does the map tell us that Japan's climate might be very much like the climate of the United States?

Method: Distribute map showing currents (Figure 3).

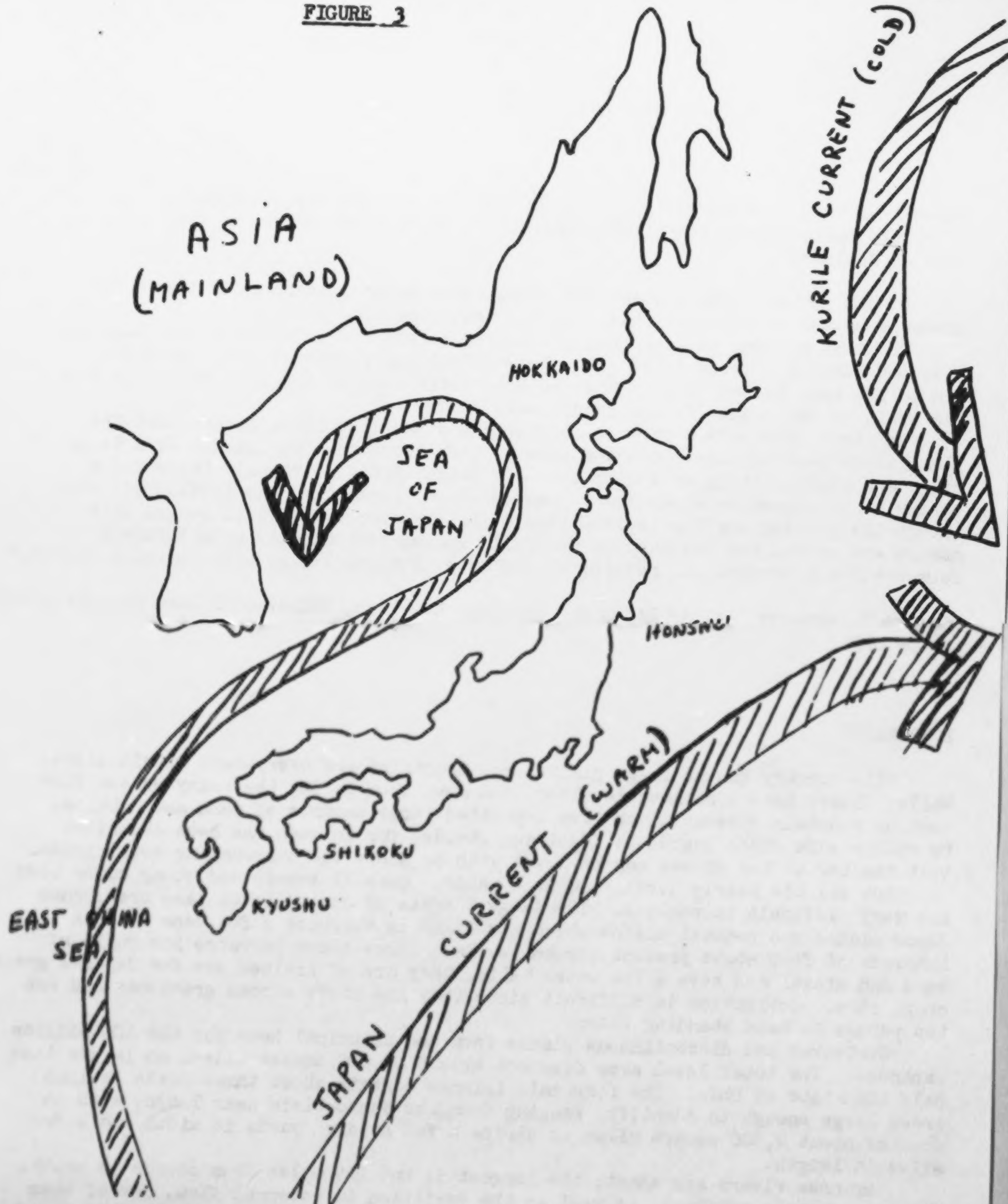
Questions for Discussion:

1. What are some reasons for Japan's climate being much like ours?
2. Why does Japan have a milder climate in the South and a harsher climate in the North? (Currents - Japan and Kurile)
3. Why do more people live in the southern than in the northern part of Japan?
4. What are monsoons?

Summary: How would you describe the climate of Japan? (Place students answers on the chalkboard for recopying in their notebooks.)

*Recommended for students achieving below grade level.

FIGURE 3


ASIA
(MAINLAND)
HOKKAIDO
SEA OF JAPAN
HONSHU
SHIKOKU
KYUSHU
EAST CHINA SEA
KURILE CURRENT (COLD)
JAPAN CURRENT (WARM)

LEARN TO SAY

Kurile Current	ko͞o · rēl′ kûr′ ĕnt
Japan Current	jä · păn kûr′ ĕnt

READING I

Japan is a very human landscape, long settled and intensively developed. Archibald Macleish has graphically described the pressure of man on the land as follows:

"Japan is the country where the stones show human fingerprints: where the pressure of men on the earth has worn through to the iron rock.

There is nothing in Japan but the volcanoes and the volcanic wastes that men have not handled. There is no getting away from men anywhere; from the sight of men in the open houses or from the shape of their work in the made fields or from the smell of their dung in the paddy water.

In other countries a farm is meadows and a wood lot and a corner that the plow leaves room to turn about and time to turn about in. In Japan a farm is as rigid and tight a thing as a city lot — a patch here and triangle there and a square or so somewhere else: every road corner of land diked and leveled off even though the growing surface is less than a man's shirt; every field soaked with manure and worked and reworked as carefully and as continuously as a European farmer works a seedbed ... nothing thrown away, nothing let go wild, nothing wasted."

(George B. Cressey, Asia's Lands and Peoples, New York, McGraw-Hill Book Co.,Inc.,1963, page 199)

TOPOGRAPHY

"The country has no large plains, and mountains are everywhere within sight. Valley floors have a noticeable slope, and down them during the rainy season flow rushing mountain streams which have deposited large amounts of sand and cobbles. On either side dikes guard the adjoining fields, for so much has been deposited that the bed of the stream may be level with or above the surrounding countryside.

Not all the nearly level land is usuable. Coastal swamps and stony river beds are very difficult to reclaim. The largest areas of unused level land are former flood plains and coastal plains which now stand as terraces a few tens or even hundreds of feet above present stream levels. Since these terraces are built of sand and gravel and have a low water table, they are of limited use for Japan's great crop, rice. Irrigation is difficult since they lie above stream gradients and are too porous to hold standing water.

Scattered and discontinuous plains form the principal home for the 100 million Japanese. The total level area does not exceed 20,000 square miles, no larger than half the state of Ohio. The four main islands contain about three dozen lowland areas large enough to identify, ranging from the Kanto Plain near Tokyo, with an area of about 2,500 square miles to strips a few hundred yards in width and a few miles in length.

Japanese rivers are short; the longest is but 229 miles from source to mouth. Because of their swiftness as well as the variation in seasonal flow, few of them are suitable for navigation. There are many possibilities for hydroelectric power development, but sites for large reservoirs are seldom available.

Fringing the sea are two types of coast line, one with cliffs and offshore islands, the other low and often swampy and usually near the mouth of a short quick-rushing stream. It is probable that 90 percent of Japan's actual coast is almost inaccessible, either on foot or by boat."

(George B. Cressey, op.cit. page 216)

Lesson Plan - How Have the Japanese Overcome the Problems of an Unfavorable Topography?

As motivation, introduce the following statistics and ask pupils what clues they give to a basic problem facing Japan.

	Japan	California
Population	97,350,000	15,717,000
Area	142,727 sq. miles	156,573 sq. miles

Pivotal questions below are based on reading passages I and II which follow. Reading of these passages can be assigned for homework before the class meets or passages can be read by pupils in class.

1. How does Archibald Macleish describe the problem facing Japan?
2. Describe the topographical features that present obstacles for the Japanese.
3. As a farmer in Japan, would you have a difficult time earning a living? Why?
4. How have the Japanese attempted to overcome unfavorable topography?
5. Why is terrace farming very effective in mountainous areas?
6. For a summary, the following questions are suggested:
   (a) Considering topography, to what extent is the United States more fortunate than Japan?
   (b) What lessons might Southeast Asia and other underdeveloped nations learn from the Japanese in trying to feed their people?

Concepts to Be Developed from this Lesson

1. Where man lives influences the way he lives (G) and (A-S). (Japan's topography influences values such as frugality).
2. Man has always used the Earth's resources for living. (G) (Japanese intensive use of soil, mineral and fishing resources).

READING II

Meeting the problems of a harsh topography.

"The domestic supplies of rice and wheat are normally inadequate for expanding population, so that in most years several million tons must be obtained from abroad."

(page 228)

"The pressure for food has led to the terracing of every available hillside. Rice and snow do not normally go together, but the Japanese have developed varieties which mature in Hokkaido during the hot summer. In Hokkaido, the frost-free period is generally less than 150 days, and in the North drops below 90, which is the minimum growing period for the most rapidly maturing varieties of rice. Hazards of unseasonable frost and occasional drought make rice growing a problem in Hokkaido."

(pages 229, 253)

"The animal industry is small but growing. The limited number of animals reflects the pressure of human population for food and may also be accounted by by the lack of good pasture land, the poor native grasses, the long hot summers, and the reluctance of the Japanese rice farmer to keep animals. From the earliest times fish has taken the place of meat as the main sustenance in the diet."

(page 230)

"Modern science has contributed much to Japanese agriculture, chiefly through commercial fertilizer, seed improvement, and protection from crop diseases. Complex machinery is impractical in the tiny fields, so that the spade, hoe, and plow remain the traditional tools. Small two-wheeled tractors are coming into wide use. Since mechanical power for pumping irrigation water may be too expensive, water is lifted by man or animal power.

Japan needs more food, but can find little additional acreage. Increased harvests must come from the physical improvement of the existing cropland, better management, and new varieties of seeds or crops."

(page 230)

"Crowded Japan looks out on a friendly sea. Typhoons occasionally devastate the shores, but there are innumerable protected harbors. Sheltered waters such as the Inland Sea invite the fisherman and trader. The waters around Japan comprise the greatest fishing grounds of the world; both in tonnage and value the catch exceeds that of any other country. The annual catch is over 5 million tons, almost a quarter of the world's fish supply. Fish and other marine products are one of the basic exports from Japan. These pastures of the sea furnish a considerable part of the Japanese diet, for fish is an integral item in every meal, as important as meat in European countries."

(pages 231-232)

From George B. Cressey, Asia's Lands and Peoples, New York, McGraw-Hill Book Co., Inc., 1963. Used by permission of McGraw-Hill Book Company.

Lesson Plan: Map Work

Give pupils outline maps of Asia and Japan. These can easily be traced from an atlas to a rexographed sheet and duplicated in quantity. If possible, prepare transparencies of Japan and Asia to be used with the overhead projector. Have wall maps of Asia and the World available.

The following are map activities for students:

1. (Using the wall map of the world.) How does Japan's latitude compare with that of the United States? Why is it helpful to have this information?
2. Japan has been called "The Great Britain of the Orient." Explain this by looking at the map of the world. How many comparisons can you make in examining the locations of Great Britain and Japan? (From maps of Asia and the World.) What advantages does Japan enjoy because of her location?
3. On the map of Asia, locate nearby Asiatic countries. Why are these countries important for Japan? Looking at the map of Asia, would you be concerned about the growing power of Communist China if you were Japanese? Why?
4. We have already discussed the influence of ocean currents and monsoon winds on Japan. On your map of Asia, use arrows to show the direction of these currents and winds. Two arrows will be needed for the monsoons; one showing the summer winds and one the winter winds.
5. On the map of Japan, locate the four main islands, the major cities, the Kanto Plains, the Japanese Alps, Mount Fuji, Sea of Japan, Pacific Ocean. Have the pupils color in the land and water areas.
6. (Summary Question) From our examination of maps today, what conclusions can we draw as to the advantages and disadvantages of Japan's geography?

Concepts to Be Developed from Lesson

1. Mapping and map analysis are basic tools of geography. (G) (Air and sea routes from U.S. to Japan).
2. Where man lives influences the way he lives (G) (Climate, moderated by ocean currents, influences dress, household furnishings, recreation habits, etc., of Japanese).

Divide the class into committees to make studies in depth of the following periods of Japanese history:

1. Early Japanese beginnings and Chinese influence
2. The Feudal Period
3. The Opening of Japan to Western influence
4. The period of Japanese Imperialism
5. Japan since 1945

Pupil materials are listed in the bibliography at the end of this theme. In addition to reports, some lessons on problems in Japanese history are suggested to better understand national characteristics.

The Edo Period or the Period of the Tokugawa Shogunate (1600-1867) saw the centralization of Japanese government under the power of the Shogun as well as her isolation from the rest of the world. By studying the following two documents (Passages III and IV), try to get pupils to sense what was happening in Japan during this period.

1. Why do you think Japanese leaders decided to close Japan to the outside world in 1634? (Read Passage III)

2. What methods were used to make isolationism effective? (Passage III).

3. To what extent is isolationism a wise policy for a nation? Give reasons for your answers.

4. What is meant by the term nationalism? How does this document show the development of extreme nationalism in Japan? (Read Passage IV).

5. How might those ideas of extreme nationalism grow out of a policy of isolation?

6. What are the dangers of extreme nationalism? How can a nation not only hurt itself, but other nations?

READING III

Quoted from Harry J. Carroll, Jr. et al., The Development of Civilization, Scott, Foresman, & Co., 1962, Vol. II, page 345

...The Act of the 13th year of the Kanoi era [1634] runs as follows:

1. Japanese ships shall by no means be sent abroad.

2. No Japanese shall be sent abroad. Anyone violating this prohibition shall suffer the penalty of death, and the ship-owner and crew shall be held up together with the ship.

3. All Japanese residing abroad shall be put to death when they return home.

4. All Christians shall be examined by official examiners.

5. Informers against Christians shall be rewarded.

6. The arrival of foreign ships must be reported to Edo, and watch kept over them.

7. The Namban people (Spaniards or Portugese) and any other people with evil titles propagating Christianity shall be encarcerated in the Omurs prison as before.

8. Even ships shall not be left untouched in the matter of exterminating Chinese.

9. Everything shall be done in order to see that no Christian is survived by descendants, and anyone disregarding this injunction shall be put to death, while proper punishment shall be meted out to the other members of his family according to their deeds.

10. Children born of the Namban people (Spaniards or Portugese) in Nagasaki and people adopting these Namban children into their family shall be put to death; capital punishment shall also be meted out to those Namban descendants if they return to Japan, and their relatives in Japan, who may communicate with them, shall receive suitable punishment.

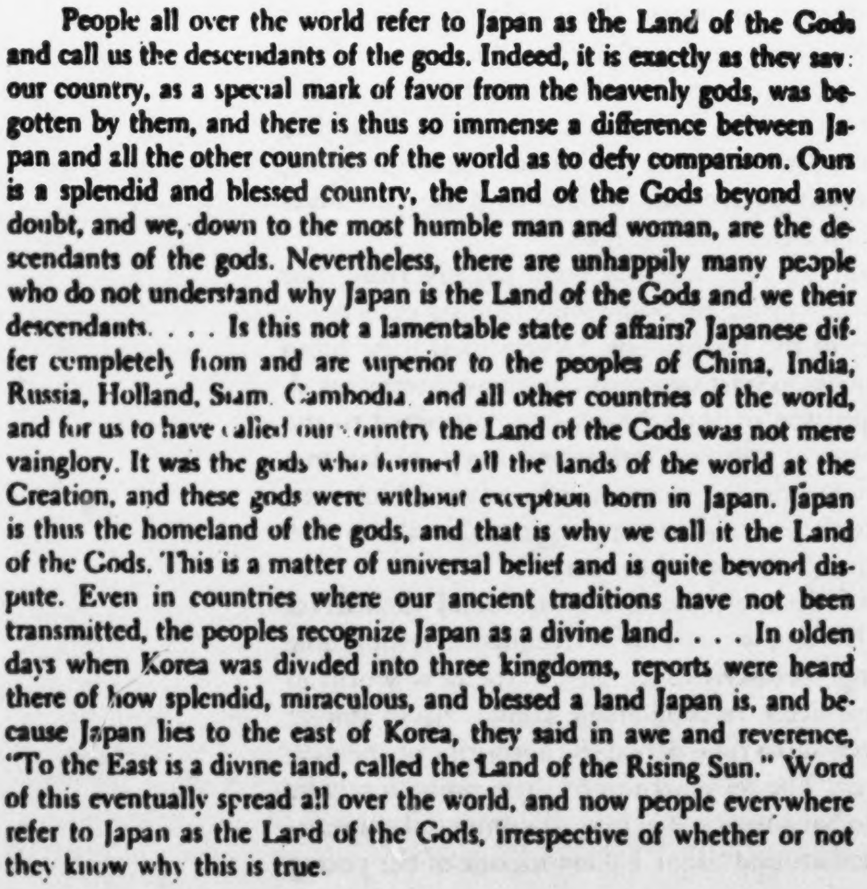
11. The samurai shall not purchase goods on board foreign ships directly from foreigners.

Text: Yosoburo, Tokokoshi. The Economic Aspects of the History of the Civilization of Japan (London: George Allen & Unwin, Ltd. 1930) II pp. 128-129.

READING IV

"A return to 'pure' Japanese tradition and a reaction to alien culture accompanied the unity and stability achieved in the 17th century. The leaders of this movement exalted the ancient Japanese Shinto worship over Buddhism and Confucianism, which had been imported. They revived the study of native Japanese literature and mythology.

By the middle of the 19th century this movement had become ultra-nationalistic. Hirata Atsutane, one of its spokesmen, proclaimed the superiority of Japanese culture over all other cultures. . . ."



People all over the world refer to Japan as the Land of the Gods and call us the descendants of the gods. Indeed, it is exactly as they say: our country, as a special mark of favor from the heavenly gods, was begotten by them, and there is thus so immense a difference between Japan and all the other countries of the world as to defy comparison. Ours is a splendid and blessed country, the Land of the Gods beyond any doubt, and we, down to the most humble man and woman, are the descendants of the gods. Nevertheless, there are unhappily many people who do not understand why Japan is the Land of the Gods and we their descendants. . . . Is this not a lamentable state of affairs? Japanese differ completely from and are superior to the peoples of China, India, Russia, Holland, Siam, Cambodia, and all other countries of the world, and for us to have called our country the Land of the Gods was not mere vainglory. It was the gods who formed all the lands of the world at the Creation, and these gods were without exception born in Japan. Japan is thus the homeland of the gods, and that is why we call it the Land of the Gods. This is a matter of universal belief and is quite beyond dispute. Even in countries where our ancient traditions have not been transmitted, the peoples recognize Japan as a divine land. . . . In olden days when Korea was divided into three kingdoms, reports were heard there of how splendid, miraculous, and blessed a land Japan is, and because Japan lies to the east of Korea, they said in awe and reverence, "To the East is a divine land, called the Land of the Rising Sun." Word of this eventually spread all over the world, and now people everywhere refer to Japan as the Land of the Gods, irrespective of whether or not they know why this is true.

Eisen, Filler, The Human Adventure: Reading in World History, Harcourt, Brace, & World, 1964, Vol. II, pp. 96-97.

Concepts to Be Developed from Lesson

1. An understanding of the past helps man to comprehend the present and search into the future (the dangers of isolationism and extreme nationalism to a nation and other nations as was the case with Japan.) (H)

2. The goals of society have varied in different times and places. (At times, Japan was willing to borrow from other civilizations while at other times, she turned toward a policy of isolationism.) (H)

3. Historical circumstances, not heredity, determine a people's cultural achievement. (Japan, by adopting a policy of isolationism, was considered to be a backward nation when Perry visited it.) (A-S)

READING V

Edwin O. Reischauer, JAPAN: PAST AND PRESENT, New York, Alfred A. Knopf, 1964
pages 120-122. Used with permission.

The loss of his cherished position as a warrior-aristocrat was hard enough on the samurai, but a more serious blow was the loss of his privileged economic status. At first the government had assumed the responsibility of paying pensions to the *samurai* in place of the hereditary stipends they had received from their feudal lords. However, the government reduced these pensions to only half the original stipends, which had never been generous. Then suddenly in 1876, the authorities demanded that these pensions be commuted into relatively small lump sum payments. This order, together with one of the same year prohibiting the *samurai* from wearing their traditional two swords, meant the end of the *samurai* as a class with feudal privileges. They had been reduced to the level of ordinary subjects of the emperor and had been cast forth to fend for themselves as individual citizens of the state.

Many of the abler *samurai* were already rising fast in the new government. Some were making careers for themselves in the professions. Others used their lump sum payments to start successful business enterprises. A large proportion of the *samurai* were attracted to the officer corps of the new army and navy, or became policemen, entitled to wear swords, a fact which may account for the traditional prestige and authority of the ordinary Japanese policeman.

Many of the *samurai*, however, found themselves unable to learn new methods of livelihood, or incapable of adjusting themselves mentally to the new world in which they lived. Irreconcilable conservatives among them from time to time defied the authority of the new government. The most serious of these *samurai* revolts occurred in Satsuma itself, where discontented conservatives rallied around Saigo Takamori, one of the young *samurai* of western Japan who had helped establish the new government, but had returned to Satsuma in protest against the policies of his colleagues. Saigo and his followers found themselves in open rebellion against Tokyo in 1877. The peasant army was dispatched against them, and the Satsuma conservatives soon learned that *samurai* armed with swords were no match for peasant soldiers, well-armed and well-drilled. The Satsuma rebellion of 1877 was the last gasp of a fast dying feudal society. In less than ten years the young reformers had rid themselves of this antiquated social and political system and had cleared the ground for more modern and more efficient political institutions.

The leaders of the new Japan realized full well that they could not stop merely at removing the old system. Theoretically, they had engineered a "Restoration" of the imperial rule of the seventh and eighth centuries, and they actually did revive many of the ancient names of offices and of governmental organs, but they knew that this was only theory and nomenclature. What they really desired to do was to establish a strong nation like the leading Western powers, and so naturally they looked to the West for new patterns of society and government.

Lesson Plan - "How Did Perry's Visit to Japan Result in a New Japan?"

Pivotal Questions

1. Why did many of the Japanese Samurai feel that isolationism had to come to an end as a result of Perry's visit?
2. How does Passage V illustrate the problems that exist in a nation that is undergoing great change? Show the differences in reaction by the Samurai toward the changes that were taking place.
3. Describe the nature of the economic change that was brought about in Japan as a result of the Meiji Restoration? (Read Passage VI).
4. "You may be able to change the appearance of a nation on the outside, but people do not change as quickly." What does this mean? How does Passage VII illustrate this? Why was the English newspaperman so shocked?

Activities

1. A committee presents a dramatization showing the reaction of two groups of Samurai to Perry's visit to Japan. One group presents all the arguments to preserve the status quo, while the other advocates change.
2. Question for discussion: What important changes are taking place within our nation today? Are there people who want to keep to the old ways? To what extent should we respect the ideas of these people? (This discussion could center around the fight by Negroes to change the old restrictions of American society and the resistance to the changes.

(Reading selections follow)

Suggestions for Bright and Slow Students

With bright students, the reading passages could be assigned for homework the night before the discussion in class. For slow students, the lesson should be based on reading Passages VI and VII in class. Students should read these passages aloud with the teacher asking questions on the meaning of some of the phrases. The lesson above could then be adapted to Passages VI and VII. In addition, the teacher could relate, in story form, how two Samurai reacted differently to the Meiji Restoration. The teacher can make up the story based on Passage V. The teacher could then ask: "Why does change affect people in different ways?"

Concepts to Be Developed from the Lesson:

1. Historical events have multiple causes and effects. (The Meiji Restoration.) (H)
2. Civilizations develop as men successfully meet problems arising from change; civilizations decline and disintegrate as men fail to adopt to new circumstances (Note how Japan reacted to the coming of Western civilization as compared with China's initial reaction.) (H)
3. Societies draw upon ideas from other cultures. (A-S)
(Samurai Code and business ethics of rapid industrialization.)

READING VI

CHANGES BROUGHT ABOUT AS A RESULT OF THE MEIJI RESTORATION

(Quoted from Carlton J. H. Hayes, A Political and Cultural History of Modern Europe, New York, McMillan Co., 1937, Vol. II, page 717)

"The material civilization of Europe (and America) was making swift progress in Japan. The first railway, steeling the eighteen miles from Tokyo to Yokohama, was opened in 1872. By 1914 Japan had 6,000 miles of railway, almost all of which was owned by the state. Moreover, within fifteen years of the repeal of the old law prohibiting the construction of sea-going ships (this law was passed in 1637 during the Tokugawa Shogunate), Japan had 138 such vessels, and by 1914, her merchant marine exceeded the French in tonnage and was plying not only her home waters but also to Europe, America, Australia, and India. Mining was developed, at first under the supervision of western engineers, until in 1914 some 230,000 Japanese were annually producing coal, copper, iron, and other minerals for a total value of 65 million dollars. The cotton industry, which was non-existent in Japan prior to 1880, grew so fast that in 1914 Japanese cotton factories contained two and a half million spindles, which turned out 550 million pounds of yarn. The value of Japan's foreign commerce, which in 1874 was less than 25 million dollars, rose to 70 million in 1890, to 250 million in 1900, and to 700 million in 1914. It had multiplied twenty-eight-fold in forty years!"

READING VII

(Quoted in Frederic C. Lane, Eric F. Goldman, Erling M. Hunt, The World's History, New York, Harcourt, Brace, & Co., 1950, page 565)

"Compared with the Russian of 1914, the average Japanese was even less westernized in his ways of thinking and acting. With no scientific attitude, he bowed to the emperor called the descendant of the sun-god. With no sense of democratic right to share in the government, he looked up to the ancient samurai code which called for blind loyalty to a leader. With little knowledge of the westerners' hopes of abolishing powerty, he worked long hours for little pay in deathtrap factories. With none of the West's breezy admiration for the new, he held following his ancestors' ways to be all-important. About ten years after Japan had amazed the world with its westernized military strength by defeating Russia, a Japanese railroad engineer was a few minutes late in bringing the emperor's train into Tokyo. Without even going home to say good-by, the engineer, in order to make up for his disgrace, went to the nearest Shinto shrine, took hold of an ancient samuarai sword, and commited suicide by slitting his belly open in the traditional ceremony of hara-kiri. An English newspaperman, who had watched the scene, said: 'Good Lord! I'm in another world.' He was. Japan, partially westernized, was still far from being western."

*Lesson Plan

Aim: What are the fascinating facts of Japanese history?

Motivation: Distribute your article entitled "History of Japan."

Method: After the article has been read, have students fill in the blanks on the Time Line sheet.

Pivotal Questions:

1. What are some things that might happen if the United States closed all of its ports and shut the United States off from the rest of the world?
2. Why did the United States send Commodore Perry to Japan?
3. Why would the United States want Japan to have a country like ours?

Summary: What do you think is the most important period in Japanese history? Why?

Vocabulary:

1. Shogun
2. Shogunate
3. Samurai
4. Buddhist
5. Meiji Restoration

Locate on the map of Japan: 1. Tokyo (Edo) 2. Nara 3. Kyoto

Concepts:

1. The goals of society have varied in different times and in different places. (H) (The goals of feudal Japan and modern Japan).
2. The nature and structure of governments change. (PS) (The status and authority of the Emperor in Japanese government before and after 1945).
3. Societies draw upon ideas from other cultures. (A-S) (Chinese influence on Japanese arts).

*Recommended for students achieving below grade level.

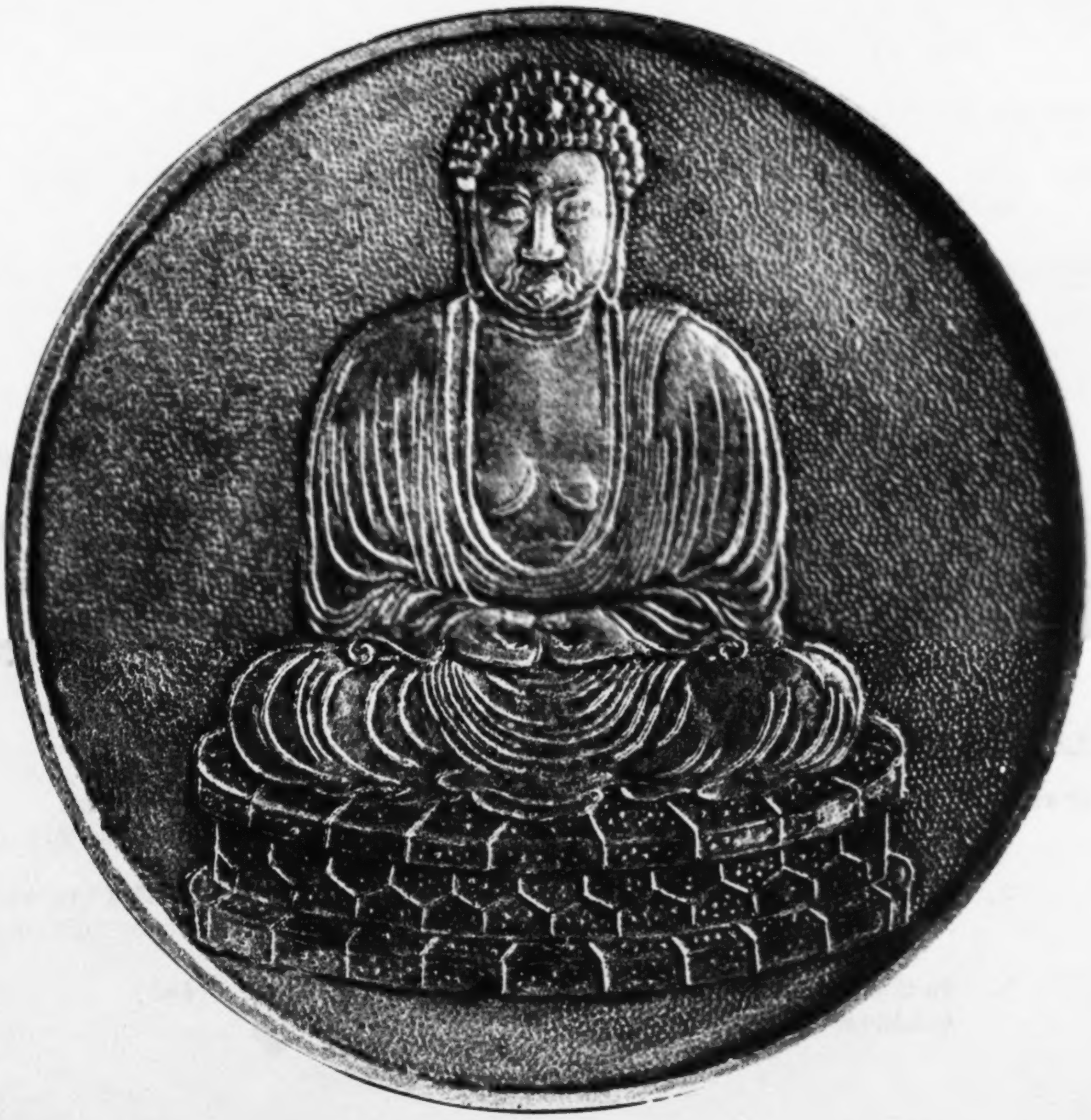


Figure 4

MAGIC MIRROR

The original is made of a metal alloy and comes from Japan.

Buddhism came to Japan in the 3rd or 4th Century A.D. There have been many representations of the Buddha in various art media since that time. If held against the sunlight in a certain way, the figure of Buddha, which is incised in high relief on the back of this mirror, is transmitted by the sun rays.

Authentic, copyrighted reproduction of the original in the collections of the AMERICAN MUSEUM OF NATURAL HISTORY, made of Alvastone® by Alva Museum Replicas, Inc., New York.

Time Line - Japanese History

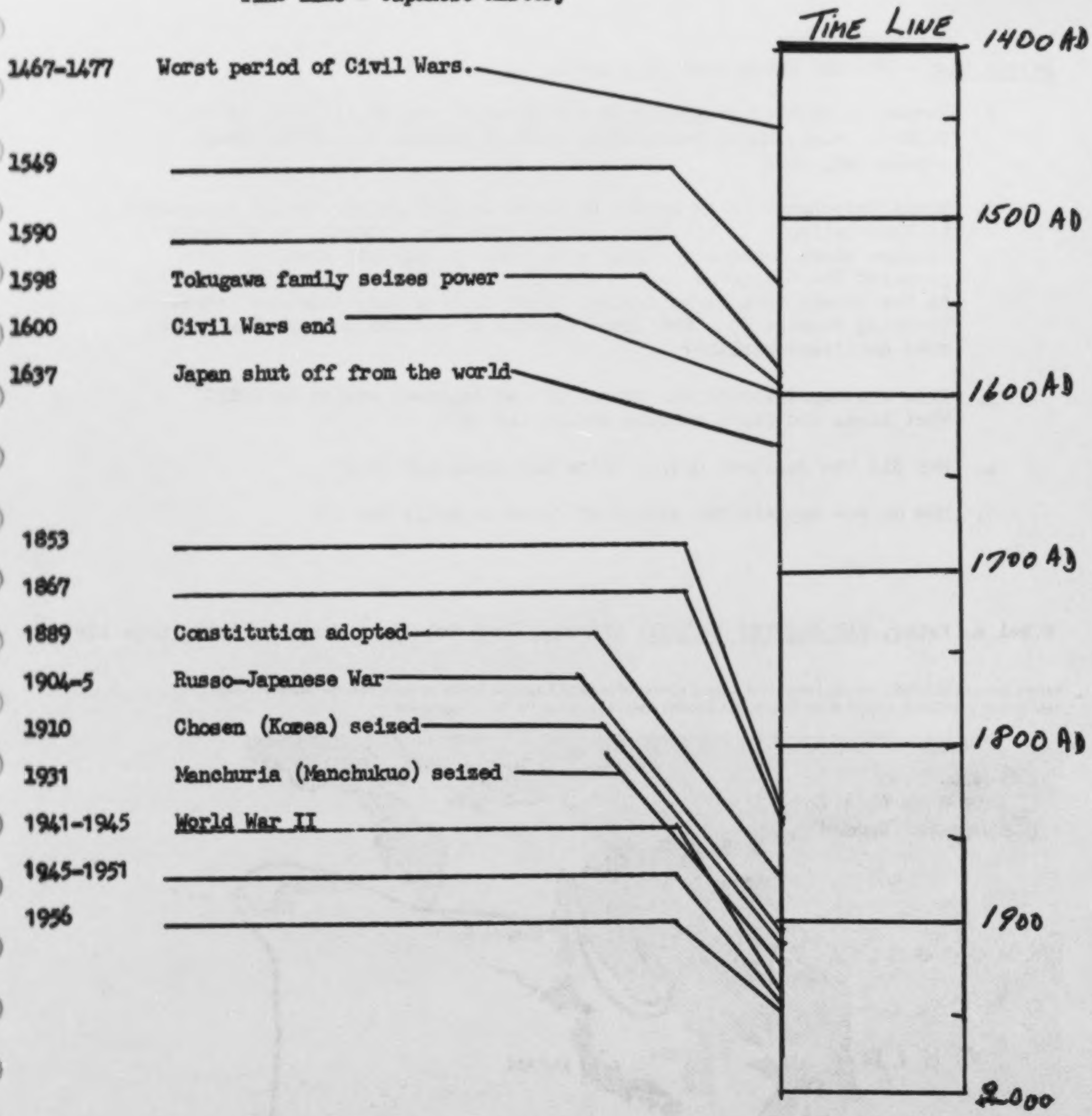

TIME LINE
1400 AD
1467-1477 Worst period of Civil Wars.
1549
1500 AD
1590
1598 Tokugawa family seizes power
1600 Civil Wars end
1637 Japan shut off from the world
1600 AD
1853
1700 AD
1867
1889 Constitution adopted
1904-5 Russo-Japanese War
1910 Chosen (Korea) seized
1800 AD
1931 Manchuria (Manchukuo) seized
1941-1945 World War II
1945-1951
1900
1956
2000

Figure 5

Lesson Plan - Why did Japan turn to a policy of imperialism?

1. Review factors of geography that influenced the development of this policy: e.g., harsh topography, limited natural resources, over-population, etc.

2. Edwin Reischauer is an expert on Japan as well as our former ambassador to that nation. In his book, Japan: Past and Present, he attempts to examine those factors in Japan's cultural background that may have prepared the people of that nation for a warlike policy which resulted in the growth of a large empire. What factors does Reichauer stress? (reading Passage V). Are there aspects of our own culture that could make Americans warlike?

3. From the map, describe the extent of the Japanese empire by 1941? What lands did Japan conquer during the war?

4. Why did the Japanese desire China and Southeast Asia?

5. How do you explain the defeat of Japan in World War II?

Ethel E. Ewing, FAR EASTERN SOCIETY, Chicago, Rand McNally & Company, 1963, page 129

Before the end of World War II, Japan had gained control of much of East and Southeast Asia, and the Japanese flag flew over a vast island empire in the Pacific. But Japan's defeat reversed the tide of conquest.

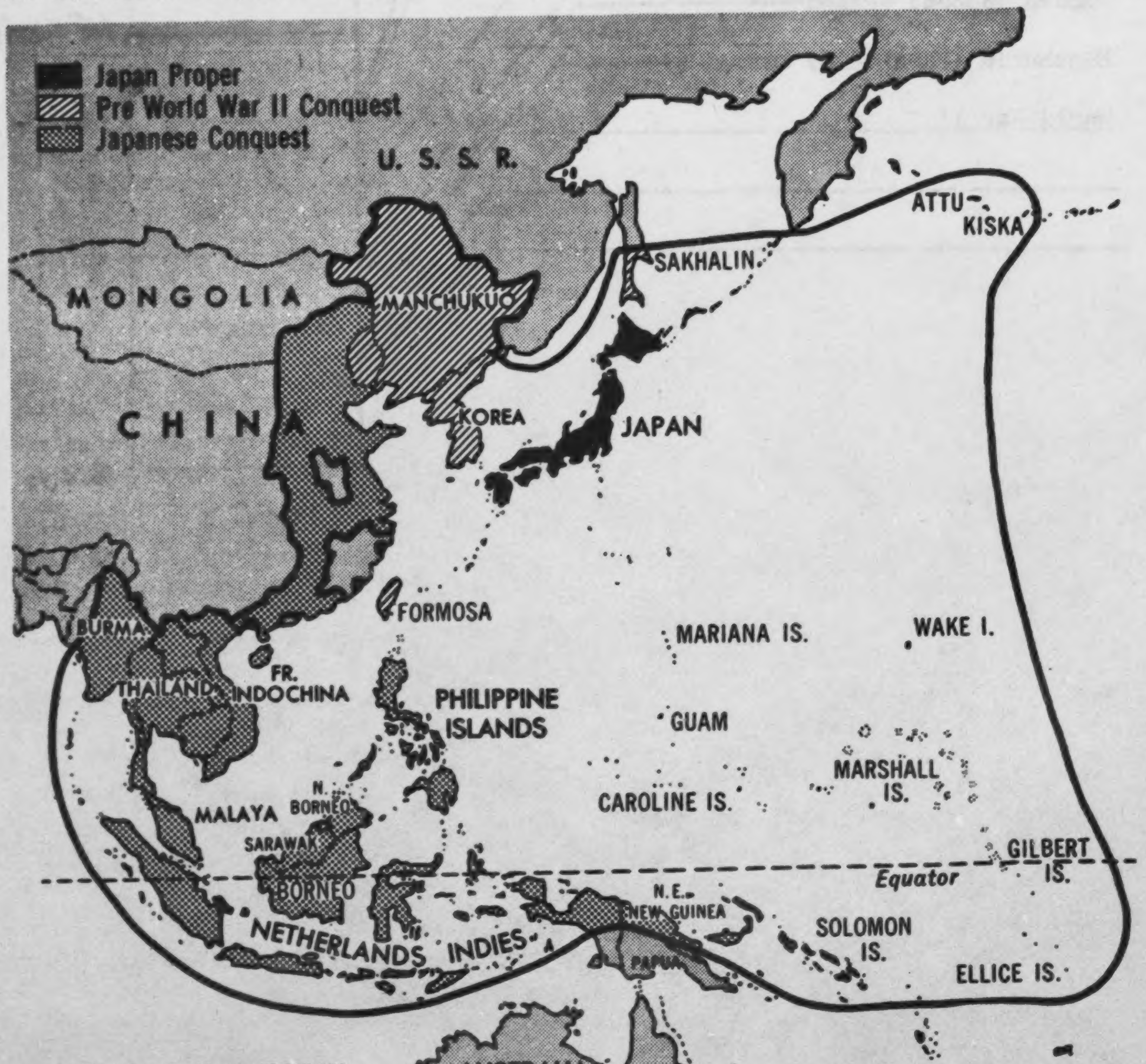

Japan Proper
Pre World War II Conquest
Japanese Conquest
U. S. S. R.
MONGOLIA
MANCHUKUO
CHINA
KOREA
JAPAN
SAKHALIN
ATTU
KISKA
FORMOSA
BURMA
THAILAND
FR. INDOCHINA
PHILIPPINE ISLANDS
MARIANA IS.
WAKE I.
GUAM
MARSHALL IS.
CAROLINE IS.
MALAYA
N. BORNEO
SARAWAK
BORNEO
GILBERT IS.
Equator
N. E. NEW GUINEA
PAPUA
SOLOMON IS.
ELLICE IS.
NETHERLANDS INDIES
AUSTRALIA
Scale on the Equator 1:63,000,000

Figure 6

Lesson Plan - How Has Japan Become One of the Leading Industrial Nations of the World?

1. On the basis of what we have already learned from Japan's geography and history, what clues do we have to explain Japan's industrial position in the world?

2. (Passage VIII)Discuss the major factors given by Professor Murphey to explain why Japan has achieved her industrial position. It has been said that the Japanese have made the most of whatever little they have. Explain this statement.

3. How could the factors listed by Professor Murphey help to explain the development of the automobile industry? (Passage VIII.)

4. Examine the charts "Japan's Trade With the World" (Figures 6, 7, 8).
   (a) Who are Japan's best customers?
   (b) From which country does Japan get most of her imports?
   (c) How do charts show strong relations between the United States and Japan?
   (d) To what extent was 1963 a good year for Japanese trade?
   (e) By examining Japan's imports, what can we learn of this nation's weaknesses? What would happen to Japanese industry if that nation's trade were cut off?
   (f) What examples can you give from your own experiences to show that Japanese goods play an important part in the American market?

5. To what extent could nations like China and Indonesia duplicate Japan's industrial progress?

6. How does the chart (Figure 7) show why Japanese can often undersell American manufacturers? Should we exclude Japanese goods from the United States? Give reasons for your answers. Why may it be important for the United States to permit Japan to trade with us?

Concepts to Be Developed from the Lesson

1. Increased productivity makes possible the greater satisfaction of man's wants. (Japan, by making the optimum use of its human, natural, and capital resources, has produced the most advanced industrial society in East Asia.

2. Specialization leads to great interdependence in the economy and increased independence, in turn, brings about increased trade (Variety of products traded between Japan and the United States.) (E)

3. All human beings, regardless of race, are capable of making the same progress given similar situations. (Similarities in geography between Britain and Japan and similar results.) (A-S)

(Keep in mind that there is enough material in this lesson for it to extend over a period of two to three days. Of course, the teacher could leave out some of the material or adapt it in any way that he sees fit).

READING VIII

JAPAN'S ADVANTAGES

"One of the greatest advantages was simply Japan's small size and the ease getting from place to place because of her position as an island. No part of Japan is far from the sea; the bulk of the population and most of the production areas are on or near the coast where they can easily be served b water transport. The fortunate location of Japan's major coal deposits close to the coastal areas, in northern Kyushu and in Hokkaido, remains a particularly important asset. About 85% of the domestic coal movements still take place by the water along the coast and within the Inland Sea. Coal and Iron imports, now greater every year, come from nearby Manchuria, Korea, and Chi and can be brought in by sea. Since it does not have to carry much of the bulky shipments, which can go by water, the railroad system can afford to cu construction and operating costs by using a smaller gauge (3 ft. 6 in. instead of the 4 ft. 8 in. gauge standard in most of the rest of the world), which is also particularly well suited to the sharp curves and grades impos by Japan's mountainous landscape.

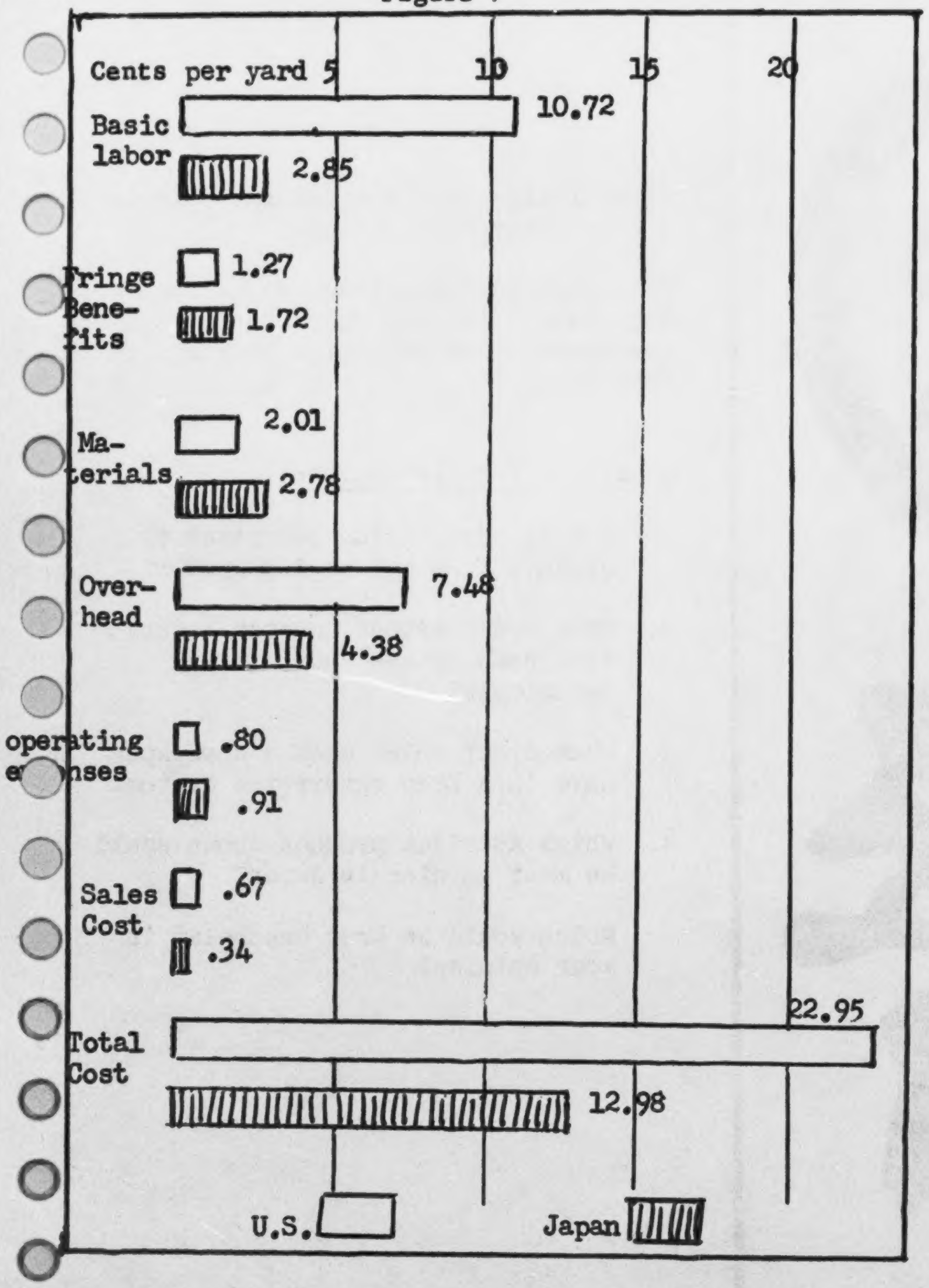
Climate has given an assist to Japan's industrial development. As the cost of coal rose and the supply dwindled, Japan could turn to the relatively easily tapped and well-distributed hydro power sites. Climate was an asset for hydro power and was even more important in helping to further Japanese agricultural successes, on which industrialization also depended.

Locationally, Japan is rich. The four home islands are well situated to assemble, process, and distribute goods to and from most of East Asia and th western Pacific, and area of varied resources and huge populations for whom Japan is a convenient and skilled supplier of manufactured goods and commercial services. Japan lies directly on the track of the great circle routes across the Pacific routes of the billion people and more crowded near the coasts of Asia and its fringing islands.

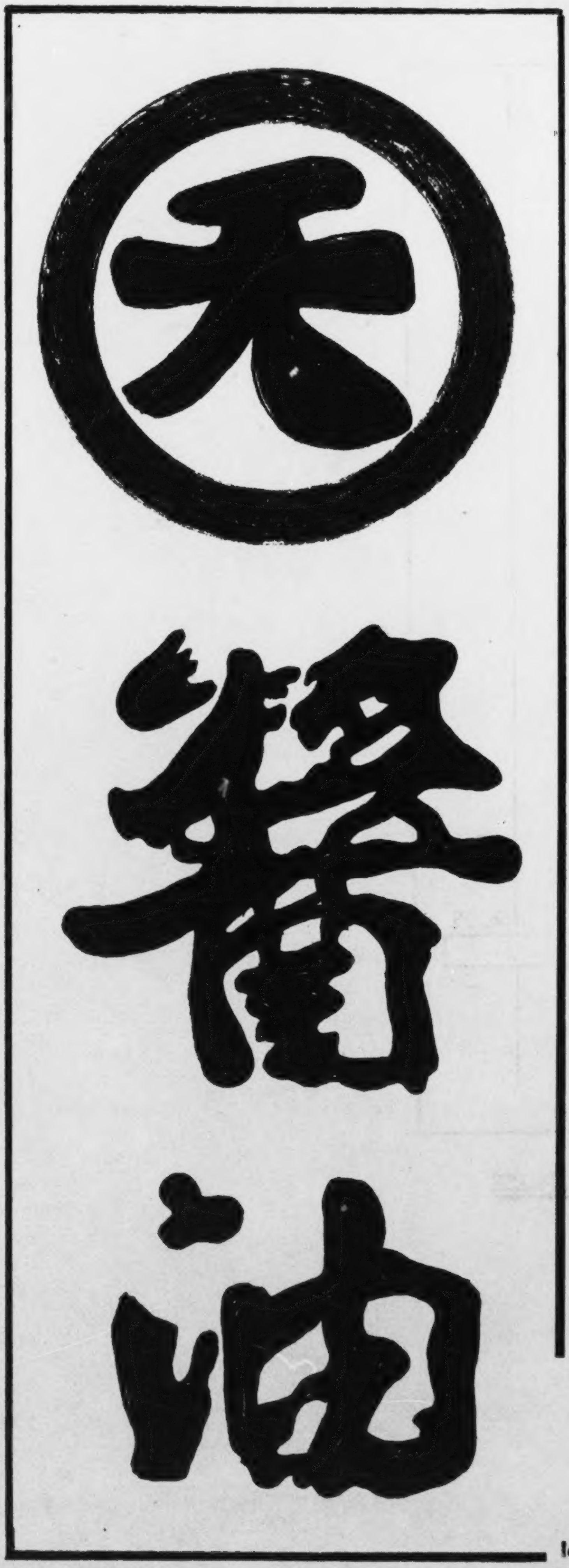
Japanese willingness to use foreign ideas and techniques may also be related to its island position and to the long-estabilished habit of adopting select aspects of Chinese civilization. The island position helped to stimulate the early growth of Japanese nationalism and sense of identity; cultural and technical borrowing may have been easier to practice because Japan need not fear for its physical security or for the loss of its regional identity because it had always recognized that it could profitably learn from its great neighbor."
(Rhoads Murphey, An Introduction To Geography, Chicago, Rand McNally & Co., 1961, pages 456-458)

Cost of Manufactures: Japan vs. United States (Gingham Fabric)

Figure 7



Warren S. Hunsberger, JAPAN: LESSONS IN ENTERPRISE 1963, Curriculum Resources, Inc. page 47.



Advertising plays a prominent role in a free enterprise system.

This Japanese advertisement is for Soy Sauce. The top character is a trademark. The two below it say "Soy Sauce."

Questions for Discussion:

1. Why is advertising important to Japan's free enterprise system?
2. What could either country learn from each others' advertising techniques?
3. What other roles does a newspaper have in a free enterprise system?
4. Which American product shown would be most popular in Japan?

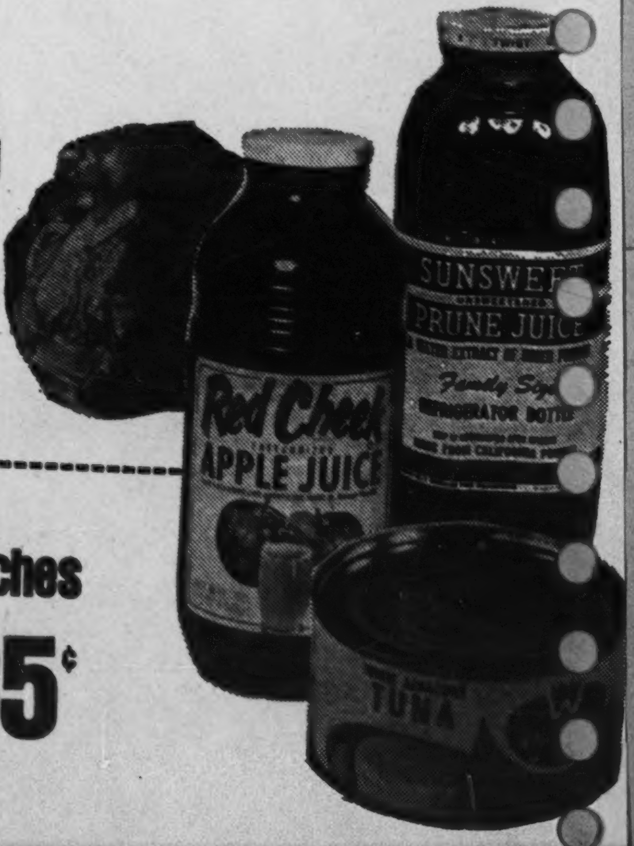
   Which would be most unpopular in your opinion?

Application:

Obtain copies of Japanese newspapers for class from Library of Overseas Courier Service, New York Inc., 350 Broadway, New York, Room 208, New York City, 10013 or the New York Nichibei (Japanese American Weekly) 260 West Broadway, New York City, New York 10013

California
Iceberg Lettuce
large springy head **19¢**

Tender
Ripe Peaches
2 lbs. 35¢



***Lesson Plan**

Aim: How do Japanese earn their livelihood?

Motivation: Ask pupils how New Yorkers earn their living. List occupations and products on the chalkboard. For comparative study, use the chart.

Method: Students will complete the following chart, by indicating the products under each industry. Place an asterisk next to the most important products under each industry.

HOW DO THE JAPANESE EARN A LIVING?
List the products produced.

	FARMING	FISHING	MANUFACTURING	MINING
	1.	1.	1.	1.
	2.	2.	2.	2.
	3.	3.	3.	3.
	4.	4.	4.	4.
PERCENT OF PEOPLE ENGAGED IN INDUSTRY	27 %	1 %	24 %	3/4 %
OTHERS	47 %			

Questions:

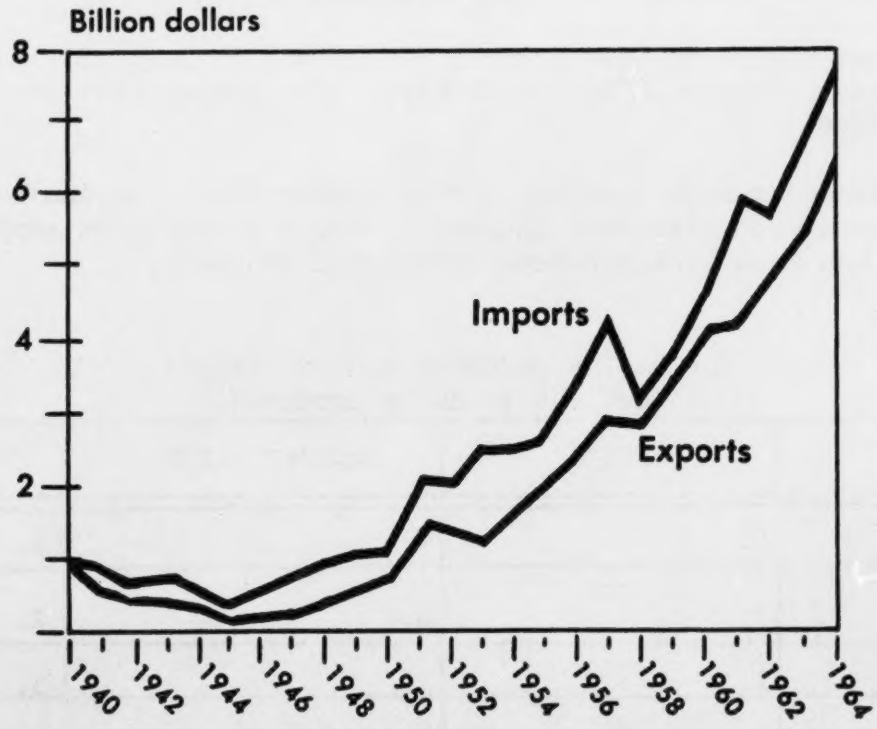
1. Under the column marked farming, cotton is not one of the products. Under the column marked manufacturing, cotton products(textiles) is a major product. How do you explain this?
2. What problems does the lack of farmland give to the Japanese people?
3. Can you think of any industries not listed on the chart?
4. What two minerals are needed to make iron and steel Does Japan have these minerals? How does she get them in order to produce iron and steel products?

Summary: How do you compare the way the Japanese earn their living and the way Americans earn their living?

Concepts: 1. In any society choice determines the goods and services produced. (Japanese diet) (E)
2. As population density increases, the need for cooperation increases. (Government and private programs for planned parenthood) (G)

Figure 8

FOREIGN TRADE



Japan has been a trading nation for 100 years, but once was regarded as the home of cheaply made imitation products. Today it turns out a vast quantity of top-quality goods, eagerly purchased the world over. They account for nearly one of every four dollars of national income. The U.S. is Japan's best customer.

LEADING PRODUCTS

Main Exports	Dollar Value
Textiles	$1,247,000,000
Metal manufacture	945,000,000
Machinery, vehicles	623,000,000
Electrical equipment	515,000,000
Ships	336,000,000
Chemicals, drugs	315,000,000
Food specialties	313,000,000
Ceramics	212,000,000
Wood, paper products	171,000,000
Precision equipment	168,000,000
Other products	607,000,000
TOTAL	$5,452,000,000

Textiles are among the most valuable elements in Japan's economy, and top the list of exported goods. Even though much of the nation's raw cotton and wool must be imported, Japan has remained one of the world's leading textile producers. Clothmaking, however, is rapidly being pursued in importance by the metal and machinery producing industries.

*Lesson Plan

Aim: Why must Japan import and export many products with many nations in order for the people to live?

Motivation: "Japan must trade to live." What do we mean by that statement?

Because of Japan's large population in a small area, much of Japan's food and raw materials must be imported. Where does Japan get it's imports from? Let's make a circle or pie graph and see.

Method: Use the information about imports to Japan given below and complete the circle graph. Divide the circle into sections corresponding to the figures given in the table below. In each section write the name of the country or continent and the percent of the imports that it represents.

1. United States	35%	4. Asia	27%
2. Europe	12%	5. Others	9% (entered on graph)
3. Africa, South America & Australia	16%		

JAPAN'S IMPORTS - 1963

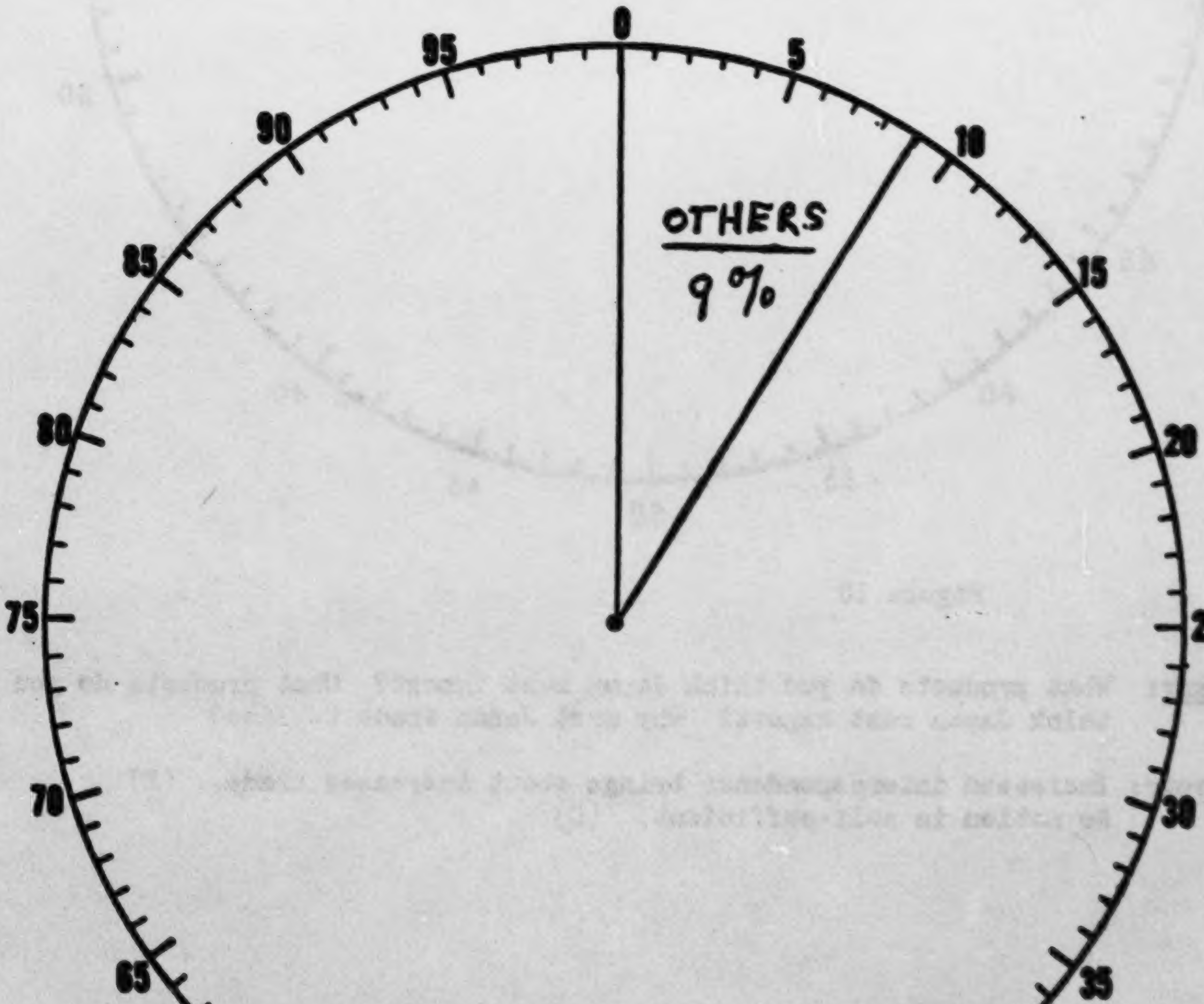


Figure 9

Where does Japan export her products? Remake the graph as explained on previous page.

Exports:

1. Asia	39%	4. Africa, South America and Australia	18%
2. United States	25%	5. Others (entered on graph)	5%
3. Europe	13%		

JAPAN'S EXPORTS - 1963

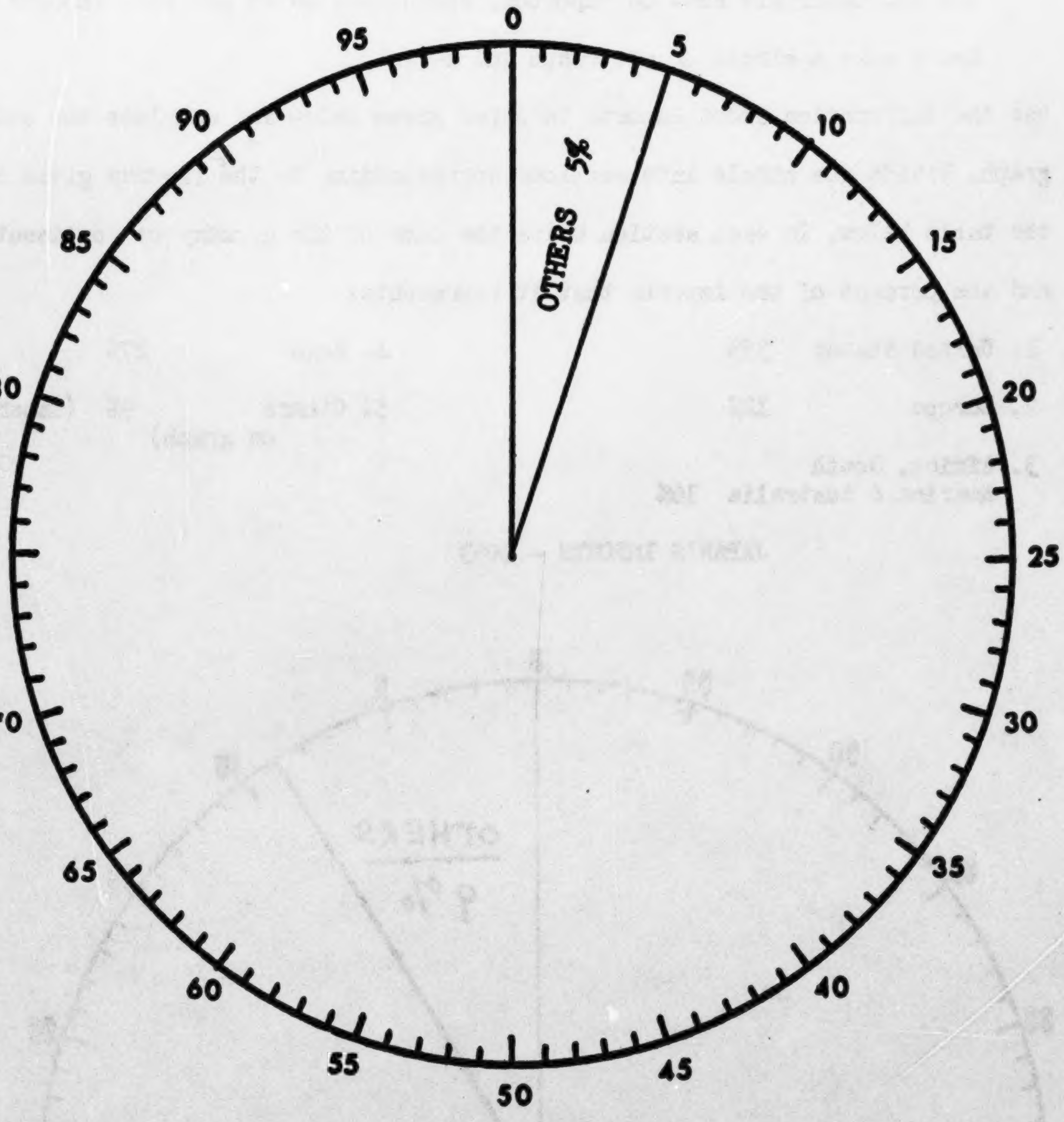


Figure 10

Summary: What products do you think Japan must import? What products do you think Japan must export? Why must Japan trade to live?

Concepts: Increased interdependence brings about increased trade. (E)
No nation is self-sufficient. (E)

*Recommended for students achieving below grade level.

*Lesson Plan

Aim: What are the main exports of Japan? (Auxiliary Aim) How do you read a circle graph?

Method: Distribute graph and questions on the next pages.
Students should be given a certain amount of time to work out the answers. Some students may be allowed to work in pairs to determine the answers. After the answers are given, each question should be discussed with the class.

Summary: What are the major exports of Japan? Compare the exports of Japan with what we know about her natural resources. How do they compare?

Concepts:

1. No nation is completely self-sufficient. (Growth rate of Japanese imports of mineral resources). (E)
2. The more that a nation can produce and sell, the more her citizens will benefit. (Increase in gross national product and national income of Japan). (E)
3. The increased interdependence of nations brings about an increase in trade. Japanese exports to and imports from the United States). (E)

*Recommended for students achieving below grade level.

EXPORTS OF JAPAN 1963

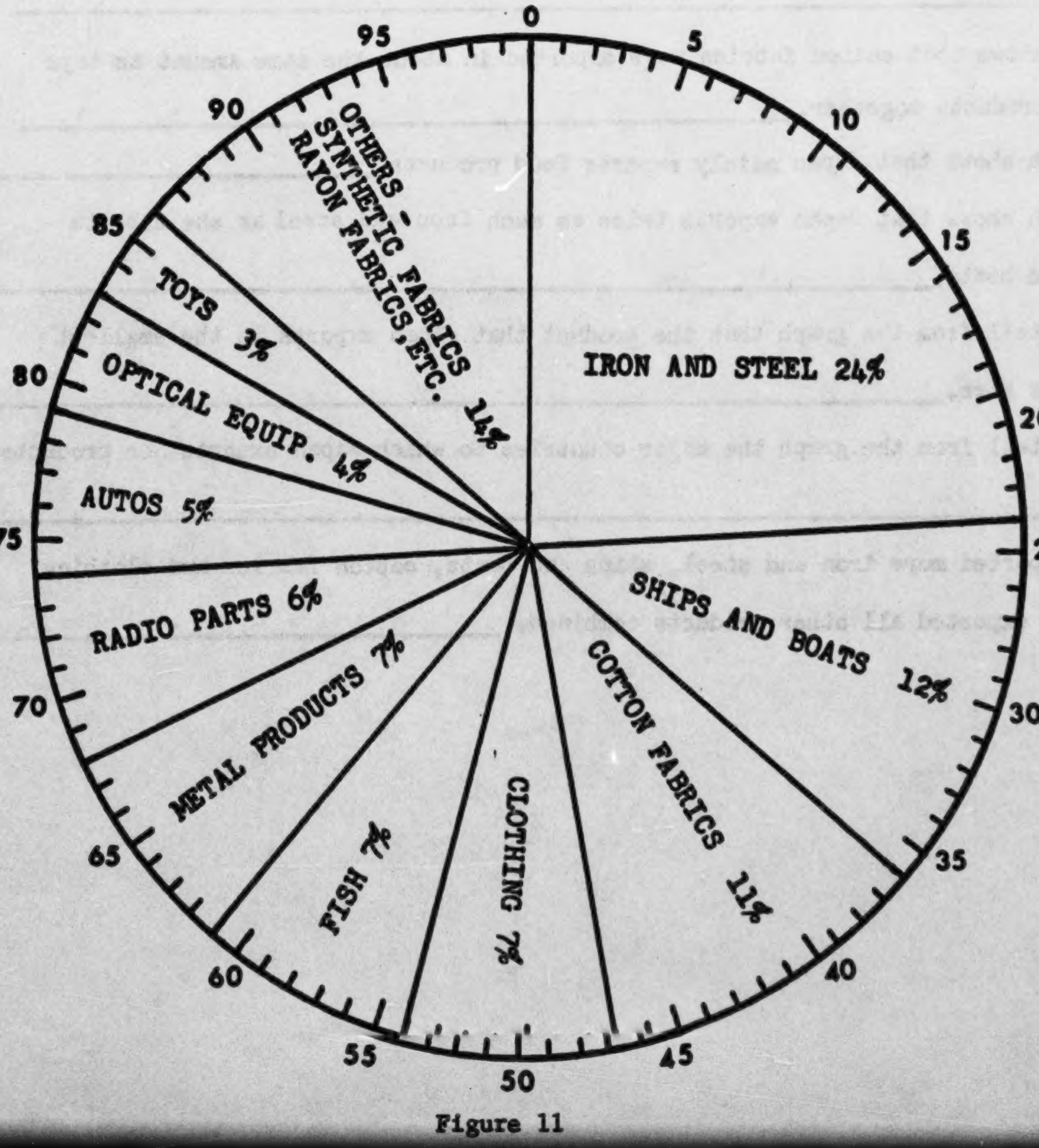


Figure 11

Exports of Japan - 1963 (Continued)

DIRECTIONS FOR THE STUDENTS: The following statements are based on the graph in Figure 11. If the statement is true, write the word true next to the sentence. If the statement is false, write the word false next to the statement and tell why it is false.

You must use the graph to arrive at the correct answers.

1. The graph shows the natural resources of Japan. ____________________
2. The whole graph stands for all the products that Japan exports. ____________
3. Each part of the graph stands for a part of all the exports of Japan. ________
4. The graph shows the value of the materials exported. ____________________
5. Iron and steel are the leading exports of Japan. ____________________
6. Cotton Fabrics are the second largest export of Japan. ____________________
7. Clothing, fish and metal products were exported in about the same amount. ______
8. Autos and optical equipment were exported in larger amounts than ships and boats.___
9. Iron and steel were exported in larger amounts than fish, metal products and clothing combined. ____________________
10. The graph shows that cotton fabrics were exported in about the same amount as toys and metal products together.____________________
11. The graph shows that Japan mainly exports food products.____________________
12. The graph shows that Japan exports twice as much iron and steel as she exports ships and boats.____________________
13. You can tell from the graph that the product that Japan exports in the smallest amount is rice.____________________
14. You can tell from the graph the major countries to which Japan exports her products.

____

15. Japan exported more iron and steel, ships and boats, cotton fabrics and clothing than she exported all other products combined. ____________________

INDUSTRIAL JAPAN - TEACHING ECONOMICS TO STUDENTS ACHIEVING BELOW GRADE LEVEL

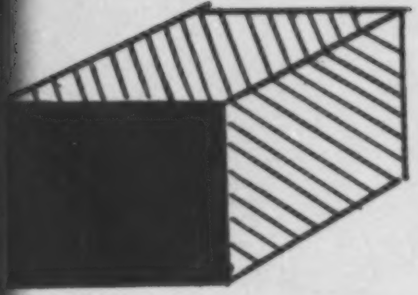
A good approach to avoid the use of statistics is to translate the numerical figures into a visual representation. Draw a picture of each item you are describing. Show its relative rank by listing countries in the order required.

Discussion Questions for Visual Representation, "Japan Is Among Top Five..."

1. What are some of the leading products Japan produces?
2. Why do the Japanese consider TV & Radio such an important industry? (This question should be asked in light of competition with western industries).
3. What part do these industries play in supporting a population burdened with a shortage of form land and living space.
4. Can a small country with little available land become a great industrial power?

Concepts

1. Relative scarcity makes it necessary to allocate available productive resources to best satisfy people's wants. (E)
2. Specialization and the division of labor make possible greater efficiency in producing goods and services. (E)



UNITED STATES
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W. GERMANY
FRANCE

FERTILIZER

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SOVIET UNION
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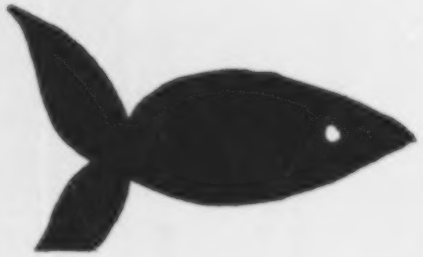
W.GERMANY
UNITED KINGDOM

STEEL



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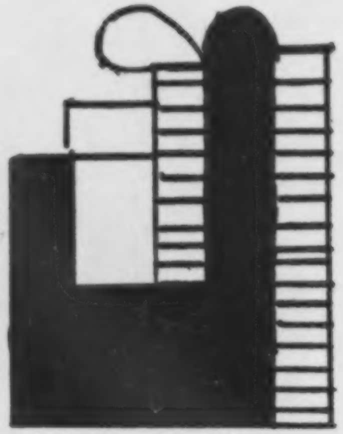
ELECTRIC ENERGY



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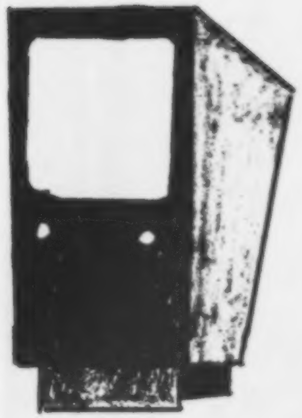
JAPAN
UNITED KINGDOM
WEST GERMANY

REFINED OIL



JAPAN
UNITED STATES
SOVIET UNION
WEST GERMANY
UNITED KINGDOM

T.V. AND RADIO

JAPAN IS AMONG THE TOP FIVE PRODUCERS OF INDUSTRIAL AND CONSUMER PRODUCTS

Lesson Plan - To what extent Can the Present Japanese Government be Called a democracy?

1. Have pupils compare the preamble to the Constitution of 1889 with that of the Constitution of 1947. (See Passage IX)
   (a) How do the preambles differ in their ideas? "These preambles represent two different societies." Explain.
   (b) Compare the preample of 1947 with the preamble to the U.S. Federal Constitution. What comparisons can be drawn? How do you explain the similarities?

2. Have the pupils fill in the chart below, comparing the American and Japanese governments today. An excellent fact sheet on the Japanese government can be obtained without cost from the Japan Society (See Bibliography.)

	Japan	United States
The Legislature		
The Executive		
The Judiciary		
Political Parties		
Bill of Rights		

Concepts to Be Developed from this Lesson:

1. The nature and structure of governments change. (Ruling political parties in Japan before and after 1945). (P.S.)

2. Democracy is a form of government in which ultimate power resides in the people. (Development of political power of Japanese people and erosion of power of Emperor). (P.S.)

3. Progress occurs as men meet the problems resulting from change with varying degrees of success. (Similarities and differences between American and Japanese political parties). (H)

READING IX

A. PREAMBLE TO THE CONSTITUTION OF 1889

(quoted in Franz H. Michael, George E. Taylor, The Far East In The Modern World, New York, Holt, Rhinehart, & Winston, Inc., 1964) page 256

"Having by virtue of the glories of Our ancestors, ascended the Throne of a lineal succession unbroken for ages eternal; desiring to promote the welfare of, and to give development to the moral and intellecual faculties of Our beloved subjects, the very same that have been favored with the benevolent care and affectionate vigilance of Our ancestors; and hoping to maintain the prosperity of the State, in concert with Our people and with their support, We hereby promulgate, in pursuance of Our Imperial Rescript of the 12th day of the 10th month of the 14th year of Meiji, a fundamental law of State, to exhibit the principles, by which We are to be guided in Our conduct, and to point out to what Our descendants and Our subjects and their descendants are forever to conform.

"The rights of sovereignty of the State, We have inherited from Our ancestors, and We shall bequeath them to Our descendants. Neither We nor they shall in future fail to wield them in accordance with the provisions of the Constitution hereby granted.

"We now declare to respect and protect the security of the rights and of the property of Our people, and to secure to them the complete enjoyment of the same, within the extent of the provisions of the present Consitution and of the law..."

B. Facts About Japan - fact sheet prepared by Japan Information Service.

THE CONSTITUTION OF JAPAN, 1947

We, the Japanese people, acting through our duly elected representatives in the National Diet, determined that we shall secure for ourselves and our posterity the fruits of peaceful cooperation with all nations and the blessings of liberty throughout this land, and resolved that never again shall we be visited with the horrors of war through the action of government, do proclaim that sovereign power resides with the people and do firmly establish this Constitution. Government is a sacred trust of the people, the authority for which is derived from the people, the powers of which are exercised by the representatives of the people, and the benefits of which are enjoyed by the people. This is a universal principle of mankind upon which this Constitution is founded. We reject and revoke all constitutions, laws, ordinances and rescripts in conflict herewith.

We, the Japanese people, desire peace for all time and are deeply conscious of the high ideals controlling human relationship, and we have determined to preserve our security and existence, trusting in the justice and faith of the peace-loving peoples of the world. We desire to occupy an honored place in an international society striving for the preservation of peace, and the banishment of tyranny and slavery, oppression and intolerance for all time from the earth. We recognize that all peoples of the world have the right to live in peace, free from fear and want.

We believe that no nation is responsible to itself alone, but that laws of political morality are universal, and that obedience to such laws is incumbent upon all nations who would sustain their own sovereignty and justify their sovereign relationship with other nations.

We, the Japanese people, pledge our national honor to accomplish these high ideals and purposes with all our resources.

Unit Plan - **What Are Some of the Special Characteristics of Japanese Culture?**

1. What is meant by the term "culture"? Why do people from different nations develop different cultures?

2. Discussion questions based on Passage
   (a) What ideas do you find interesting about the Japanese stress on family life?
   (b) How did these ideas develop in the past?
   (c) To what extent are there lessons that we can learn from the Japanese in regard to family living?
   (d) If you were a Japanese teenager, how would your relationship with your parents differ from what they are as an American?

3. How do you explain the Japanese love of nature? (See Passage X}

4. How does the Japanese love of nature show itself in each of the following areas:
   (a) art
   (b) literature (especially Haiku poetry)
   (c) Ikebana (art of flower arrangement)
   (d) religion (especially Shintoism)

   (Pupils can give brief reports on each of the above areas. For material, see Bibliography.)

5. A lesson could profitably be devoted to a study of Haiku poetry as one form of cultural expression by the Japanese. The teacher may get ideas for lesson by reading Passage XI . Note the inclusion of Haiku poetry written by fourth grade children. A contest could be held (as is often done in Japan) to see who writes the best Haiku verse.

6. Reports can be made by the pupils on other aspects of Japanese culture. Following are some topics:
   (a) Gagaku - Classical music (Possibly, your school can acquire a record of this music. Such records are commercially sold at large record stores. The Japan Society has a list of these records.)
   (b) Chanoyu - The Japanese Tea Ceremony
   (c) Kabuki - Classical theater
   (d) Sports - wrestling, etc.

7. How does classical Japanese culture differ from our own? Why should there be these differences? To what extent are there similarities?

Concepts to be Developed from this Unit:

1. Man's present material and cultural level is an outgrowth of the accumulated knowledge and experiences of the past. (Continuity and change in Japanese artistic expression.) (A-S)

2. The culture in which a man lives influences his thoughts, values, and actions. (The early stress on nature in Japanese religious development influences Japanese religious development influenced Japanese art, literature, architecture.) (A-S)

3. No significant differences exist in the innate intelligence and capabilities of human beings from varying racial and ethnic backgrounds. (The rich culture produced by the Japanese; a culture comparable to any Western nation.) (A-S)

READING X

THE IMPORTANCE OF FAMILY LIFE IN JAPAN

(Quoted from Donald Keene, Living Japan, Doubleday, 1959, pages 29-30)

"The family system, though now so deeply rooted in Japan, was imported from China over the centuries as part of the larger body of Confucian thought. Before the widespread adoption of these Chinese ideas, however, the family was by no means considered as vitally important. Shinto has little to say about family obligations and Buddhism actually praises men who abandon the world and their families to become priests. Confucian thought gained its supremacy as a guide to Japanese family conduct during the period of isolationism (from about 1638 to 1853), when the Tokugawa rulers of Japan deliberately spread the teachings of the Chinese sage because they were believed to promote stability. Even after the Meiji Restoration of 1868 and the subsequent wholesale adoption of Western ideas, the rulers continued to insist that the Japanese be educated along traditional lines, and they proclaimed family piety to be the source of all virtue. The state was often discussed as if it were a huge family headed by the emperor, and the identity of the loyalty due him and the family piety due a father was frequently stressed. The Allied Occupation Government of Japan rejected many of these beliefs as being 'feudal', , and instituted reforms in the educational system which were intended to weaken or destroy the family system. Nevertheless, the 'feudal' ideas forbidden by the Allies continue to control most Japanese personal relationships today.

The simplest meaning of family piety is the proper behavior expected of a child in return for his parents' kindnesses, especially for the supreme kindness of having given him life. Japanese elementary school children were formerly taught to show their parents extreme respect: 'You must never stretch out your legs in the direction of your parents. When somebody talks about your parents you must sit up straight and listen, even if it means getting up out of bed.' Even today in old-fashioned households the child is expected to serve his parents, and especially his father. The father's least word is a command, and the child must obey unquestioningly, long after he is grown up himself.

The child is also expected to increase the family prestige by becoming successful. Whether successful or not, however, he is expected to look after his parents - probably his greatest obligation.

A Japanese traveling abroad is often shocked by the treatment of old people - the lonely old men in the parks, the lonely old women eating in cheap restaurants, the signs that children have considered that by giving their parents an allowance, they were doing all that was necessary. Lonely old people are much rarer in Japan than in the West. Virtually everyone marries, and if the marriage is not blessed with children, adoptions are easily arranged. The Japanese can be sure that, barring some disaster, his children will take care of him when he is old. This assumes a good deal of sacrifice on the part of the children, particularly in the cramped quarters of a Japanese house, but few refuse to make the sacrifice. In the country, especially, a household is likely to consist of three generations, and the grandmother controls the purse strings. A Japanese may therefore anticipate the coming of old age with less fear than most older people in the West, and he knows that after death his children and distant descendants will honor his memory."

JAPANESE LOVE OF NATURE

Very early during Japanese history (during the Yamato Period), a form of nature worship developed. In their worship, the Japanese showed an appreciation rather than a fear of nature. Much that is kindly and gracious in the life of the Japanese today can be traced to those early sentiments whereby their remote ancestors gave god-like qualities, not only to the sun and the moon, but also to the rocks, the streams, the trees, and the flowers. The worship of such objects carries over to the present day as is illustrated by their delicate sensibility to the beauties of nature. It is remarkable that in a country so often affected by earthquakes and swept by storm and flood, its people should only seek out the beautiful in nature to worship and not make gods out of the terrors of nature. Certainly their religion was a religion of love and gratitude rather than of fear.

* Lesson Plan

Aim: Are Bathing Customs different for Japanese Children?

Motivation Read (silently or aloud) the article on Baths and Bathing. This story appeared in a book called Children of Japan by Tomiko Shirakigawa published by Sterling Publishing Co., Inc. New York, The Oak Tree Press 1967.

Questions

1. Why does the young boy in this story bathe?
2. Why would it be difficult for you to have a bath like this in your house?
3. Would we have the time for everyone in our family to bathe like this? Explain your answer.
4. What would your landlord say if you used all the hot water required for this kind of bathing?
5. What do people do (both Japanese and American) when they can't have baths like this at home?
6. How do the Japanese families solve these problems?

Summary Does this type of relaxation and sanitary custom have a solid future as Japan continues to industrialize and center people in large population groups?

Suggested Activities

1. Collect Magazine pictures of Japanese homes and articles of daily living. Mount on a room bulletin board.
2. Read a story from the bibliography supplied by your librarian that describes how Japanese children work and play: Report to the class on a custom that is similar or different than ours. (Perhaps you might like the book mentioned above).
3. Are there any trade journals that can be found in Plumbing supply houses or modern Lumber yards that list bathtubs and plumbing supplies that are up-to-date?

   A trip to the lumberyard for the manufacturers brochure might make interesting viewing for the class.

Concepts

1. Human beings are more alike than different. (A-S)
2. The culture in which a man lives influences his thoughts, values and actions. (A-S)

* Recommended for students achieving below grade level

BATHS AND BATHING

To any Japanese child, "bathroom" means only the room where one washes and takes a bath. The toilet in Japanese homes is always separate, with its own small sink for washing one's hands. Newly built homes may have a shower in addition to a bathtub. But the Japanese like bathing so much that a tub is always present, even if there is also a shower. Many Japanese homes—and all new ones and apartments—have a bathroom, but there are always public bath-houses nearby. Every area in Japan is served by one or more bath-houses, each with separate dressing rooms and bathing rooms for men and women.

A boy who goes to a bath-house, with a parent or a friend, or alone, follows this procedure: he brings his own soap and towel, and sometimes carries shampoo, too, in a basin. At the bath-house, he first places his sandals or shoes in a small locker at the entrance and then walks into the men's half of the building. At the entrance he pays the cashier. (The price for children is very low—about 20 yen.) Besides collecting, the cashier has another duty: he sits on a platform where he can see the dressing room and makes sure that each person takes things only from his own clothing basket. After stripping himself, the boy places his clothes in the woven bamboo or plastic basket and leaves it on the wooden floor. He then slides open a glass door to enter the room where the bathtub or tubs are. His towel, which he carries with him, will be used as both washcloth and drying towel.

The bathtub is large enough for four or more people at one time. But before going into the tub, the boy (and everyone else) rinses sweat and dirt from his body, using hot water from one of the many taps in the room. Then comes the most enjoyable part—the refreshing soaking in neck-high water. When the boy has had enough, it is time for a thorough washing—outside the tub. If he wants to soak again, he must rinse *all* soap from his body. The tap for the bath is usually kept on, so fresh water is always running in, but everyone co-operates to keep the water clean. If there are two or more tubs, they are kept at different temperatures. Generally, the Japanese like hot water—hot enough to redden their skins and to keep them warm an hour or so after going out (especially in winter). However, some people do not like baths to be as hot as this. Girls and women follow exactly the same procedure as the men, on the other side of the wall which divides the building into two parts.

In true Japanese style this boy rinses himself outside the tub.

At home, the method is the same. Washing is always done outside of the tub, to keep the water clean. The average family uses the same tubful of water for two baths, and most Japanese people take a bath every day or every other day. If father is home, he usually takes his bath first, when the water is hottest. Tile bathtubs are becoming more popular today, as are gas water heaters. (Old-style tubs use wood-burning stoves and many people still prefer wood tubs too.) Bathtubs are smaller than those used in America or Europe, because less water means less fuel for heating. Although the cost of heating a bath is not so important to most families today, the traditional small tub is preferred. When one person is finished bathing, the top of the tub is covered, to keep in as much heat as possible until the next bath is taken.

From CHILDREN OF JAPAN, by Tomiko Shirakigawa, c. 1967 by Sterling Publishing Co., Inc., New York 10016.

*__Lesson Plan__

__Aim__: How is religion important in the lives of Japanese people?

__Motivation__: How do religions of the United States differ from religions we find in Japan? (Christian - Judaic concept of one God as opposed to the Shinto - Buddhist belief in many Gods.)

__Method__: Read (silently or aloud) the article on religions of Japan. This article appears in a book called, Japan, Home of the Sun, Dearmin and Peck, Published by Harr Wagner Publishing Co., 1963, San Francisco, California.

Questions:
1. In travelling through Japan, what might we see that would show us that the people of Japan are religious?
2. Why is it important to have freedom of religion?
3. Why did the Japanese worship their Emperor?
4. What are the main religions of Japan? Defend your choices.
5. What is one thing taught by the Shinto and the Buddhist religions?
6. In your opinion, why are there few Christians in Japan?

__Summary__: How do you think the main religions of Japan have affected the Japanese way of life? How are religious teachings similar in U.S. and Japan?

__Suggested Activities__:

1. Collect pictures of temples, pagodas, shrines and statues of Buddha. Make a collection of pictures of American Places of worship. Mount them on a bulletin board for comparison.
2. Read about the life of Prince Gautama. Make a report in class on what you have read.
3. Read and report on the book Young Japan by H. Buell, Dodd, 1961.

Other books are available for average and below average readers. (See Bibliography.)

__Concepts__:
1. Customs, traditions, values and beliefs are passed from one generation to the next generation. (The long, continuous impact of Shintoism on Japanese culture.) (H)
2. An understanding of the past helps man to understand the present and search into the future. (Historical precedents in Japan for absorption and rejection of foreign influences.) (H)
3. No important differences exist in the innate intelligence and capabilities of people from different races and backgrounds. (High level of Japanese pure science and technology.) (S)
4. People draw upon ideas from other people. (Development of Japanese nuclear physics.) (S)

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*Recommended for students achieving below grade level.

READING XI

LET'S WRITE HAIKU

One of the most satisfying forms of creativity for students is a 300 year old verse form - the haiku poem. This is a three-line unrhymed verse of seventeen syllables which follows a 5-7-5 pattern.

The quality of understatement so evident in all things Japanese is used in this tiny poem to suggest a mood.

Like the black and white ink sketch (sumi e), where the line fades off, it is a clear cut picture which gives only the barest essentials - leaving the rest to be completed by the reader's own imagination.

In its conventional form, haiku reflects some aspect of a season, with the time of year often implied rather than actually stated. That is, there is some word or feeling which indicates the season so that a background is formed for the reader to "look at." Today it has become a popular means of expressing almost any emotion, perception, or moment of awareness.

Children find haiku writing challenging because it is something of a game. They must crystallize the idea into a few words, so these words must be carefully chosen.

In order not to become bogged down in the mechanics of the 5-7-5 syllable form, it is helpful to have the child quickly write his idea as a prose sentence first. Then this can be converted into three lines with the proper number of syllables in each.

As you read the following examples of ancient and modern haiku to the children, you will notice that the translations have not always been kept to the 5-7-5 syllable structure. (This is not always possible if the translator is to give the most accurate meaning of the Japanese words.)

In Japanese, the verses do not rhyme because all their words end in a vowel or "n." The poetic effect depends upon the musical quality of the words, the imagery they suggest, and the flow of intonation from line to line.

The important characteristic of the haiku is its "where, what, and when" properties:

....where	On a leafless bough
....what	A crow is sitting -
....when	Autumn nightfall.

Bashō (1644-1694)

The "where" may be omitted when there is an understanding of place implicit in the poem itself, but the "what", the object, is always clearly there as itself.

SPRING

The ancient pond
A frog jumps in,
The sound of water.

- Basho (1644-1694)

Under cherry blossoms,
None are
Really strangers.

- Issa (1762-1826)

A fallen leaf
Returning to the branch?
Butterfly.

- Moritake (1452-1540)

SUMMER

The summer river:
Although there is a bridge,
My horse goes through the water.

- Shiki (1867-1902)

The thunderstorm is clearing,
Upon one tree the sun -
Then the voice of the locust.

- Shiki (1867-1902)

Short the night
And on top a hairy caterpillar,
Beads of dew.

- Buson (1715-1783)

AUTUMN

Autumn evening now,
Alone the crow,
Upon a leafless bough.

- Basho (1644-1694

Just above the railroad tracks,
Wild geese are flying
In the moonlit night.

- Shiki (1867-1902)

WINTER

Mountains and plains,
All are captured by the snow -
Nothing remains.

- Joso (1661-1704)

A mountain village
And under the snowbank
The sound of water.

- Shiki (1867-1902)

From: Unit on Japan, Chula Vista City School District, Chula Vista, Calif.

Source:

Japan: Oriental Society in Transition. pp. 169-172, Chula Vista,
Calif. Schools

READING XII

A VILLAGE SCHOOL

About half of all the people of Japan live in small country villages. Many changes have taken place in the cities, but in the country, change takes place much more slowly, even in the schools. For example, girls know that they must never walk in front of boys while walking to school. This is because they have learned that girls are inferior to boys, or so the people in their village have thought for centuries. In the cities this is not believed very much any more and there the boys and girls in the elementary schools even walk to school together.

All of the children wear leather and cloth school bags (randoseru) on their backs. Japanese school children everywhere carry their books, pencils, and paper in such knapsacks.

The children leave their geta or their tennis shoes in the entrance hall of the school. There are little shelves for them. In the lower grades each child's name is written on his shelf. The children sit on straight, wooden seats, two to a seat. When the teacher enters the room, the students rise and bow. The teacher nods and they sit down.

The social studies combines history and geography along with life in Japan. The classes go on trips very often in order to find out something they wish to know about their community. They have arithmetic, language, physical exercises, drawing and music. The work and studies that these children have are very much like American elementary school work. Japanese children go on more trips, though, and they also do more drawing outdoors than our students.

Learning to read and write inJapan is very difficult. The children have to learn to use two sets of syllabic signs; in other words, it would be like learning two alphabets except that there are fifty in each set instead of twenty-six. In addition they have to learn several hundred Chinese characters by the time they finish high schools. grade students have to know about seven hundred of the two thousand that must be learned in order to read books and newspapers that grown-ups read. A little English is taught from the third grade on.

Children take their homework very seriously. They have to memorize so many more things than American children do because their language is so much harder. They have homework from the fourth grade on.

After school the boys wrestle (sumo), and play on the hills, ditches, and fields near their homes. They just say they are doing "nothing", but they are climbing, catching crickets or fish, or chasing each other in such games as cops and robbers. They play patchi on rainy stay-at-home days. This is a card game. In this game the player slaps a card down upon those of his opponent. He may collect for himself any cards that are overturned by the force of his card. Boys would not usually be caught dead playing girls' games.

The girls usually go right home from school. When they arrive, they call out to their mothers, "I've come back," (tadaima). In the morning when they leave, they always say, "I'm going now," (ittemairimasu). These same terms are used all over Japan by everyone; it is an age-old custom. When a child says "Tadaima," the adults say, "Okaeri" (Welcome, your return). When the child says, "Ittemairimasu," the adults say, "Itteirasshai" (Go). Then the girls play around near home. They bounce a ball in time with a song, and at the end give it a slanting bounce so it may be caught in the folds of the skirt at the back. They play hopscotch, jump-rope, and many other games. Older girls play with the younger girls, especially when they play house.

- Living in Japan, Palo Alto Unified School District, 1961

Source:

Japan: An Oriental Society In Transition,
a social studies unit developed by the
Chula Vista City School District,
Chula Vista, California, pp. 123-124

Resource Materials for the Study of Japan

The following resources were contributed by the Japan Society. For further information contact the Society at 250 Park Avenue, New York, Tel.(986-5356). Films can be rented from the Japan Society at a minimum cost of $4.00 each. Listings of films can be obtained from the Society. Films cover economic, political and social life of Japan.

The Japan Society has prepared a list of suggested field trips in New York which include trips to Tea Ceremony Society (Tel. 421-8820), New York Aikikai (self-defense arts), and Metropolitan Museum of Arts (TR 9-5500, and the Japanese Consul-general (YU 6-1600).

REPRESENTATIVE SHOPS FEATURING JAPANESE ITEMS

Katagiri & Co., Inc.	224 East 59th St.,NYC,NY 10022	PL 5-3566
Takashimaya, Inc.	509 Fifth Ave.,NYC, NY 10017	682-1882
Azuma, Inc.	666 Lexington Ave.,NYC, NY 10022 790 Lexington Ave.,NYC, NY 10021 25 East 8th St., NYC, NY 10003	PL 2-0599 TE 8-4720 673-9870

RESTAURANTS

*Aki	420 West 119th Street	UN 4-5970
Benihana	61 West 56th Street	LT 1-0930
Fuji	238 West 56th Street	CI 5-8594
*Hide	304 West 56th Street	CI 5-9436
Kabuki	135 Braodway	WO 2-4677
*Kamehachi	41 West 46th Street	765-4737
*Kitcho	103 West 44th Street	581-6670
Miyako	20 West 56th Street	CO 5-3177
Nippon	145 East 52nd Street	PL 8-0226
Saito	131 West 52nd Street	JU 2-7809
*Tokyo Sukiyaki	144 West 55th Street	CO 5-6075
*Tsuruya	239 West 105th Street	RI 9-9400

*(moderate in price)

LIST OF NEW YORK ORGANIZATIONS RELEVANT TO THE STUDY OF JAPAN

I: Organizations Primarily Concerned with Japan

*American Buddhist Academy (New York Buddhist Church)
332 Riverside Drive, NYC, NY 10025 — 749-8879

Consulate-General of Japan
235 East 42nd Street, NYC, NY 10017 — 986-1000

Ikebana Art Center of Ikenobo, Inc.
117 East 59th Street, NYC, NY 10022 — 421-0930

Institute of Japanese-American Cultural Research, Inc.
1082 Park Avenue, NYC, NY 10028 — 427-4900
(Student Affairs)

Japan Association for the 1970 World Exposition
441 Lexington Avenue, NYC, NY 10017 — 661-0550

Japan National Railway	45 Rockefeller Plaza, NYC, NY 10020	757-9070
Japan National Tourist Office	45 Rockefeller Plaza, NYC, NY 10020	757-5640
Japan Society, Inc.	250 Park Avenue, NYC, NY 10017	986-5356
Japan Trade Center	395 Fifth Avenue, NYC, NY 10016	532-7191
Japan Travel Bureau International, Inc.	45 Rockefeller Plaza, NYC, NY 10020	246-8030
Japanese Ministry of Finance, NY Representative	1 Chase Manhattan Plaza, NYC, NY 10002	269-5440
Japanese Sword Society of New York	Department of Arms and Armour Metropolitan Museum of Art Fifth Avenue & 82nd St., NYC, NY 10028	879-5500
Japanese Translation Bureau	383 Grand Street, NYC, NY 10002	475-2330
Kokusai Bunka Shinkokai (Japan Cultural Society)	c/o Japan Society, Inc., 250 Park Ave., NYC, NY 10017	986-5356
New York Buddhist Academy Kendo Club	332 Riverside Drive, NYC, NY 10025	288-6535
New York Aikikai, Ltd.	142 West 18th Street, NYC, NY 10011	242-6246
NYLI Ogata Judo Dojo	1032 Broadway, Woodmere, L.I., N.Y.	(516)374-7459
*Nippon Club	145 West 57th Street, NYC, NY 10019	581-2223
Permanent Mission of Japan to the UN	866 U.N. Plaza, NYC, NY 10017	421-9580
Satsuma-Bushi Karatedo, Inc.	134 West 72nd Street, NYC, NY 10023	879-9281
Tea Ceremony Society of Urasenke, Inc.	866 U.N. Plaza, NYC, NY 10017	421-8820
Zen Studies Society	440 West End Avenue, NYC, NY 10024	877-8969

*(Site of Meetings for various Japanese organizations)

NEWSPAPERS & PERIODICALS

New York Nichibei (Japanese American Weekly)	260 West Broadway, NYC, NY 10013	WO 6-1752
Overseas Courier Service New York, Inc. (Newspapers & Publications)	350 Broadway, Room 208, NYC, N.Y. 10013	CA 6-3260
Japan Publications Trading Co., (USA) Inc., (Current Japanese Periodicals Catalogue)	175 Fifth Avenue, NYC, NY 10010 or 125 Howard Street, San Francisco, Calif. 94103	

USEFUL PUBLICATIONS

FOCUS (Newsletter on Asian Studies for Elementary & Secondary Teachers)
College of Education, Ohio State University
1945 North High Street, Columbus, Ohio 43210
(offered free of charge to teachers)

FORUM (Newsletter of Japan Society, Inc.
250 Park Avenue, NYC, NY 10017 986-5356
(available to members)

JAPAN QUARTERLY (Asahi Shimbun Publication)
through Japan Publications Trading Co., (above)

JOURNAL OF ASIAN STUDIES
48 Lane Hall, Ann Arbor, Michigan 48104

JOURNAL OF SOCIAL AND POLITICAL IDEAS IN JAPAN
4-12-24, Higashi, Shibuya-ku, Tokyo, Japan

KBS BULLETIN (available through Kokusai Bunka Shinkokai representative)
c/o Japan Society, Inc., 250 Park Ave., NYC, N. Y. 10017

NEWSLETTER OF THE ASSOCIATION FOR ASIAN STUDIES
Association for Asian Studies, Secretariat
48 Lane Hall, Ann Arbor, Michigan 48104
(subscription: $2.50; free to members)

THE EAST The East Publications, Inc.
7 Mikawadai Heights, Mikawadai-machi
Minato-ku, Tokyo, Japan

II: Organizations, Associations, Museums, and Others Not Primarily Concerned with the Study of Japan

American Geographical Society
Broadway & 156th Street, NYC, NY AD 4-8100

American Museum of Natural History
Central Park West 7 79th Street, NYC, NY 10024 873-1300

Asia Society & Asia House Gallery
112 East 64th Street, NYC, NY 10021 PL 1-4210

Brooklyn Botanic Gardens
1000 Washington Avenue, Brooklyn, NY 11225 MA 2-4433

Brooklyn Museum of Art
Eastern Parkway & Washington Ave.,
Brooklyn, NY 11238 NE 8-5000

Columbia University
East Asian Library, 300 Kent Hall
Amsterdam Ave. & 116th St., NYC, NY UN 5-4000

Cooper Union Museum
Cooper Square & 7th Street, NYC, NY 10003 254-6300

Foreign Area Materials Center
33 West 42nd Street, NYC, NY 10036 244-8480

Metropolitan Museum of Art
Fifth Avenue & 82nd Street, NYC, NY 10028 TR 9-5500

Museum of Modern Art
11 West 53rd Street, NYC, NY 10019 245-3200

New York Public Library
all branches, but especially
Fifth Ave. & 42nd Street, Rm 219 (Orientalia) 695-4200

Museum of Primitive Art
15 West 54th Street, NYC, NY 10019 CI 6-9493

Queens College Art Collection
Paul Klapper Lib., Flushing, N.Y. 10067 445-7500

Scalamandre Museum of Textiles
201 East 58th Street, NYC, NY 10022 EM 1 - 8500

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(*paperback edition)

For Teachers:

For Average and Below Average Students

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For Advanced Students and Teachers

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Keene, Donald (ed.) Modern Japanese Literature: an Anthology (Grove Press, 1960)
*Maki, John, Government and Politics in Japan: The Road to Democracy (Praeger, 1962)
*McNelly, Theodore, Contemporary Government of Japan (Houghton-Mifflin, 1963)
Ono, Sokyo, Shinto: The Kami Way (Charles E. Tuttle, 1961)
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ADDITIONAL SUGGESTIONS

A "gold mine" of free material awaits the teacher who writes to:
Executive Director, Japan Society, Inc., 250 Park Avenue, New York, New York 10017.
The Japan Society prefers that teachers, not students, write for materials. Be sure to ask the Society to include the fact sheets on Japan. These sheets give excellent summaries of different aspects of Japanese society and distributed by the Japan Information Service of the Consulate General of Japan.

For a lesson on the problems of contemporary Japan, the following additional sources are recommended for the teacher and students:

*1. GREAT DECISIONS: 1966, published by the Foreign Policy Association, Chapter 6.
*2. Robert A. Scalapino, JAPAN-ALLY IN THE FAR EAST, (Foreign Relations Series), pamphlet published by Laidlaw Brothers.
*3. Warren S. Hunsberger, JAPAN: LESSONS IN ENTERPRISE, 1963, Curriculum Resources, Inc. (pamphlet) Published in cooperation with Scott, Foresman, & Co.

New York and Tokyo are sister cities. Sister school arrangements can be made through Dr. Ingraham, Chairman of Education Committee, 110 Livingston St., Bklyn, N.Y. 11201.

In addition, excellent articles on Japan are in encyclopedias, available in school and public libraries.

SS 9 - THEME I - JAPAN

FOR PUPILS: SELECTED BIBLIOGRAPHY

N= Non-fiction P= Fiction B= Biography

CLASS	AUTHOR	TITLE	PUBLISHER	COPY-RIGHT	GRADE
F	Buck, Pearl	Big Wave	Day	1948	4-6
N	Buell, Hal	Festivals of Japan	Dodd	1965	4-7
N	Dilts, Marion	The Pageant of Japanese History 3rd. ed.	McKay	1961	HS
N	Hersey, John	Hiroshima	Knopf	1946	HS
B	Orrmont, Arthur	Indestructible Commodore Matthew Perry	Messner	1962	6-9
N	Lorenz, Clarissa	Junket to Japan	Little	1960	HS

Audio-Visual Materials

Films

278.8 Hiroshima Blast Horror. (5½ min.)

327.21 Japan: Miracle in Asia.

Milestones of the Century: Jap Planes Attack Pear Harbor, (3½ min.)

F.D.R. Asks Congress for War. (3½ min. B/W)

Filmstrips

48490 Japan.

48650 Lands of the Far East.

Transparencies

9090.27 Hiroshima After the Bomb.

THEME II: CHINA

Introduction

The study of China for most American secondary school students has consisted mainly of an overview of geographic factors of the area and a brief look at some of the manners and customs of its people. The sweep of recent world events, however, has forced a review of approaches to Sinology. It is essential that students be more familiar with a country which contains over a fourth of the world's population.

Significant knowledges and concepts regarding this giant among nations are included in this unit. First, students should be guided to an understanding of the forces that have shaped China and her relations with the world. They should appreciate China's long history as a civilized state and the geographic factors which conditioned the development of that civilization.

Students should also be aware that China today is the result of an age-old system of government that was forced to emerge into the modern world. Indeed, one of our leading Sinologists, John K. Fairbank, has written:

"The basic impediment to Sino-American understanding comes from our contrasting experiences in modern times. The expansion of Europe over the globe and the subseqent worldwide process of 'modernization,' in effect, created America. But at the same time and by the same means, it destroyed the old China. We Americans came out of the European expansion. In our new land, we helped invent the modern world; the Chinese had it thrust upon them and rammed down their throats."

The theme ends with consideration of the China we face today, The People's Republic. China has turned to Communism in an attempt to solve her problems; in the past she accepted new dynasties. The problems of China, at home and abroad, must be investigated if students are to understand her place in the world today.

Emphases

What are some of the points to be stressed in the study of China? A few of these are listed in the form of questions.

1. How has geography influenced the development of China?
2. How have the philosophies of Chinese thinkers shaped the minds of the people of China?
3. What has been the influence of Chinese culture on other Asian nations?
4. How was China forced into the modern world by the West?
5. How did the present rulers of China take power from the nationalist government?
6. How is the Communist government of China attempting to meet the problems and needs of the Chinese people?

China - Geographic Factors

"China, like most other regions, has been much influenced by geography. Probably the most important of these (geographic factors) has been isolation. To a great extent China is cut off from the rest of the world by high mountains, oceans, and wide deserts.... These natural protective barriers enabled the Chinese to develop their civilization without constant interruption from outside. This helps explain why the Chinese civilization today is the oldest living civilization in the world. This also explains why the Chinese civilization turned out to be so distinctive and different. It was developed behind effective barriers and had little contact with the rest of the world. By contrast, the several ancient civilizations in the Middle East had close contact with each other. Even the civilization of India had considerable interaction with those of the Middle East. But China's civilization was the most isolated and therefore the most distinctive."

Stavrianos, Lefton et al. A Global History of Man, Allyn & Bacon, Boston, 1963, page 586.

Aim: How did geography affect the growth of the Chinese nation?

Materials: Outline maps of China for each pupil. (Trace one on a stencil.) Overhead projector with a map transparency made from one prepared for pupils.

Activities: Give each pupil a copy of the map. Have pupils locate on their maps such physical features as those listed below. By means of thought questions (such as those listed), help them to develop related knowledges, skills, and concepts.

Questions:

1. How have the following helped to isolate China from the rest of the world? (Have pupils locate and name mountain ranges, deserts and bodies of water.)

2. Why did Chinese civilization develop in river valleys? (Elicit the advantages that rivers offer to growing civilizations. Also refer to the river civilizations of the Middle East.)

3. Why has the Yellow River been called "China's Sorrow"? (Discuss with reference to floods in other areas of the world.)

4. Many geographers have said that within China there is as much variety in land and climate as is to be found in a whole continent. Why? (Elicit several answers from pupils.)

5. Application How have geographical factors of China influenced the lives of her people? (This question can also serve as a final summary. Elicit several answers from the pupils.)

Concepts to be Developed from this Lesson

Geographic barriers have isolated China from the rest of the world. (G & H)

Natural occurrences over which man has no control either improve or destroy life and property. (G)

Geographical differences exist in patterns of living in North and South China. (Rice culture in South, wheat in North.) (G&H)

Key areas are generally located where they meet the needs of the region. (G)

Civilization in China grew and flourished in the great rice valleys. (H)

(The earliest Chinese civilization was formed in the "Horseshoe Bend" of the Hwang Ho and expanded southward.)

Pressure of population has made the provision of an adequate food supply a continual problem of major importance. (G, H, E.)

*READING I

TRADITIONAL SOCIAL CLASSES: THE SCHOLAR-GENTRY

In China, as in all societies, people were grouped together in a hierarchy of social classes. Unlike western nations, however, the basic social structure of China existed unchanged for centuries. Between the fall of the Roman empire and the present day, western nations have witnessed a number of revolutions in their political and economic systems and in their ideology, all of which have left their marks on social structure. As you have discovered in the previous two readings, however, China did not go through similar revolutions. Therefore, the social fabric remained essentially unaltered since its basis in values, the economy and government, was unchanged.

Many centuries of political and ideological stability tended to solidify the class distinctions. Two basic classes, the rulers and the ruled, made up the soical structure of traditional China. The members of each class were drawn from the same families. There was very little movement between the classes; members of the ruling class -- the scholar-gentry -- did not lose their positions and those who were ruled had little chance to rise.

There were subgroups within these two basic classes, however. For instance, among the ruled were peasants, merchants, and craftsmen, each receiving a specific degree of respect. Even within the peasant families, or clans, a definite heirarchy developed. Within the scholar-gentry class gradations based on wealth and political power also grew up. During the Manchu dynasty, which was the last to rule before the Chinese revolution eventually brought the Communists to power, these grades within the gentry class were formalized by assigning each grade a different colored button to be worn on a person's hat.

Questions for Discussion

1. How did the value system and the political system of China contribute to the status of the scholar-gentry?
2. What were the bases of class distinctions in China?
3. What privileges were the scholar-gentry given as a class?
4. To what degree was social status translated into political and economic power in China? What were the levers the scholar-gentry used to wield their power?

*From Helmut G. Callis, China, Confucian and Communist, Henry Holt and Company, Inc., New York: 1959, pp. 61-65.

*READING II

TRADITIONAL CHINA: THE PEASANT

Most Chinese are and always have been peasants. Generations upon generations of Chinese have tilled fragments of land, eking out the barest living. To a great extent, the huge mass of peasants did not figure in the social, cultural, ideological and political traditions of the ancient empire. Chinese politics, culture, and ideology were mainly the private preserve of the ruling elite. The contacts between the elite and the peasant were minimal. For example, the peasant rarely appeared in a court of law since his presence disrupted the elite's normal routine. He was discouraged from going to court by a system of stiff penalties and payments which he had to pay if he lost his case, or sometimes, even if he won it. The peasant rarely saw or heard from the government official, or prefect in his area. Transactions that were necessary, such as collecting taxes or commandeering work on roads, were carried out by a village head and the bureaucratic officers.

The separation of the peasant culture from the official imperial culture naturally resulted in the development of many separate village cultures, each with its own mores and traditions. The peasant did not feel that he was part of a great empire; rather he tended to identify with his village, and even more, with his relatives. Kinship ties were very strong in China. The community that meant most to the peasant was the community which included all of his cousins, uncles, aunts, brothers, sisters, and other relations. Taken together, all of his relations formed a clan. Within the clan was a smaller community, the immediate family. This group of brothers and sisters was the basic unit of Chinese peasant culture.

In a very real sense, therefore, China was two cultures -- the culture of the elite and the culture of the peasant. Nonetheless, common bonds united them. The Confucian ideology, though it was practiced in different forms by the two cultures, was the basis of the value systems in both groups. The imperial government, though it had little official contact with the great mass of peasants, was still able to maintain order and communication throughout China and thereby make contact between the various peasant villages and between village and city possible. Moreover, the ruling elite recognized the importance of the peasants in the economic health of the nation and often would take measures designed to ease the toil of the farm worker. Finally, a large number of national holidays symbolized the union of the two cultures.

Questions for Discussion

1. What is the Chinese peasant's relationship to his government? How does the peasant fit into the social and economic structure of China? What ideology means most to the peasant?

2. What are the characteristics of the Chinese family? What are the implications of family organization and family life for the individual peasant?

3. What are the major factors determining the peasant's way of life and standard of living?

* From Theodore H. White and Annalee Jacoby, Thunder Out Of China, William Sloane Associates, New York: 1961, pp. 20-32 passim.

*READING III

CHINESE SOCIETY

Since ancient times, Chinese society was divided into two major groups. On the one hand, there was the peasantry of the countryside who made up 80% of the people. The second group was made up of the people who lived in the towns and cities. They were the landlords, scholars, merchants, and government officials. This small group produced all the literature, art, and philosophy for which China is famous. These were also the people who owned all the wealth.

The Peasant and the Family

The Chinese people are still mostly peasants tilling the soil, and living mainly in villages. Three-quarters of their meager income is used for food. The other necessities of life, including rent, heat, light, clothing, and any possible luxuries come from the tiny remainder. The peasant lacks space; there is little or no meat in his diet and so simple a thing as iron is scarce for tools. For most purposes, men do the work that machines do in our country. Malnutrition and disease have always been widespread.

From earliest times, family life was very important in China. It was the duty of the family to raise loyal sons who would also be loyal citizens. Sons did not move away from home when they married. They brought their wives home to live under the same roof with their parents. Since so many people lived in the same house, rules were developed to prevent quarreling. Chinese people always obeyed the oldest man in the house. The father was in charge of all the family property and money. He arranged for the marriages of his children. Everyone knew his place in the family. The younger brother had to obey the older brother. Young people usually did as their elders had always done and Chinese society remained the same for thousands of years.

Just as the older people were considered more important than the young people, in the same way, men were considered more important than women. Chinese baby girls in the old days,were more likely to suffer infanticide than baby boys. A girl's marriage was arranged for status, not for love. Brides were dominated by their husband's mother. A woman had no economic independence; that meant that she could not own property or money or get a job. She was almost always illiterate. The Chinese custom of foot-binding was meant to show that women were not independent.

The Gentry

The second important group in China was the gentry. These were the people who owned the land on which the peasants lived and worked. The gentry, however, lived chiefly in walled towns and not in villages. Since they were large landowners, they accummulated much wealth. Thus, they were also the money-lenders. When the government had to collect taxes or raise funds for roads and bridges, the gentry would carry out this task. They built and took care of the schools and the temples.

In China, education and learning were always respected. Anyone who wanted to become a government official had to pass a very difficult examination. The reason for this is that the Chinese language itself is extremely difficult. The Chinese language today is made up of over 40,000 characters which have not changed in the last two thousand years. Because of its difficulty, years of study were necessary to learn the written language alone. Therefore, only a child from a rich landowning family could afford to spend all his time studying. Once he learned the language, he would then study the writings of famous Chinese or thinkers, such as Confucius. Then he could take the examination and, if he passed it, he could become a government official. In this way, the gentry not only owned all the land, but they also controlled the government.

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*Recommended for students achieving below grade level.

READING IV

SELECTION FOR GROUP ONE

*A JESUIT DESCRIPTION OF 1590

According to official Jesuit instructions, regular reports on missionary activities had to be sent from the field to the Society in Europe. Selections from these writings were frequently published in Europe to elicit volunteers and contributions to further the missionary work. In addition to the letters published in booklets in many languages, the Society of Jesus issued official histories of the Eastern mission. But perhaps the most sensational idea for publicizing the Eastern mission was the dispatch to Europe under Jesuit auspices of an embassy of four young Japanese converts to Christianity who spent some twenty months (1584-1586) traveling through Iberia and Italy where they were welcomed by secular and ecclesiastical princes alike. After the return home of the Japanese envoys, the Jesuits in Macao prepared and printed a book (1590) in dialogue form intended as Latin reading for Japanese converts. It sought to describe Europe and other places, such as China, on the route followed by the Japanese embassy. A copy of this book was on its way to Europe in 1592 when the Portuguese ship carrying it was intercepted near the Azores by an English squadron.

The Jesuit book was discovered on the captured vessel "inclosed in a case of sweete cedar wood and lapped up almost an hundredfold in fine Calicut cloth, as though it had beene some incomparable jewell"; the volume was soon put into the hands of Richard Hakluyt, a great collector of travel literature who was keenly interested in promoting English participation in overseas activities. Hakluyt immediately had a part of the confiscated volume translated, entitled it "An excellent treatise of the Kingdome of China...," and included it in the expanded edition of his Principal Navigations issued in 1599. As a summation of the knowledge of China available to those Westerners in the best position to know, the missionaries in China, the following excerpt is truly incomparable. That it should have been "pirated" and published in London testifies to the rising interest in overseas endeavor in northern Europe.

> -- An Excellent Treatise of the Kingdome of China, and of the Estate and Government Thereof: Printed in Latine at Macao a Citie of the Portugals in China, An. Dom. 1590. and Written Dialogue-wise. The Speakers Are Linus, Leo, and Michael.

GROUP ONE - Instructions

Organize yourselves so that you can do your work efficiently and so that everyone in your group is able to help.

Read your selection aloud together and prepare answers so that you will be able to tell the class the following:

1. Why was the Jesuit book on China written?
2. What reasons can you think of for its being translated into English?
3. Look up the Jesuits in your textbook and classroom references and be prepared to explain to the class why the Jesuits were in China.
4. Locate Iberia (Spain), Italy, and Macao on the wall map, so you can point them out to the class.
5. Why were the Portuguese and English on unfriendly terms in the 1590's? (Use your class notes from previous units or textbook, if necessary.)

READING V

EXCERPT FOR GROUP TWO

An Excellent Treatise of the Kingdome of China, and of the Estate and Government Thereof:
--Printed in Latine at Macao a Citie of the Portugals in China, An.Dom. 1590.
and Written Dialogue-wise. The Speakers Are Linus, Leo, and Michael.

...MICHAEL. This kingdom therfore is, without all peradventure, of all earthly kingdoms the most large and spacious: for albeit divers other kings under their jurisdiction containing in dimensions more length and breadth then all China, do possesse very many kingdoms and far distant asunder: yet none of them all enjoieth any one kingdom so large and so ample, as the most puissant king of China doeth. Now, if we shall make enquirie into his revenues and tributes, true it is, that this king of all others, is endued with the greatest and the richest, both in regard of the fertilities and greatnes of his dominions, and also by reason of the severe collection and exaction of his duties: yea, tributes are imposed upon his subjects, not onely for lands, houses, and impost of marchandise, but also for every person in each family. It is likewise to be understood, that almost no lord or potentate in China hath authoritie to levie unto himselfe any peculiar revenues, or to collect any rents within the precincts of his seigniories, such power belonging onely unto the king: whereas in Europe the contrary is most commonly seen, as we have before signified. In this most large kingdom are conteined 15 provinces, every one of which were in it selfe sufficient to be made one great kingdom.

LEO. I have heard, amongst those munitions, a certaine strange and admirable wall reported of, wherewith the people of China doe represse and drive back the Tartars attempting to invade their territories.

MICHAEL. Certes that wall which you have heard tell of is most woorthie of admiration; for it runneth alongst the borders of three Northerlie provinces, Xiensi (Shensi), Xansi (Shansi), and Paquin (Peking), and is sayd to containe almost three hundred leagues in length, and in such sort to bee built, that it thwarted and fortified with wonderfull bridges and other defences. Yet is it not unlikely, that the sayd wall is built in such sort, that onely lowe and easie passages bee therewith stopped and environed; but the mountains running betweene those lowe passages are, by their owne naturall strength, and inaccessible heigth, a sufficient fortification agaynst the enemie.

LINUS. Tell us (Michael) whether the kingdome of China be so frequented with inhabitants, as wee have often bene informed, or no?

MICHAEL. It is (Linus) in very deed a most populous kingdom, as I have bene certified from the fathers of the societie: who having seen sundry provinces of Europe renouned for the multitude of their inhabitants, doe not withstanding greatly admire the infinite swarmes of people in China. Howbeit these multitudes are not pel-mel and confusively dispersed over the land, but most conveniently and orderly distributed in their townes and famous cities: of which assemblies there are divers kindes among the Chinians.... The number of the greater cities throughout the whole kingdom is more then 150, and there is the same or rather a greater multitude of inferiour cities. Of walled townes not endued with the privileges of cities there are more then 1120: the villages and garrisons can scarce be numbered: over and besides the which convents it is incredible what a number of countrie farms or granges there be: for it is not easie to find any place desert or void of inhabitants in all that land. Now in the sea, in rivers, and in barks there are such abundance of people, and of whole families inhabiting, that even the Europeans themselves doe greatly wonder thereat: insomuch that some (albeit beyond measure) have bene perswaded that there are as many people dwelling upon the water as upon the land...

GROUP TWO - Instructions

Organize yourselves so that you can do your work efficiently and so that everyone in your group is able to help.

Read your selection aloud together and prepare so that you will be able to tell the class the answers to the following:

1. Be able to point out to the class on the wall map the general geographic area of China in the late 16th century and where the Great Wall was located.
2. Check your textbook and classroom references for pictures of the Great Wall,

and Written Dialogue-wise. The Speakers Are Linus, Leo, and Michael.

...MICHAEL. This kingdom therfore is, without all peradventure, of all earthly kingdoms the most large and spacious: for albeit divers other kings under their jurisdiction containing in dimensions more length and breadth then all China, do possesse very many kingdoms and far distant asunder: yet none of them all enjoieth any one kingdom so large and so ample, as the most puissant king of China doeth. Now, if we shall make enquirie into his revenues and tributes, true it is, that this king of all others, is endued with the greatest and the richest, both in regard of the fertilities and greatnes of his dominions, and also by reason of the severe collection and exaction of his duties: yea, tributes are imposed upon his subjects, not onely for lands, houses, and impost of marchandise, but also for every person in each family. It is likewise to be understood, that almost no lord or potentate in China hath authoritie to levie unto himselfe any peculiar revenues, or to collect any rents within the precincts of his seigniories, such power belonging onely unto the king: whereas in Europe the contrary is most commonly seen, as we have before signified. In this most large kingdom are conteined 15 provinces, every one of which were in it selfe sufficient to be made one great kingdom.

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MICHAEL. Certes that wall which you have heard tell of is most woorthie of admiration; for it runneth alongst the borders of three Northerlie provinces, Xiensi (Shensi), Xansi (Shansi), and Paquin (Peking), and is sayd to containe almost three hundred leagues in length, and in such sort to bee built, that it thwarted and fortified with wonderfull bridges and other defences. Yet is it not unlikely, that the sayd wall is built in such sort, that onely lowe and easie passages bee therewith stopped and environed; but the mountains running betweene those lowe passages are, by their owne naturall strength, and inaccessible heigth, a sufficient fortification agaynst the enemie.

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MICHAEL. It is (Linus) in very deed a most populous kingdom, as I have bene certified from the fathers of the societie: who having seen sundry provinces of Europe renouned for the multitude of their inhabitants, doe not withstanding greatly admire the infinite swarmes of people in China. Howbeit these multitudes are not pel-mel and confusively dispersed over the land, but most conveniently and orderly distributed in their townes and famous cities: of which assemblies there are divers kindes among the Chinians.... The number of the greater cities throughout the whole kingdom is more then 150, and there is the same or rather a greater multitude of inferiour cities. Of walled townes not endued with the privileges of cities there are more then 1120: the villages and garrisons can scarce be numbered: over and besides the which convents it is incredible what a number of countrie farms or granges there be: for it is not easie to find any place desert or void of inhabitants in all that land. Now in the sea, in rivers, and in barks there are such abundance of people, and of whole families inhabiting, that even the Europeans themselves doe greatly wonder thereat: insomuch that some (albeit beyond measure) have bene perswaded that there are as many people dwelling upon the water as upon the land...

GROUP TWO - Instructions

Organize yourselves so that you can do your work efficiently and so that everyone in your group is able to help.

Read your selection aloud together and prepare so that you will be able to tell the class the answers to the following:

1. Be able to point out to the class on the wall map the general geographic area of China in the late 16th century and where the Great Wall was located.
2. Check your textbook and classroom references for pictures of the Great Wall, note the pages, and draw attention to them in your report.
3. Write a brief statement in your own words of the wealth and power of the kingdom of China as seen by the Jesuits.
4. Be able to tell the class how Chinese government of that time was organized and financed.
5. Where did the people in China live?

EXCERPT FOR GROUP THREE

An Excellent Treatise of the Kingdom of China, and of the Estate and Government Thereof: Printed in Latine at Macao a Citie of the Portugals in China, An. Dom. 1590 and Written Dialogue-wise. The Speakers are Linus, Leo, and Michael.

> . . . There is also great store of silver, whereof (that I may omit other arguments) it is no small demonstration, that every yeere there are brought into the citie commonly called Cantam by the Portugal merchants to buie wares, at the least 400 Sestertium thereof, and yet nothing in a maner is conveied out of the Chinian kingdom: because the people of China abounding with all necessaries, are not greatly inquisitive or desirous of any merchandise from other kingdomes. . . What should I speake of their iron, copper, lead, tinne, and other mettals, and also of their quick-silver? Of all which in the realme of China there is great abundance, and from thence they are transported into divers countreys. Hereunto may bee added the wonderfull store of pearles, which, at the Ile of Hainan, are found in shell-fishes taken very cunningly by certaine Divers, and doe much enlarge the kings revenues. But now let us proceed unto the Silke or Bombycine fleece, whereof there is great plentie in China: so that even as the husbandmen labour in manuring the earth, and in sowing of Rice; so likewise the women doe employ a great part of their time in preserving of silke-wormes, and in keeming and weaving of Silke . . . Moreover the kingdom of China aboundeth with most costlie spices & odours, and especially with cynamon (albeit not comparable to the cynamon of Zeilan) with camphire also & muske, which is very principal & good . . . . Let us now intreat of that earthen of pliable matter commonly called porcellan, which is pure white, & is to be esteemed the best stuffe of that kind in the whole world" whereof vessels of all kinds are very curiously framed. I say, it is the best earthen matter in all the world, for three qualities; namely, the cleannesse, the beauty, & the strength thereof . . . . This matter is digged, thorowout the whole region of China, but onely in one of the fifteene provinces called Quiansi (Kiangsi), wherein continually very many artificers are imployed about the same matter . . . . Unto the marchandise abovementioned may be added divers and sundry plants, the rootes whereof be right holesome for mens bodies, and very medicinable, which are brought unto our Iles of Japon, and unto many other Ilands, amongst the which that wood may be reckoned, which (by a synechdoche) is called The wood of China, being of notable force to expell out of mens bodies those humours, which would breed contagious diseases. To these you may adde sugar-canes (for in the realme of China there is great store of excellent sugar) which is conveyed by the Portugals very plentifully, both into our countrey, and also into India . . .
>
> LINUS. Tell us now (Michael) of the industry of that people, whereof we have heard great reports.
>
> MICHAEL. There industry is especially to be discerned in manuary artes and occupations, and therein the Chinians do surpasse most of these Easterly nations. For there are such a number of artificers ingeniously and cunningly framing sundry devices out of golde, silver, and other mettals, as likewise of stone, wood, and other matters convenient for mans use, that the streets of cities being replenished with their ships and fine workemanship, are very woonderfull to beholde. Besides whom also there are very many Painters, using either the pensill or the needle (of which the last sort are called Embrotherers) and others also that curiously worke golde-twine upon cloth either of linnen or of cotton: whose operations of all kinds are diligently conveyed by the Portugals into India. Their industry doth no lesse appeare in founding of gunnes and in making of gunpowder, whereof are made many rare and artificiall fireworks. To these may be added the arte of Printing, albeit their letters be in this maner infinite and most difficult, the portraitures whereof they cut in wood or in brasse, and with marvellous facilitie they dayly publish huge multitudes of books.

GROUP THREE - Instructions

Organize yourselves so that you can do your work efficiently and so that everyone in your group is able to help.

Read your selection aloud together and prepare so that you will be able to tell the class the answers to the following:

1. How did China market her products to the world?
2. What were the natural resources and products of China?
3. Describe the industry and manufacturing in 16th century China.
4. Using your textbook and classroom references, be able to explain to the

* Activity: Taoism

1. The teacher could direct a performance of the skit entitled, "Is the Hippie Philosophy Over 2000 Years Old?"
2. The teacher could direct a concert reading of hippie statements and Taoism as a springboard into an open-ended discussion of Taoism and its relevance to modern man.

Note: Underlined words may be difficult for students achieving below grade level. The teacher might clarify and review these words in "rehearsals" before the main performances.

Is the Hippie Philosophy Over 2000 Years Old

Time: Now
Place: Where It Is Happening
Characters: Laotse
Group of Hippies

the founder of Taoism. The central belief of Taoism was that man should follow "nature's way."

From China, Japan, Korea
Cambridge Book Company,
1967, p. 49

Lao-Tse: (Taoism) ("MAN FOLLOWS THE WAYS OF EARTH. THE EARTH FOLLOWS THE WAYS OF HEAVEN. HEAVEN FOLLOWS THE WAYS OF TAO. TAO FOLLOWS ITS OWN WORDS.")

1st Hippie: "Its like this, man. Your tie and shirt types put labels on everything. You forget its one big loving world. Its all one bag.

Lao-Tse: (Taoism) ("MAN GIVES EVERYTHING A NAME OF ITS OWN. IN DOING SO HE FORGETS THAT THE NATURAL WORLD IS AN INTEGRATED WHOLE. BECAUSE THE THINGS OF THE UNIVERSE ARE SO NUMEROUS AND DIFFERENT, THE "ONENESS" OF THE UNIVERSE IS OVERLOOKED.")

2nd Hippie: "Like he said, man its all one big bag and we're all in it."

3rd Hippie: "Look - everyone's got to do his own thing". The short hair guys want us all to act a part- be the same. We want to be free. You be free, too. Do your thing!

Lao-Tse: (Taoism) ("SOCIETY DOES NOT PERMIT HUMAN BEINGS TO ACT IN A COMPLETELY NATURAL WAY. IT DISTORTS THE PERSONALITY OF MEN BY FORCING THEM TO CONFORM TO UNNATURAL STANDARDS OF BEHAVIOR")

4th Hippie: "Yeah, man, why should I do your thing?"

LaoTse (Taoism) (" RATHER THAN FOLLOWING THEIR NATURAL INSTINCTS MEN TRY VAINLY AND UNHAPPILY TO LIVE BY MAN-MADE LAWS, CUSTOMS AND TRADITIONS WHICH ARE CONTRARY TO THE WAYS OF NATURE.")

3rd Hippie: "Like I said, the only thing is yourself - man. All that book stuff. It freezes you. Listen! "

4th Hippie: "Listen"

5th Hippie: "Hear that beat? That's how it is!"

1st Hippie: "Smell the air"

2nd Hippie: "Feel the wind. That tells me who I am!"

4th Hippie: "What do they know? Only I can know me!"

Lao-Tse: (Taoism) ("HE (MAN) SHOULD REJECT FORMAL KNOWLEDGE LEARNING. HE SHOULD RELY MORE ON HIS SENSES AND INSTINCTS.")

2nd Hippie: "Feel, man!'Breathe! Dance!"

Lao-Tse (Taoism) ("MAN SHOULD TRY TO DISCOVER THE NATURE AND RHYTHM OF THE UNIVERSE. HE SHOULD SEEK TO REDISCOVER HIS NATURAL SELF. PEACE OF MIND COMES WHEN MAN IGNORES LEGAL CODES CREATED BY GOVERNMENT AND SOCIETY AND BEHAVES NATURALLY AND SPONTANEOUSLY.")

4th Hippie: "That's the drift. What do the fuzz know?"

2nd Hippie: "I dig! No rules, no clocks! Breathe, man, breathe!

1st Hippie: "Do your own thing and love everybody."

All hippies: "What do they know?"

Lao-Tse (Taoism) "LIKE THE BAMBOO THAT SWAYS IN THE BREEZE AND THE CLOUD THAT DRIFTS WITH THE WIND, MAN SHOULD FLOW WITH THE SWAY."

Taoist ideas adapted from China.
by Hyman Kublin
Houghton Mifflin, 1968

Questions for Discussion:

1. In what ways are some of the hippie ideas like Taoism? Different?
2. Why does society find this philosophy dangerous?
3. Can society exist if everyone has this philosophy?
4. Why does Communist China ignore or attack this philosophy?
5. What is our society's attitude toward hippies?
6. Can anyone be completely free-do his "own thing" only? Why? Why not?
7. What happens when someone tries to conquer or "strong-arm" in such a society where there are no rules or protection?

***Recommended for students achieving below grade level.**

* Activity: Taking a Civil Service Examination in Traditional China

1. The teacher might reproduce the reading selection and distribute a copy to each student.
2. The teacher could describe Board of Education licensing system as contrast.

Reading Selection

"The examination began with roll call at the entrance of the Examination Hall at four o'clock in the morning. After roll call we were let in. Our hats and clothes were searched to see that we carried no notes with us. Anything found written on paper would be confiscated. We moved into our respective seats which were numbered. The names on the examination papers were written on detachable slips to be torn off before the papers were turned in. Each paper was also numbered in a sealed corner, which was not opened until the papers were marked and the successful candidates selected, so as to prevent any possible favoritism.

Questions were limited to the Confucian classics and this was why we had to memorize all the texts in the classics. About ten days later the second test was given to those who passed the first test. The names of those who passed the first test were listed in a circle so as to avoid having a top and bottom of a list.

The third session was the last and was really a formality. In addition to an essay, we were supposed to write down from memory a section of the 'Imperial Instructions in Morals.' However, we each had a copy of the text which we were permitted to carry into the final examination."

Source: Adapted from
Readings in World History,
(Allyn and Bacon Company,
Inc., Boston) 1965

Questions for Inquiry and Discovery

1. Were there any advantages to the Chinese system of selecting civil servants?
2. Would you prefer the current American system to the Chinese system?
3. Cheating is not new to examinations. Can we eliminate cheating? How?
4. What do you think Marco Polo would have said if he were asked to discuss civil service?

* Recommended for students achieving below grade level.

* Activity: Thoughts of Confucius

1. The teacher might duplicate and distribute the following Factsheet:

Factsheet - The Thoughts of Confucius

to
1 - "Do not do/the other man what you do not wish him to do to you."

2 - Five basic human relationships and certain rules lead to a contented life.

Five Basic Human Relationships

	Connection	Relationship
a.	Ruler and Ruled (Official and Citizen Emperor and Subject)	Righteousness
b.	Father and Son	Family Affection
c.	Husband and Wife	Division of Labor
d.	Elder Brother and Younger Brother	Proper Order of Precedence
e.	Friend and Friend	Fidelity (Loyalty)

Rules of Behavior

a. Children obey parents.

b. Citizens obey rules.

c. Parents and rules should be wise and honest.

3 - There should be study and respect for ancient writings to learn more about today.

4 - The center of Confucius' thoughts is Man.

5 - "Knowing what he knows and knowing what he doesn't know are characteristics of the person who knows."

6 - "Making a mistake and not correcting it is making another mistake."

7 - "The superior man blames himself; the inferior man blames others."

Questions for Discussion:

1 - Does the first thought of Confucius, "Do not do to the other man what you do not wish him to do to you", remind you of anything you have ever heard before?

2 - Why is the Golden Rule expressed negatively in the Chinese heritage and positively in our heritage?

3 - From the five basic relationships and rules, select those with which you do not agree. Explain your choices.

4 - Some people have called Confucius godless because he stated no rituals or rules of worship of a God. He concentrated on man's behavior on earth. Do you agree or disagree with Confucius' point of view? Defend your opinion.

5 - What do you consider Confucius' wisest statement? Explain your selection.

*Recommended for students achieving below grade level.

* Activity: Chinese Ideographs

The teacher might distribute the reading selection, including the chart of Phoenician pictographs.

(The use of pictures-graphs and Chinese ideographs is greatly over-simplified but should provide many possibilities for further exploration.)

Reading Selection: "If it is not an Alphabet, what is it?"

This is the letter "A". It is the first letter of our alphabet. It has many different names, depending on the language.

Alpha - (Greek)
Alif - (Arabic)
Aleph - (Phoenician)
Ay - (English)

Did you know it was once an entire word? In the Phoenician language this "A" was written 𐤀 and meant ox.

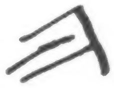
Phoenician Pictographs

𐤀	OX	A	𐤌	WATER	M
𐤁	HOUSE	B	𐤍	FISH	N
𐤂	CAMEL	C	𐤏	EYE	O
𐤃	DOOR	D	𐤐	MOUTH	P
𐤄	WINDOW	E	𐤒	MONKEY	Q
𐤅	HOOK	F	𐤓	HEAD	R
𐤇	FENCE	H	𐤔	TEETH	S
𐤉	HAND	I	𐤕	MARK	T
𐤊	PALM	K	𐤎	POST	X
𐤋	WHIP	L	𐤆	WEAPON	Z

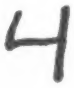
Chart From
You and the World
Benefic Press, Co.

Each character in the Phoenician language meant a word. If we still used characters instead of letters to make a word, we would have characters that are very complicated. For example, to make the word "window-lock," which two characters would you combine?

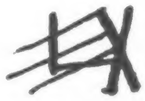
That's right, you would take the character for window.



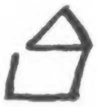
And the character for hook



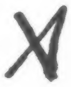
And combine them into something like this.



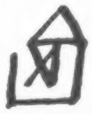
Or the word "barn" might be made from



(house) and



(ox) into



What other possible combinations can you make?

You can see we would need many of the characters to make a complete thought. Also each character would have to be different from all others.

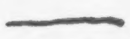
This would mean we would have to memorize thousands of characters in order to read.

The ancient civilizations of the Middle East, our ancestors, took another way. They gave us only 26 characters to memorize. These now really represent sounds and we make all our words with this "alphabet".

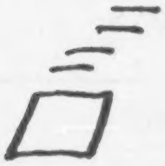
But the Chinese continued the older tradition. They continued the use of characters and combinations of characters.

Ideographs (idea + graph) are basic in Chinese writing and language. There are over 40,000 of them. Chinese newspapers use about 7000 of them. They are made as follows:

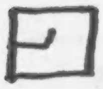
This is the character for "opening or mouth".



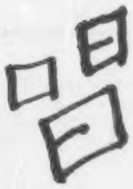
This means "one".



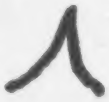
What do you think this means? Many "ones" from "mouth". It means speech.



This means to "speak". Note the tongue in the mouth.



A mouth and 2 speaks? - Sing!



This is man.

土 This means "land" or "soil"

金 This means "metal". Note the "man" above the "ground" and the pieces of metal in the ground.

大 This means "big".

Remember 口 means "mouth".

哭 What does the complete sign mean?

2 mouths and a tear over "big"?

Choose one: a. to weep loudly

b. cry aloud

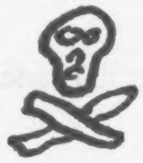
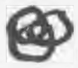
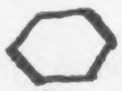
c. scream

d. all

These are only some examples. Perhaps you or your classmates can find more.

Before the characters became stylized, the Chinese often made words that showed much humor. For example, they took the character for house and for woman. They put one woman in the house and said that meant joy or happiness. Then they put two women in the house and said it meant - trouble.

Related Activity:

1. Do we use signs in today's world that everyone recognizes?
2. What does  mean?
3. What does  mean?
4. What does  mean?
5. What other signs do you know?

* Recommended for students achieving below grade level.

* Activity: Chinese Family

1. The teacher might duplicate and/or project on overhead projector the circle graphs.
2. The teacher might duplicate and distribute the questions below.
3. The teacher could follow-up this activity by asking children to create a circle graph of their own particular personal relationships, perhaps, even including friends. This may help crystallize the idea that there are many varieties of human inter-personal relationships, each with its own vitality.

NOTE: The above exercise should be handled with caution and discretion.

Discussion Questions Related to Circle Graphs

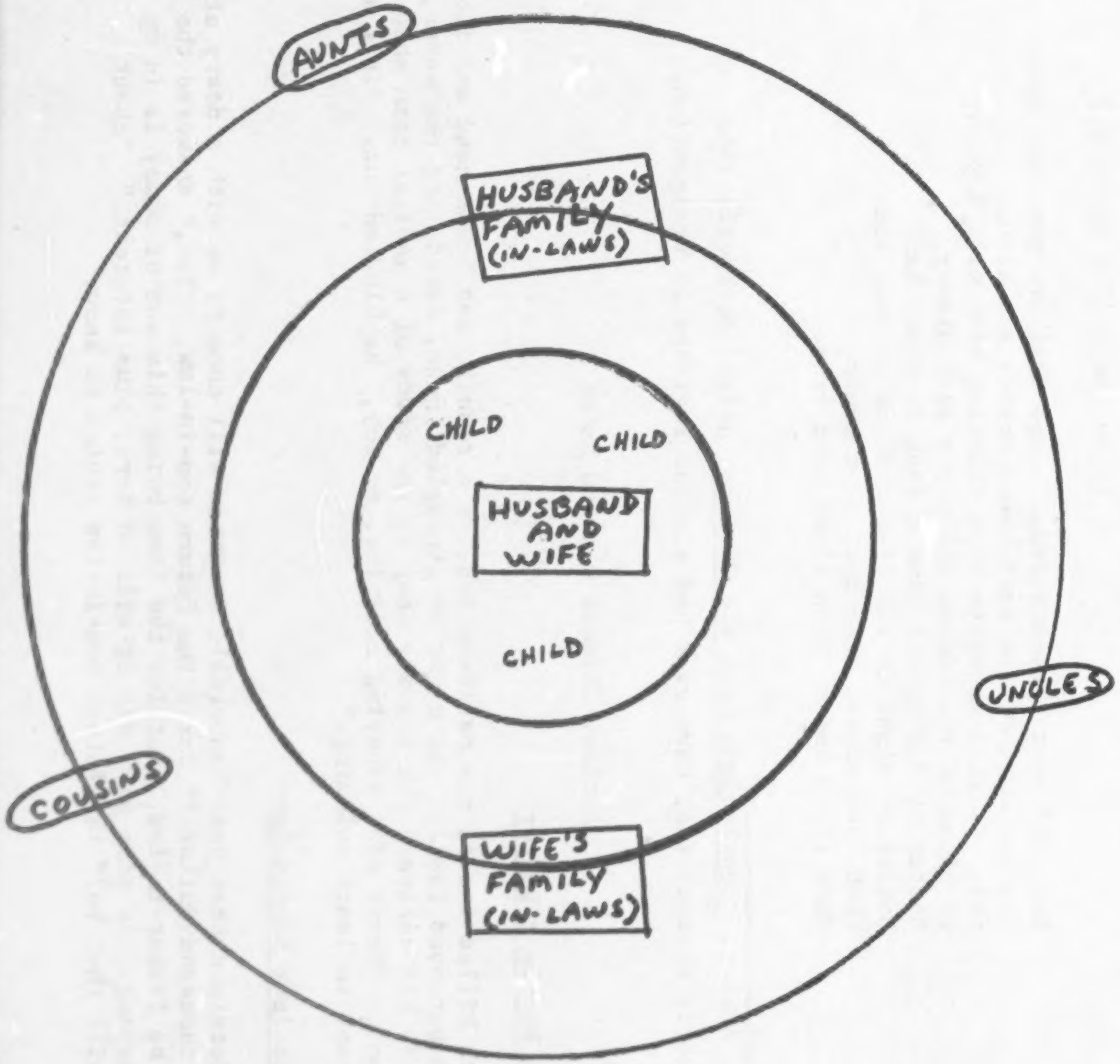
1. What does each graph tell you about the family organization of either society?
2. In which society would people feel more secure?
3. It has been said that the Consanguine type is better for children. Do you agree or disagree? Explain your opinion.
4. Why does the marriage partner (the wife in this case) of the Consanguine marriage often feel like an outsider?
5. Which family will probably continue more of the old traditions? Why?
6. Which type of family permits greater individual choice and freedom? Why?
7. Which family type tends to be more stable, and thus last longer? Why?
8. Which would you prefer? Explain your preference.
9. To which family type do you belong?
10. What are the possible variations?
11. To which does an American family like the Kennedys belong?

Concepts:

1. Societies vary in culture. (A-S)
2. Man organizes many kinds of groups to meet his social needs. (A-S)

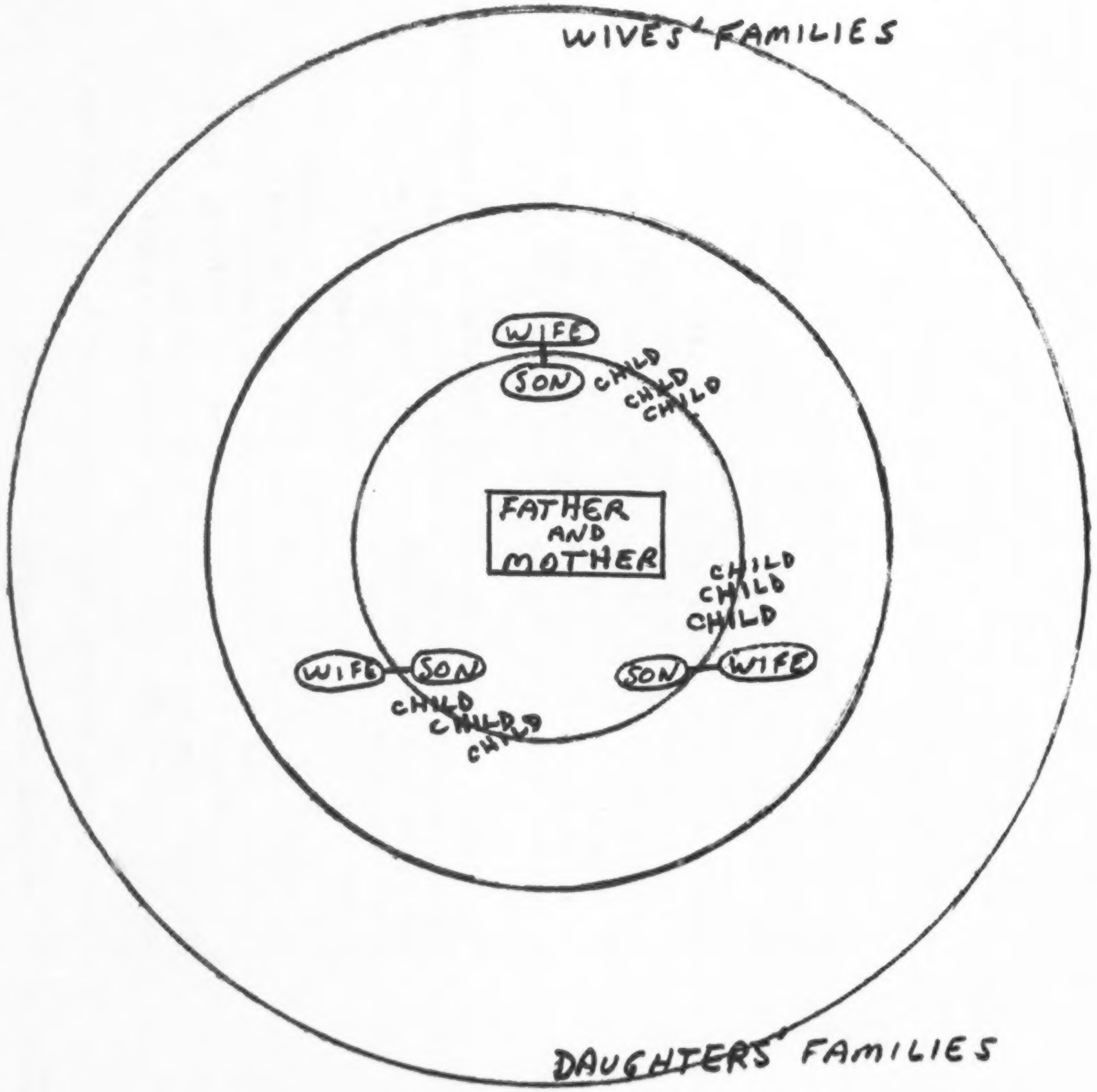
*Recommended for students achieving below grade level.

TYPICAL MODERN AMERICAN FAMILY


AUNTS
HUSBAND'S FAMILY (IN-LAWS)
CHILD
CHILD
HUSBAND AND WIFE
CHILD
UNCLES
COUSINS
WIFE'S FAMILY (IN-LAWS)

NOTE: The Western Type of Family is based on Marriage. (This family type is called Conjugal by Anthropologists.)

TRADITIONAL CHINESE FAMILY


WIVES' FAMILIES
WIFE
SON
CHILD
CHILD
CHILD
FATHER AND MOTHER
CHILD
CHILD
CHILD
SON
WIFE
WIFE
SON
CHILD
CHILD
CHILD
DAUGHTERS' FAMILIES

NOTE: The Chinese Type of Family (As well as many African and Indian) is based on Blood Relationship. (This family type is called Consanguine by Anthropologists.)

Some Notes on Chinese Literature

The following works have been selected because they can be easily compared with literature already experienced by average ninth grade pupils. The teacher can develop the concept that men in all times and places have been puzzled by similar problems and have attempted to find solutions to them.

The Desecration of the Han Tombs

by Chang Tsai (300 A.D.)

At Pei-mang how they rise to Heaven,
Those high mounds, four or five in the fields!
What men lie buried under these tombs?
All of them were Lords of the Han world.
"Kung" and "Wen" gaze across at each other:
The Yuan mound is all grown over with weeds.
When the dynasty was falling, tumult and disorder arose,
Thieves and Robbers roamed like wild beasts.
Of earth they have carried away more than one handful,
They have gone into vaults and opened secret doors.
Jewelled scabbards lie twisted and defaced:
The stones that were set in them, thieves have carried away,
The ancestral temples are hummocks in the ground:
The walls that went around them are levelled flat.
Over everything the tangled thorns are growing:
A herd-boy pushes through them up the path.
Down in the thorns rabbits have made their burrows:
The weeds and thistles will never be cleared away.
Over the tombs the ploughshare will be driven
And peasants will have their fields and orchards there.
They that were once lords of a thousand hosts
Are now become the dust of the hills and ridges.
I think of what Yun-men said
And am sorely grieved at the thought of "then" and "now."

This poem may be compared with Ozymandias by Shelley.

Resignation

by Po Chu-i (772-846 A.D.)

Keep off your thoughts from things that are past and done:
For thinking of the past wakes regret and pain.
Keep off your thoughts from thinking what will happen;
To think of the future fills one with dismay.
Better by day to sit like a sack in your chair:
Better by night to lie like a stone in your bed.
When food comes, then open your mouth;
When sleep comes, then close your eyes.

Waley, Arthur, Translations From the Chinese: Alfred A. Knopf, 1941

Ask pupils whether they have ever had similar feelings of resignation.

Ancient Chinese Wit and Humor

How to Become a Doctor:

A quack killed one of his patients and, as a result, was bound hand and foot by the bereaved family. At night he struggled loose, dived into the water, and made his escape. His son was deep in the study of a medical tome when he got home. "Never mind studying medicine, my boy," he blurted out. "It's more important to learn swimming."

An Impatient Son-in-Law:

"I understand that your honourable daughter will come to me with a dowry of fifty thousand dollars?" asked the future son-in-law. "Yes," answered the would-be father-in-law, "but for the time being this sum of money is in my safekeeping. As soon as I die it will be here, plus interest." "About when will that be?" the future son-in-law wanted to know.

Suggested Activities For Artifacts and Art Objects

A. Inquiry and Discovery Approach

1. The object or its visual representation is placed on view.
2. No information, hints or clues are given.
3. A game, which can be called, "What In The World?" can be played. Students look at and, if possible, handle the object.
4. Students are asked to speculate on questions such as:
    - What do you think it is?
    - What materials were used to make it?
    - How was it made? (Process)
    - Why do you think it was made? (Function)
    - Do you think it is beautiful? (Aesthetics)
    - What do you think you now know about the person who made it?
    - What do you think you now know about the way of life of the people who made it?
    - Do you see influences from other cultures?
    - Do you see influences into your own culture?
    - How do you think these influences traveled?
5. When students have contributed what they know and what they imagine, the following activities may be undertaken:
    - Continued Discussion in socialized recitation
    - Individual Reports
    - Committee Reports
    - Making replicas and representations
    - Field trips to study more of the culture

6. Student Activities may pursue lines of inquiry into a culture such as:

How do materials relate to geography and technology, etc.?
e.g., (wood) species of plant, location, soil and climate in which plant thrives, cutting and carving tools, training of artisans.

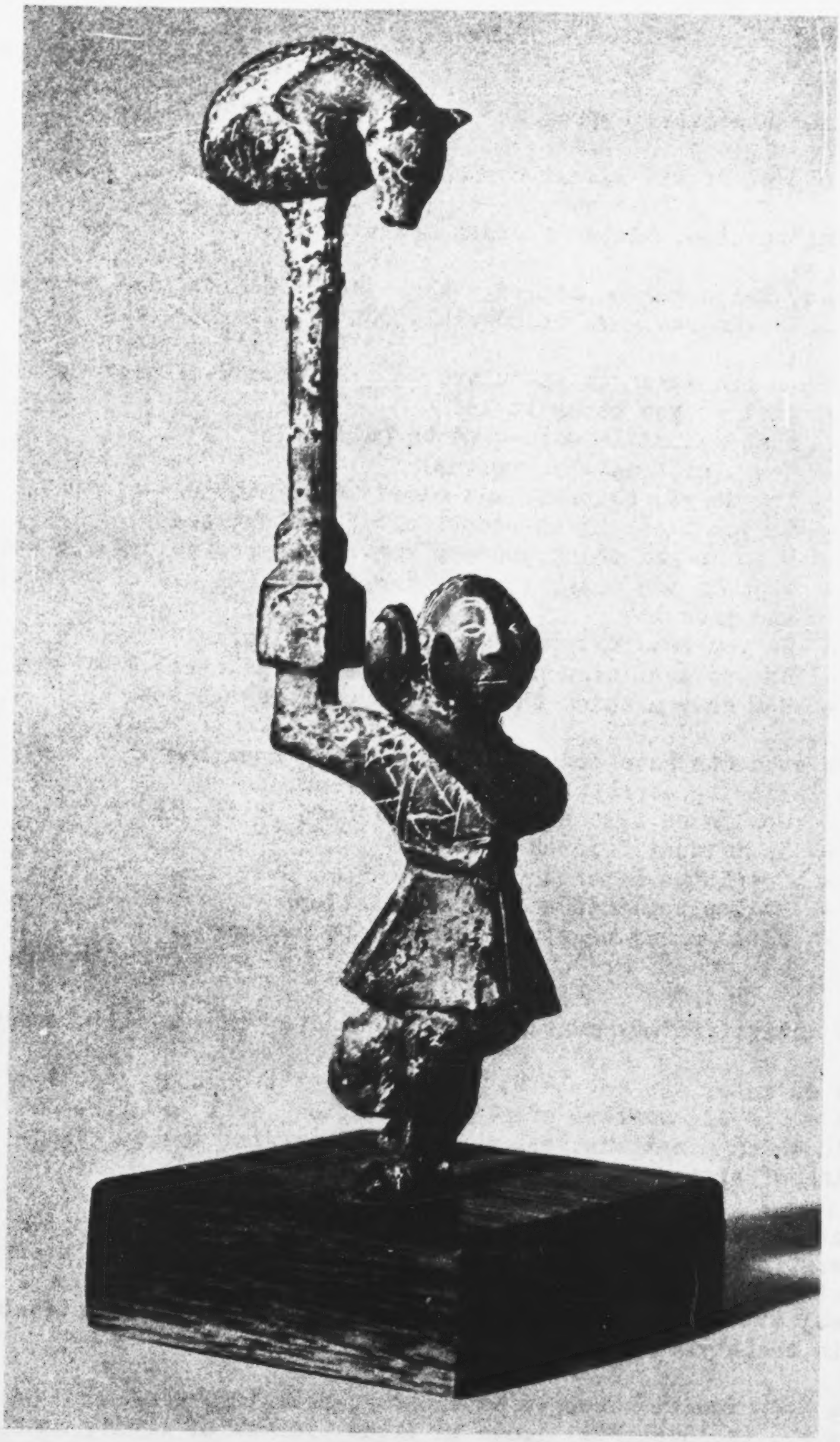
What is relationship of process to economy, social structure, etc.?
e.g., (metal) location of ore, method of smelting, history of knowledge of smelting, process of molding, function of object in economy, economic and social position of artisans in society.

How does function relate to economy, religion, etc.?
e.g., (goldweights) goods in trade, routes of trade, manufacture of goods, economy of region.
(fetish) spiritual goals to be achieved, function of fetish as intermediary between man and God, role of ritual.

How is form related to cultural diffusion, etc.?
e.g., (architecture) structural designs, materials, building techniques, decorative exterior features, and interior decorations.

How can aesthetics be related to value system, mores, etc.?
e.g., (size, shape and function of pyramids) the position of rulers in government, the religions beliefs and rituals, the social structure of workers, artisans, merchants, priesthood.

What is relationship of object to continuity in history, archeology, etc.?
e.g., (Shawabti of King Aspelta from Nuri) prior history of entombment, continuity of burial practices, conditions of preservation, techniques of archeological inquiry.



--by permission of Alva Museum
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STATUETTE OF A BEAR TAMER.

The original is of bronze, Chinese, Chou dynasty, 6th — 5th Century B.C.

This engaging figure of a man with upraised arms, balancing a bear on the top of a pole, is a so-called *ming-ch'i*. It probably represents a court entertainer.

Authentic, copyrighted reproduction from the original at the
FREER GALLERY OF ART (Smithsonian Institution), Washington, D.C.,
made of metal by Alva Museum Replicas Inc., New York.

Activity: The Confucian Humanism of China

1. The teacher might reproduce and distribute copies of the reading selection.

2. The teacher could contrast traditional Confucian values with contemporary Maoist values by using this reading passage in conjunction with statements in The Quotations of Chairman Mao Tse-tung. (See page 145)

The Humanism of China

Time indeed marched slowly in the long ages of China. A troubled age of 'Warring States' gave birth, in the sixth century B.C., to Confucius and Lao-tse, the heralds of a brilliant creative period in philosophy and literature. Several centuries later China was finally united in a great empire; and with the restoration of order, creative thought ceased. For the next two thousand years the Chinese mulled over their Confucian classics. They produced new schools of poetry, paintings, and ceramics; they made such 'contributions' as silk, tea, china, paper, printing, gunpowder, and the compass; they tried some political experiments, including price control; they had revolutions, saw dynasties rise and fall and invaders come and go; but through all these upheavals their basic social and political institutions and their basic mentality remained unchanged. While Jesus would have felt an utter stranger in every century of Europe, Confucius would have felt quite at home in any century of China until our own.

China is the oldest of living civilizations, with a cultural tradition going back almost two thousand years before Christ. When Rome was at its peak there was as great an empire in China, which contributed to the fall of the 'Eternal City' by throwing back the Huns, who then turned West. (Later it presented Europe with the Turks.) When Europe was wallowing in the barbarism of the Dark Ages, China was the most civilized land on earth, enjoying one of the most enlightened, polished epochs known to history. When Europe later became aware of China it humbly recognized a superior civilization, and down to the nineteenth century was pleased to learn rather than teach. No society has cultivated more graciously the art of civilized living, or clung more tenaciously to an ideal of culture.

The Chinese never dedicated themselves to the service of God, in love or in fear. They were a thoroughly mundane people, whose deep piety was a natural piety, rooted in the worship of ancestors and love of the good earth. They were much like the Romans in their combination of ceremonial piety and practical sense, but they were at once more sensitive and more sensible, or more humane. They kept their eye on the end, the good society, refusing to worship the State, the Law, or any other machinery. Their civilization was humanistic through and through. Its spiritual values were purely human values, unclouded by other-worldliness or notions of pure spirituality. Its highest goods were natural goods, good for this life and good enough without the further promise of an eternal life.

Confucianism, however, is the key to Chinese history. A mere man, not a divinity--a man who was not even a prophet or saint--Confucius succeeded in stamping a whole society in his image, leaving a far more distinct and indelible impress than did Christ or even Mohammed. He simply waived the question of a City of God: 'We don't know yet how to serve men, how can we know about serving the spirits? We don't know yet about life, how can we know about death? His whole concern was to establish a harmonious Earthly City. The natural basis for this endeavor was jen: a sense of sympathy or fellow-feeling, which was not a special gift of divine grace but a basic element of ordinary human nature. (The word in Chinese is made up of two symbols meaning 'man' and Two.) As means of cultivating sense and sensibility, Confucius put great store in poetry, music, and love of learning. His superior man was a cultivated gentleman, reasonable, temperate, tolerant, mellow, humane.

Adapted from The Uses of the Past by Herbert J. Muller
Oxford University Press, 1954

Questions For Discussion Based on the Humanism of China

1. Explain why China can claim credit for being the oldest of living civilizations with a cultural tradition going back almost 2000 years before Christ.

2. Do you agree or disagree with the statement that Confucianism is the "key" to Chinese history?

3. a) Why was Chinese civilization basically humanistic?
   b) Why were the Chinese able to live by their humanistic values without many changes longer than Europeans were able to live by their religious values without changes.

4. How would you compare the spiritual values of traditional China with the spiritual values of the Western World?

5. Would you like to live in a civilization where basic social and political institutions never change? Explain.

6. What conditions in the United States work against a Confucian social and political outlook?

* Activity: Chinese Food

1. The teacher might purchase a few cans of Chinese food. He could organize several committees to obtain necessary materials such as paper plates, napkins, plastic spoons and forks in order to prepare a very small portion of food for each student.

2. The teacher might relate this lesson to the school lunch menu for the day. The dietician could be persuaded to serve Chinese food in the school cafeteria.

3. The teacher could compare various authentic Chinese menus and dishes with American-style packaged Chinese food.

Questions for Discussion

1. In your opinion, why are vegetables the major part of the meal?

2. Why do Chinese people eat more pork than beef? More meat than fish?

3. How do you account for the fact that rice is the main staple food, as bread is in our meals?

SONGS OF KOREA

"Arirang"
"Koltak! Koltak!"

AMERICAN teachers of social studies who wish to use music as a prelude to increased understanding of Asian cultures have access to delightful Korean songs.

According to the Ministry of Public Information at Seoul:

> Today Korean music is divided into two distinctive styles. One, usually referred to as Korean traditional music, represents all forms of indigenous music that have been inherited through history before Western music came to Korea. The other is the heterogeneous Western music which appeared in Korea during the twentieth century.

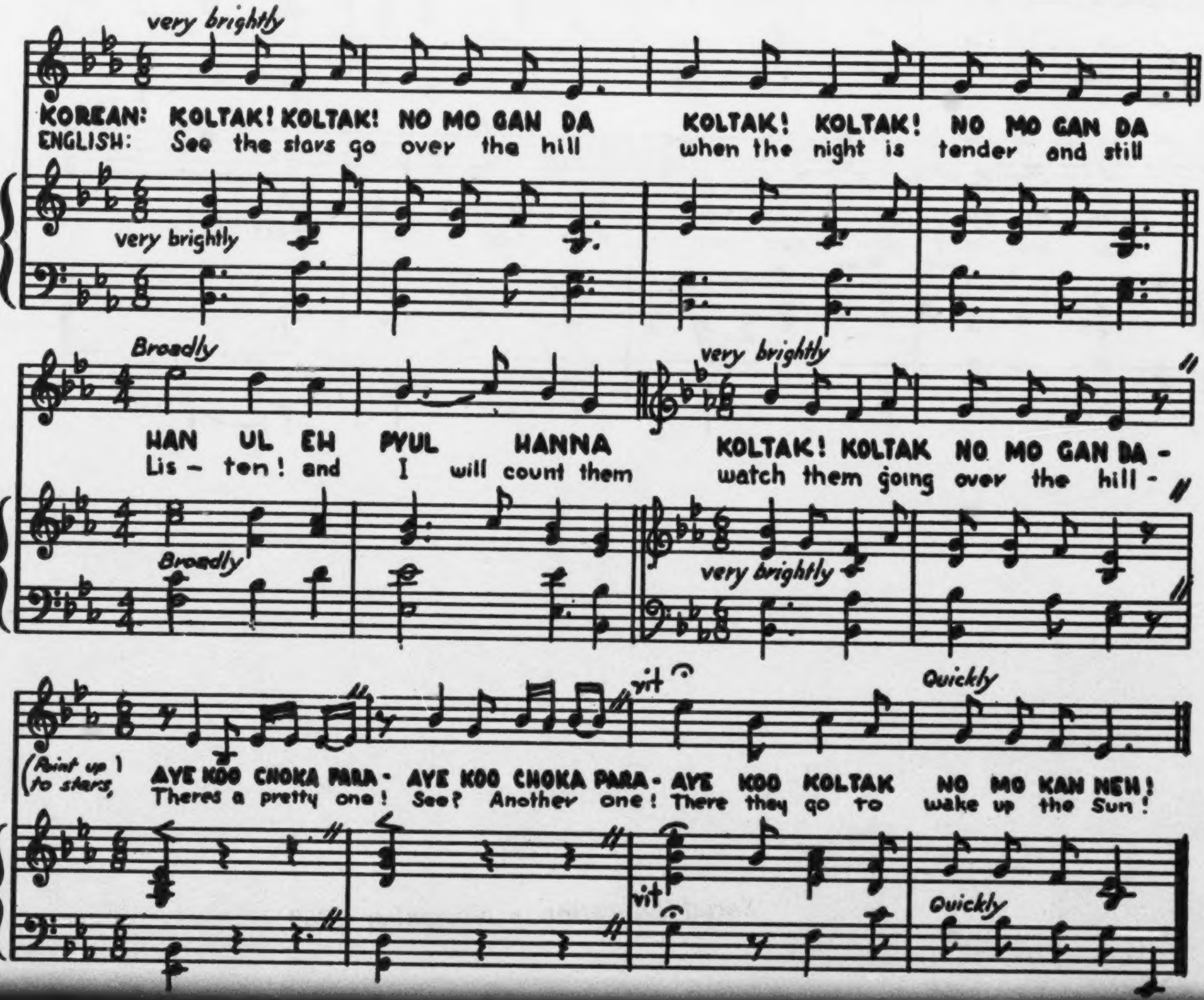
Traditional music, in turn, consists of two types: (1) *A-ak,* literally elegant music, is "the royal court music played for various rituals, banquets, and military ceremonies in the courts of the dynasties until the end of the Yi Dynasty in 1910"; (2) *Sok-ak,* folk music, "expresses the sentiments of the Korean people in various forms of instrumental or vocal music."

The following two songs—"Arirang," one of the most popular of all Korean folk songs, and "Koltak! Koltak!", sometimes known as the "Twinkle, Twinkle, Little Star" of Korea—are presented for use in the American social studies classroom. They may help stimulate students and increase their understanding of other people.

" 'Let Americans study Asian literature, art, and music, and they will understand the people . . .' "

KOLTAK! KOLTAK!

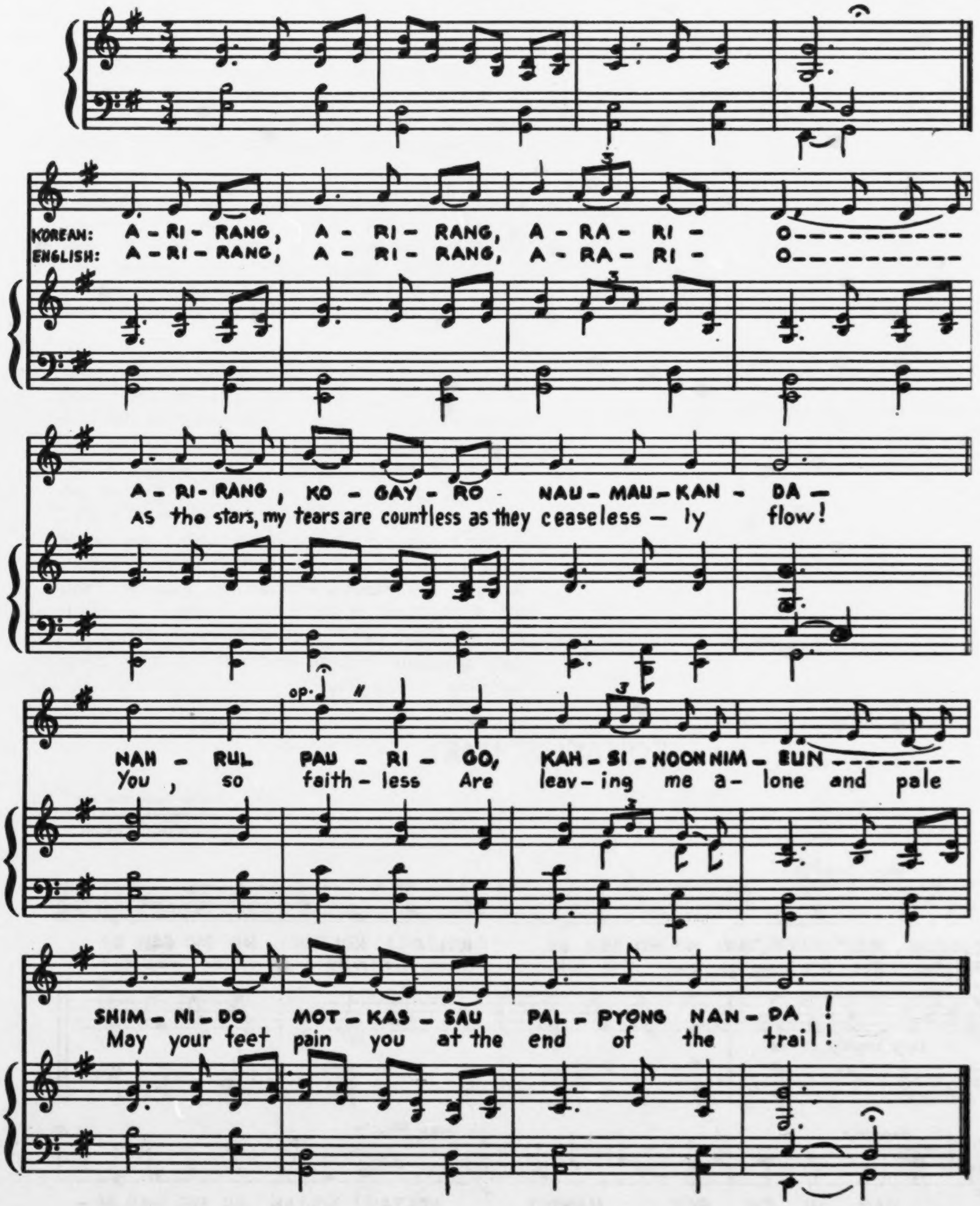
English Translation and Piano Arrangement by GEORGIA M. CRAGIN


very brightly
KOREAN: KOLTAK! KOLTAK! NO MO GAN DA KOLTAK! KOLTAK! NO MO GAN DA
ENGLISH: See the stars go over the hill when the night is tender and still
Broadly
HAN UL EH PYUL HANNA
Lis – ten! and I will count them
very brightly
KOLTAK! KOLTAK NO MO GAN DA -
watch them going over the hill -
(Point up to stars)
AYE KOO CHOKA PARA - AYE KOO CHOKA PARA - AYE KOO KOLTAK NO MO KAN NEH!
Theres a pretty one! See? Another one! There they go to wake up the Sun!
rit
Quickly

Arranged by Georgia M. Cragin

ARIRANG

KOREAN FOLK SONG


KOREAN: A-RI-RANG, A-RI-RANG, A-RA-RI-O----------
ENGLISH: A-RI-RANG, A-RI-RANG, A-RA-RI-O----------
A-RI-RANG, KO-GAY-RO NAU-MAU-KAN-DA-
AS the stars, my tears are countless as they ceaseless-ly flow!
op.
NAH-RUL PAU-RI-GO, KAH-SI-NOON NIM-EUN--------
You, so faith-less Are leav-ing me a-lone and pale
SHIM-NI-DO MOT-KAS-SAU PAL-PYONG NAN-DA!
May your feet pain you at the end of the trail!

China Is Rudely Awakened by the West

Aim: How was China Opened By the Western Nations?

Activities: Duplicate and distribute copies of the materials below. Follow through with the questions, activities and/or assignments suggested.

"China is a sleeping dragon. Let her sleep: for when she wakes she will shake the world." —Napoleon Bonaparte

The awakening of China was the result of an economic need on the part of the West. At the beginning of the Nineteenth Century, China did not welcome or feel a need for trade with Europeans or Americans. The merchants of the West for their part wanted the silk, tea and other products of China. Since these merchants had nothing that the Chinese wanted, they were forced to pay in gold or silver for the products they desired. This drain of precious metals resulted in a lopsided balance of trade for the West. It was only when they started to bring opium to the Chinese that they found something they could trade for.

"Western expansion, and free trade in particular, disrupted the Canton system (of trade) after the East India Company lost its monopoly of Britain's China trade in 1833. Unfortunately for the repute of private enterprise in the Orient, it reached the China coast at this time chiefly in the form of the opium trade conducted by private traders. This historical circumstance poisoned Sino-Western relations, and even today, repercussions from the opium trade are still present.

The opium was grown and taxed chiefly in areas under East India Company jurisdiction. Opium was carried to China by private British and Indian traders as well as by Americans who competed as best they could by buying opium in Turkey. They usually found Chinese merchants and mandarins eager to flout the Emperor's prohibitions of smoking and importation. The result was an illegal trade by British, American, Chinese, and other merchants and officials too valuable to the British Indian exchequer to be refrained from, too necessary to the balancing of the tea export trade to be given up by the merchants, and too profitable to them and to venal Chinese officials to be easily suppressed."

Fairbank, J.K., The United States & China , pp.118-119

The following selection is from a letter to Queen Victoria written in 1839 by Commissioner Lin-Tse-hsu. A few months before, Lin had seized and publicly burned the opium owned by the British traders at Canton—an action which was to lead to the start of the Opium War later that year.

....All these people in China who sell opium or smoke opium should receive the death penalty. If we trace the crime of these barbarians (foreigners) who through the years have been selling opium, then the deep harm they have wrought, and the great profit they have usurped should fundamentally justify their execution according to law. We find that your country is far from China. Yet there are barbarian ships that strive to come here for trade for the purpose of making a great profit. The wealth of China is used to profit the barbarians. By what right do they then in return use the poisonous drug to injure the Chinese people?...Let us ask, where is your conscience? I have heard that the smoking of opium is very strictly forbidden by your country. That is because the harm caused by opium is clearly understood. Since it is not permitted to do harm to your own country, then even less should you let it be passed on to the harm of other countries - how much less to China!....
.....Suppose a man of another country comes to England to trade, he still has to obey the English laws; how much more should he obey in China the laws of the Celestial Dynasty?
Now we have set up regulations governing the Chinese people. He who sells opium shall receive the death penalty and he who buys it also the death penalty. Now consider this: if the barbarians do not bring opium, then how can the Chinese people resell it and how can they smoke it?

The barbarian merchants of your country, if they wish to do business for a prolonged period, are required to obey our statutes respectfully and to cut off permanently the source of opium. May you, O Queen, check your wicked and sift your vicious people before they come to China, in order to guarantee the peace of your nation, to show further the sincerity of your politeness and submissiveness and to let the two countries enjoy together the blessings of peace."

Eisen, Sydney & Filler, Maurice, The Human Adventure, pp.81-83

Questions for Discussion

1. No nation can remain an island by itself in the world we live in. Explain.

2. Why did the British develop the opium trade?

3. Why was the Chinese government against the opium trade?

4. Which side was right about the war?

Aim: Why and how did the Communists succeed in taking over China?

Read the passages on the reasons for China's downfall.

1. How do they differ in their interpretations? Which one places blame on the United States? What reasons are given? Which one sees Ching Kai-shek as the one essentially to blame? What reasons are given to justify this?

2. How do you explain the fact that good historians, using the same information and examing the same topic, come up with different answers as to the cause of an historical event? To what extent can history be an exact science?

3. What conclusions would you draw as to why Communism came to China? (This can be done in a few brief reports by students who investigated this topic in advance of the lesson.)

4. What lessons can Americans learn from the rise of Communism in China? How can these lessons be applied to other areas of the world?

READING VII

VARYING VIEWS: WHY COMMUNISTS CAME TO POWER

The victory of the Communists in China set off a controversy in the United States that still rages. The basic issue concerned the collapse of Chiang Kai-shek's governments. Was it due either to his inability to solve the problems of his country, or was it the fault of subversion on the part of high officials in the government of our country? Following are some representative statements which present both sides of the question. Additional arguments are presented in many of the books listed in the bibliography for this section.

"Aid to China was one of the most perplexing and controversial problems confronting the United States in the postwar period. In general, our policy had long been one of deep interest in maintaining the integrity and independence of China. We regarded her as essential to peace and stability in the Far East. Our policy became one based on the mistaken belief that the Chinese Communists would bring a new surge of democracy to China. As late as March 11, 1938, General Marshall, as Secretary of State, told a press conference that "The United States...still favors a broadening of the base of the Chinese Government to include the Communists....'"

"Both the Chinese people and their leaders had the will to resist the Communists, but what we gave them in the form of aid and moral support was the difference between a hopeless and effective resistance. What amout we did give them in terms of actual aid was 'too little and too late' to be of any real use. As a result, Chiang Kai-Shek, under the impact of continued Communist military pressure, was forced to surrender one position after another...."

Kubek, Anthony. How the Far East Was Lost. Henry Regnery Co., Chicago, 1963 as quoted in Loh, Pichon, The Kuomintang Debacle of 1949, Heath & Co., pp.60-61

"Critics of the Truman administration, chiefly Republican, angrily charged that the catastrophe had been plotted by Communists in the American diplomatic service who had thwarted the prompt dispatching of effective aid. The evidence is strong that only a powerful United States force could have turned the tide shortly after the war, at least temporarily. But with American opinion vehemently supporting the 'I wanna-go-home' movement, the sending of such an expeditionary force to China was simply out of the question. Nor can one prove that Chiang fell primarily because of the absence of arms. Enormous quantities of American munitions actually fell into the hands of the Communists, either through capture or sell-out by corrupt Nationalist leaders. When a regime has forfeited the confidence of its own people, dollars and bayonets are not likely to prop it up for long. The charge that the United States 'lost' China is weakened by the simple fact that the United States never had China to lose."

Bailey, Thomas A. A Diplomatic History of the American People. New York: Appleton-Century-Crofts, p. 785

"Most of these people of the Far East have been our friends. More than a hundred years ago our clipper ships brought to them the products of the West and our missionaries penetrated into their interiors and there became heralds of a better life. Through a decade of false starts, fractional measures, loud policies and faint deeds, we have lost them."

Dwight D. Eisenhower in a campaign speech before the American Legion. Aug. 25, 1952

"The peasants too had had their fill of Chiang Kai-shek's government by 1944. His picture hung in government offices in every village, and his name was still a magic symbol, but the men who did his will among the peasants were hated and excoriated. As early as 1942 reports of peasant uprisings began to seep into the capital. These reports -- half gossip, half fact -- came from everywhere, from areas remote from Communist influence. Discontent was spreading through the hundreds of thousands of villages still under Kuomintang administration. There were uprisings in Kweichow and Kansu, in Fukien and Hupeh. In Szechwanese village, there were riots -- angry, unorganized, uncoordinated. Chiang lived in a state of increasing petulance; bad news of this sort made him furious. His temper flared so often that people sought to bring him only pleasant news and flattery. The press was silenced, and signs hung in country teahouses: 'It is forbidden to discuss national affairs.'"

"Of all the grotesque elements of this personal government perhaps the most incongruous was Chiang's assessment of his own role. Chiang sincerely believed he was leading China to democracy; it enraged him to be called a dictator. Once Chou En-lai, chief Communist representative in Chungking, told him that the Communists would turn over control of their army only to a democratic government. Said Chiang, 'Would you call me undemocratic?'"

White, Theodore H. & Jacoby, Annalee. Thunder Out of China. W. Sloane Associates, 1946, p. 131

* READING VIII

THE CHINESE COMMUNIST PARTY AND ITS LEADERS

In China today, as in the Soviet Union, real power lies in the hands of The Communist Party and not the government. In China, moreover, the Communists, who control all power, are men of the older generation. At the very top is Mao Tse Tung and his six companions -- the men who organized the Chinese Communist Party and guided the revolution. These men are all close to 70 years of age. Under them are about a hundred men who run the government ministries, the party, and hold key posts in the army and the police. The average age of these men is about 62. Subordinate to these men are the local party and army officers who carry on administration in the provinces of China. The age of this group is about 50. All this is of great importance because it can be said that China today is ruled by old men whose thinking and ideas were formed thirty to forty years ago. Although China and the Chinese people have changed, the leaders' ideas have remained the same. This is beginning to hinder,or hold back the nation's progress.

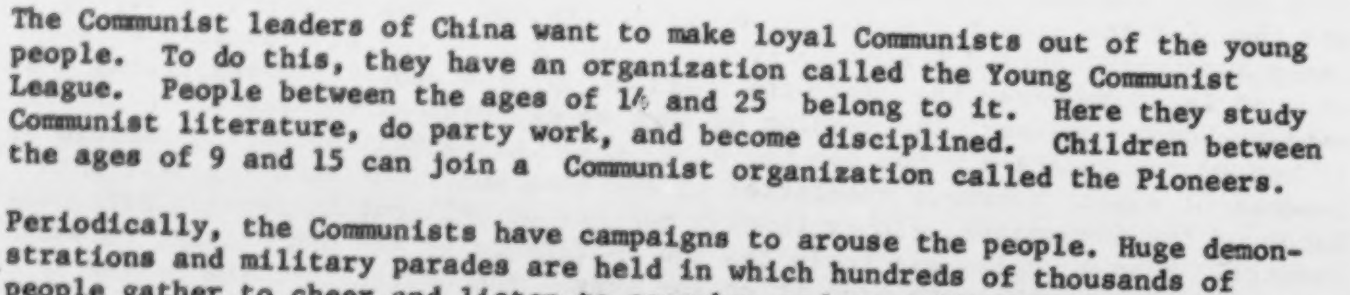
In China, as in Russia, there is only one political party, the Communist Party. The Party controls the government. The most important people in the Party are also in the government. There are 14 million people in the Chinese Communist Party, only two out of every hundred Chinese. Members of the party have special privileges and great influence. The Party Manual says that a member must be willing to sacrifice even his life "without the slightest hesitation, with a feeling of happiness" for what the Party tells him to do.

The two most important men in China are Mao Tse Tung, Chairman of the Chinese Communist Party, and Chou En-lai, the prime minister. All policies are decided by these men. Once a decision has been reached, everyone is expected to carry it out. No one can criticize the decision or debate it. The government in China today is not democratic.

The Communist leaders of China want to make loyal Communists out of the young people. To do this, they have an organization called the Young Communist League. People between the ages of 14 and 25 belong to it. Here they study Communist literature, do party work, and become disciplined. Children between the ages of 9 and 15 can join a Communist organization called the Pioneers.

Periodically, the Communists have campaigns to arouse the people. Huge demonstrations and military parades are held in which hundreds of thousands of people gather to cheer and listen to speeches and wave flags and banners. In this way, the Communists arouse enthusiasm for their policies and win over the people's support. The Chinese people are constantly being told that they must be brave, that they must make sacrifices and obey. Artists and writers as well as television, radio and newspapers are used by the Communists to sell their ideas and programs to the people. A People's Militia (an army of citizens) keeps a check on the people to make sure that they do not disagree with the Party.

"Mao and Freedom of Speech"


SPEAK UP ANY CRITICISM?
SPEAK UP ANY CRITICISM?

Ivey in The St. Petersburg Times

Possible Motivational device or summary.

*Recommended for students achieving below grade level.

READING IX

*CHINA UNDER THE COMMUNISTS

The basic elements of Chinese civilization -- its values, political system, social structure, and economy -- lasted for 1500 years. Until the nineteenth century, no one in China seriously questioned the Confucian values, the Imperial government, the land-based economy, or the highly rigid class structure. When China found herself being defeated by western powers in war after war, the first serious questioning of the traditional culture began. Even then, the Chinese scholar-officials did not wish to change the basic aspects of their society. They merely wished to add western technology and military powers to their traditional system.

At the beginning of the twentieth century, the Chinese began the first basic alteration of their traditional society in 1500 years. The revolutionists began by developing a new political system. The new government never had a chance to gain any stability, however, and China was plagued by internal rebellions and external enemies for the first half of the century. Finally the Communist Party established itself as the dominant ruling group in China in 1949. With the Party safely in command of the destiny of China, the Communist leaders began a fundamental reconstruction of Chinese society.

The Communist leaders have vowed that they will destroy the last remaining vestiges of the traditional society and build a Marxist-Leninist society in its place. Taking their cue from the writings of Marx, Lenin, and their own leader, Mao Tse-tung, they have set out to build a modern nation based upon the ideals of western Communism.

But western observers have noticed subtle shifts away from the hard line of Communist ideology in the economic, political and social policies stated by Mao and the other Communist leaders. Programs have begun which seem to have goals completely opposite from the tenets of Marx and Lenin. How to explain these shifts? This final portion of the unit on China will investigate these shifts in order to determine why these apparent changes in ideology have taken place. Are they merely new methods for obtaining Communist goals, as the Chinese Communist leaders claim? Or have the leaders been forced to modify their goals in the face of the long tradition of Confucian China? Or are the Communist leaders not interested in ideology at all but merely in the practical matters of defending their country against attack and keeping their people from starvation? These are the questions upon which segments of the unit on China should focus.

Ultimately, the most important factor in decision-making is the person who has to make the decision. The kinds of decisions that are made always reflect the values and the personality of the people who are entrusted with the decision-making power. To understand decision-making in Communist China, therefore, we must first understand who the leaders are and how they are recruited.

The leaders of traditional China were recruited through the civil service examination system. Since the examinations concentrated on the Confucian beliefs, China was always assured of having leaders who were well-schooled in the fundamental ideas of the Chinese sage. Though they were capable of moral leadership, the decision-makers of traditional China were not capable of making practical decisions about the use of science and technology, military strategy, or economic policy. Because the leaders were not schooled in the practical arts, China fell far behind the West in economic growth and military strength.

The Communists have attempted to change the leadership patterns in China. According to their theories of Marxism-Leninism, the leaders of China should be the vanguard of the working class who consider the march to the Communist utopia their most important consideration. On the other hand, the leaders of China must be practical men, able to translate the ideas of Marxism-Leninism into specific programs designed to meet particular, practical problems. Though the Communists have tried to make these changes in leadership, they still face the ancient traditions of old China, and they have had to account for these traditions in developing their leadership patterns.

* From A. Doak Barnett, Communist China and Asia, A Challenge to American Policy, Random House, New York: 1960, pp. 14-18 passim.

-- Excerpts from "Area Studies in the Non Western World"
Original copy supplied by Carnegie Institute of Technology

DECISION MAKERS IN COMMUNIST CHINA

Subject Objectives: To know the characteristics of political leaders in China.

To know that the types of leaders recruited in China will affect decision making in ways such as the following:

1. The leader, well schooled in Communist philosophy, will seek to promote its goals with his decisions.
2. The leader, trained in practical matters, will be able to cope with practical problems of promoting Communist goals.
3. The leader, selected because of his dedication to the Party, will make decisions that might subordinate his own interests to those of the Party.
4. The leader, because he has not ventured out of Communist China, probably will not be able to consider as many alternatives in decision making as he might otherwise be able to do.

Skill Objectives: Analysis of Elements: (4.10) - to analyze the documents and charts to select the characteristics of the leaders in Communist China.

Derivation of Abstract Relations: (5.30) - to develop a hypothesis about the effect of characteristics of the Chinese leaders on decision making.

Materials: Reading (See Page 97)

Writing Exercise: On the basis of the reading, make a list of the characteristics of Chinese Communist decision makers.

The students should analyze the two articles and the charts for characteristics of the leaders. Some of these characteristics might be:

1. he is schooled in Communist philosophy
2. he subscribes to the opinions of his superiors
3. he is skillful in dealing with other people
4. he is disciplined
5. he puts the Party before himself
6. he can translate Party policy into practical programs
7. he is most likely a peasant or of peasant origin
8. he is middle age or old
9. except for top leaders, he has not been educated out of China
10. he has a college education
11. if he was educated outside of China, he probably was educated in the USSR

Given this profile of the Chinese decision maker, what kinds of decisions would he make about:

1. industrial development
2. agricultural development
3. housing
4. the production of consumer goods
5. foreign policy

This series of questions should encourage the students to develop an idea of the relationship between the characteristics of the decision makers and the kinds of decisions that have been made. Work toward general statements such as those enumerated under the subject objectives after the students have developed answers to the specific questions.

IF TIME PERMITS

Given the ideology, the institutional structure, and the characteristics of the decision makers, do you think that China will be able to solve the problems she inherited from the traditional society?

Try to guide this discussion toward the solution of economic problems and the problems of defending China from aggression, since these will be the two problems considered in the next two lessons.

READING X

*DOMESTIC DECISION-MAKING: THE COMMUNISTS AND AGRICULTURE

The most startling announcement to come out of Peking since the Communists took power was the 1958 policy statement that the regime would organize all of China's 500,000,000 peasants into giant communes comprising 2000 to 4000 households. Each of these communes would be administered by Party-selected officials who would regulate every minute in the day for the members of the commune. The communes were to be more than agricultural production units. All communes would also allocate some of their human resources at various times during the year to industrial production of one sort or another, and part of every day was to be devoted to military training. All members of the commune would eat together in a common mess hall, children were to be placed in commune-run nursery schools, and older members of the commune would be placed in "happy homes for the aged." In short, the commune was more than an economic unit; it was to become a way of life for 500,000,000 peasants.

Initially the commune paid big economic dividends for the regime. Agricultural production increased significantly during the first few years of the communes and industrial production from the communes also made some remarkable strides. In the early 1960's, however, Chinese agriculture fell upon hard times. Grain production began to decrease to the point that Chinese officials had to go hat in hand to several foreign governments to negotiate agreements for importing wheat into China. At the same time, the Government began to modify its commune policy.

The creation of communes completely disrupted the traditional way of life of the peasant. For centuries the Chinese peasant has been accustomed to tilling his own acres and passing them on to his sons when he dies. Yet the regime decided that these traditional ways must go. For what reasons? Did they wish to further progress toward their Communist utopia? Did they believe the commune was a more efficient unit for agricultural production? And once the step was made, why did the Communists begin to retreat from the commune system? These questions continue to puzzle foreign students of the Chinese government.

Questions for Discussion

1. Why did the Communist regime decide to organize agricultural production under the communes? Why did they decide to retreat from the commune system in the 1960's?
2. Do you think there is any relationship between the failures of the commune and the disruption of traditional ways? What implications does your answer carry for the economic development of traditional societies?
3. To what extent can you trust the communique of the Central Committee regarding the motives underlying the creation of the communes? To what extent can you trust the conclusions of Claude Buss, who wrote the selection on Communist agricultural policy?

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* From John Wilson Lewis, LEADERSHIP IN COMMUNIST CHINA, (Cornell University Press, Ithaca, New York: 1963) 108; Donald W. Klein, "The Next Generation of Chinese Communist Leaders," in THE CHINA QUARTERLY, No. 12, October-December 1962, pp. 59-66.

READING XI
DECISION-MAKING IN FOREIGN RELATIONS

The history of China for the past two hundred years has been a history of military and diplomatic defeat. Beginning with the first Opium War with Great Britain in 1841, China has suffered a long series of military reversals at the hands of the western powers and the empire of Japan. Technologically underdeveloped, China could not withstand the foreign invaders who entered her major harbors in the nineteenth century with gun boats and established themselves as virtual rulers of the Chinese ports. By the end of the nineteenth century, every major port in China was controlled either by Germany, France, Great Britain, the United States, Russia or Japan. The twentieth century continued the string of defeats. Japan subdued China during the Second World War, and it took the collective action of the Allies to free her from foreign domination. Since the Communists have taken power, aggression against the Chinese mainland has ceased, but China has not been able to get her way in Taiwan, Korea, or Southeast Asia.

In addition to confronting the bare facts of China's military history, the Communist leaders must also account for the ideology of Marxism-Leninism in developing their foreign policy. According to Marx, the Communist Revolution was to be world-wide; workers in every country were to throw off their chains together and begin the march to a classless society. When the first Communist Revolution in Russia did not include workers of every other country, the Communists re-defined their theory. According to Stalin, the strong man of the Soviet Union, socialism would develop first in Russia and then would be exported to other countries, either by war or Russian-aided revolution. Stalin believed that all Communist countries would participate in the exportation of the revolution.

Since the Communists have taken power in China they have developed a foreign policy turned against the United States and other western countries which formerly held colonies in Asia. They have supported Communist parties in their neighboring Asian countries, and they have interfered in the Korean War, when United Nations troops, comprised mostly of United States forces, got too close to China's frontier. They have invaded India and interfered in the Indian-Pakistani War of 1965. Evidence indicates that they have also interfered in the internal affairs of Indonesia.

What is the basis of this policy? Why do the Chinese take such a war-like attitude toward the United States and other western powers? Why do they interfere in the internal affairs of their Asian neighbors? Why have they invaded neighboring countries? These decisions are all based upon a Chinese foreign policy that has been evolving since 1949. This reading consists of a number of short foreign policy statements made by Chinese leaders and Chinese newspapers. As you read these selections, consider the following questions:

Questions for Discussion

1. What motives lie behind the Chinese policy statements? About what do the Chinese Communists seem most concerned in foreign relations? What are the apparent goals of the Chinese?

2. To what extent do you think Chinese military history has influenced Communist foreign policy? To what extent do you think Communist ideology has influenced Chinese foreign policy?

3. What are the implications of Chinese foreign policy in her relations with the United States? With her Asian neighbors? With the Soviet Union? With other western powers?

4. What conclusions could you draw about Chinese Communist foreign policy from these selections?

READING XII

CHINESE COMMUNIST FOREIGN POLICY STATEMENTS

A Policy of Friendly Cooperation

The principles underlying the foreign policy of the People's Republic of China are the defense of its national independence, sovereign freedom, rights, and territorial integrity, supporting a lasting international peace and friendly cooperation among the people of all countries, and opposition to the imperialist policy of aggression and war.

--Chou En-lai, Report to the Standing Committee of the National People's Congress on the Afro-Asian Conference, May 13,1955

Friendship With the Socialist Countries, Neutral Countries, and Colonial Peoples

Our country's principles in dealing with international affairs should be as follows: (1) to continue to consolidate and strengthen our eternal, unbreakable fraternal friendship with the great Soviet Union and the People's Democracies; (2) to establish and develop friendly relations with the Asian, African and other countries which support the Five Principles.

Peace Through Struggle

In the final analysis, the securing of world peace mainly relies on the struggles undertaken by the peoples of the world. The present world situation is more favorable than ever to the struggle in defense of world peace. The countries in the socialist camp are growing stronger, and our unity, too, is growing from day to day. All attempts of the imperialists to sow discord are futile. The national and democratic movements in Asia, Africa, and Latin America are developing vigorously. From South Korea to Turkey, from Cuba to Algeria, anti-imperialist revolutionary storms are breaking out continuously.

--Teng Hsiao-p'ing, Speech of May 20, 1960

China Must Support Democratic Revolutions

This means that we must closely integrate the struggle for peace with the national democratic revolution of the colonies and semi-colonies and the revolutionary struggle of the proletariat in the capitalist countries. These two revolutionary struggles are indispensable to the fight for world peace. Only renegades such as the Tito group will brand our resolute implementation of the two slogans and our firm support for these two kinds of revolution as "stiff dogmatism," and even as an "attempt to export revolution" while lauding its own shameful actions of betrayal of these two slogans and opposition to the two kinds of revolution as a "creative development of Marxism-Leninism."

--Wu Tsiang, "The 'Quiet' Europe and the 'Unquiet' Asia, Africa, and Latin America," People's Daily, June 21, 1960

For the Sake of Peace, America Must Leave Asia

United States imperialism must completely get out of the southern part of Vietnam; it must get out of all Asia! Only in this way can the peace of Indochina and Asia be effectively safeguarded.

--People's Daily, July 20, 1960

China Needs Peace

The Chinese people are ardently peace-loving people. The 650 million liberated Chinese people have worked with resolute determination and diligent hands to rapidly change the poor and blank background of their own country. Meanwhile, they are expeditiously carrying out their socialist construction with full confidence. We need an environment of lasting international peace. Therefore, the Chinese Government and people have all along pursued a peaceful foreign policy and upheld the principle of peaceful co-existence between countries of different social systems.

--"Another Example of Peaceful Co-existence," People's Daily, August 28, 1960

British Policy Must Change

The British Government, while recognizing the People's Republic of China, has been helping the United States to keep the Chiang Kai-shek clique in the seat of China usurped by it in the United Nations. Britain is also the propaganda center of the absurd contention about the undetermined status of "Taiwan." Recently, the flirtation between the British Government and the Chiang Kai-shek clique has markedly increased. China is willing to see its relations with Britain improved, but it will never acquiesce in or tolerate the British practice of following the United States in creating "two Chinas." If Britain does not change its double-faced attitude toward China, Sino-British relations will inevitably be adversely affected.

--Chou En-lai, Report to the National People's Congress.
February 10, 1958 (NCNA, Peiping, February 11, 1958)

Unavoidable War

Our ambition and great aim is to free mankind forever from the disasters of war. However, we know that war is a natural product of class society and the exploitation system and that the system of imperialism is the root of modern wars. As long as imperialism exists, wars are unavoidable. An imperialist counterrevolutionary war can only be eliminated by a revolutionary war of the people. The only way to elimate wars and bring about a lasting peace is to eradicate the root of wars.

--Hsiao Hua, Speech of June 3, 1960

Chinese Support for National Democratic Revolutions

The Chinese people firmly support the national and democratic movements of the Asian, African, and Latin American peoples and the struggle of the people in the capitalist countries for democratic liberties and socialism.

--Chou En-lai, Speech Before General Council of WFTU,
June 6, 1960

China Not To Blame for Bad Sino-American Relations

While we were on our tour [of South and Southeast Asia], quite a number of countries expressed concern over the relations between China and the United States, hoping out of good intentions to promote an improvement in the relations between the two countries. The Chinese people do wish to be friendly with the American people. However, we are not to blame for the long failure to improve the relations between China and the United States. It is the United States Government which, using the international disputes between China and the United States as a lever to create tension in the Far East, is obstructing improvement of Sino-American relations .... The United States not only refuses to recognize the People's Republic of China, but is also hampering other nations from establishing friendly relations with China. It continues to obstruct the restoration to China of its rightful place in the United Nations. It continues to apply a trade embargo against China and is further stepping up its efforts to prevent other nations from developing trade on the basis of equality and mutual benefit with China. What is the most serious is that the United States not only refuses to negotiate seriously on the question of the tension in the Taiwan area, but is intensifying its military control over there. This is a deliberate attempt to aggravate the tension in the Taiwan area. Moreover, the United States also attempts, through the Sino-American talks [at Geneva, later at Warsaw], to induce China to recognize the present state of United States occupation of Taiwan, thus to create a situation of two Chinas.

--Chou En-lai, Report to the National Committee of the
Chinese People's Political Consul6ative Conference
(CNA, Peiping, March 5, 1957)

From Department of State Publication 7379, Bureau of Intelligence and Research, Chinese Communist World Outlook, Government Printing Office, Washington 25, D.C. (June, 1962), 83-119, passim.

DO NOT SPIT AT RANDOM

BY FANG TZU

TIME: The early 1960's
PLACE: Street corner of Hangchow, Communist China

Characters:
- Young Pioneer (Hsiao-Ying):
- Passer-By (Ch'em Jung-fa :
- One of the Crowd :
- Crowd :
- People's Police :
- Mother :

This street play, which has been performed many times on the street corners of Hangchow and Shanghai, was written by the Hangchow Stage Group in support of the patriotic health movement. It is typical of the purpose which informs almost all contemporary writing in Communist China, and it stresses in particular the vigilance of the Young Pioneers, children of nine to thirteen, prototypes of the Maoists to come.

(A young girl Pioneer with a megaphone comes out from a crowd in the street or from among the audience in a theater.)

YOUNG PIONEER. Dear uncles and aunts, please do not spit at random. Spitting at random on the ground is a most deplorable habit. It helps to spread germs and disease, and so may affect our health harmfully. Dear uncles and aunts, if you want to spit, please do so into a cuspidor. If there is no cuspidor at hand, then spit into a handkerchief.

PASSER-BY. (walks across stage with a brief case, makes noise as if going to spit). Hmm . . . hawk . . . choo! (Spits phlegm on the ground.)

YOUNG PIONEER. (seeing the passer-by spit, hurries away from the crowd to overtake the man, or leaps onto stage from below). Uncle, uncle, don't spit on the ground. Please rub it away with a piece of paper.

PASSER-BY. My young friend with the cuspidor so far away, where do you think I should spit?

YOUNG PIONEER. You can up to the cuspidor. It's only a few steps away.

PASSER-BY. I'd have to go there and come back again. How do you think I am going to catch my bus?

YOUNG PIONEER. Uncle, don't you know there are many germs in spittle? When it dries the germs will be scattered everywhere, and, by breathing the air, people may be infected with such diseases as typhoid, diphtheria, tuberculosis --

PASSER-BY. I am not a tubercular. So there cannot be any germs in the phlegm I coughed out.

YOUNG PIONEER. It is a social obligation to refrain from spitting at random. If everyone spits and insists that there can be no germs in what he has spat, how can we be patriotic and keep ourselves in good health?

ONE OF THE CROWD. (speaks from the crowd or from the audience, in a theater). Rub the spittle away quick!

(A large crowd gathers around the passer-by.)

PASSER-BY. (irritated), Hmm. You want me to squat there and rub away the spittle? But I have no time for that. Besides, I am not used to doing that sort of thing. (Prepares to go.)

YOUNG PIONEER. Uncle, uncle, don't go. I haven't finished with you yet.

PASSER-BY. I have to go home now to my dinner and have no time to carry on a conversation with you.

ONE OF THE CROWD. Hey, you come back here! There can't be a more unreasonable man than you.

PASSER-BY. How so?

YOUNG PIONEER. (offering a piece of paper). Uncle, please rub it away with this piece of paper.

PASSER-BY. I won't do it!.

YOUNG PIONEER. How can you refuse to carry out a social obligation?

PASSER-BY. Are you lecturing me?

(Here a number of actors come out of the crowd to speak, or speak from among the audience, or some may go up on the stage.)

CROWD. What? You are trying to assume airs? Don't argue with him. Call the police. Police! Comrade police!

PASSER-BY. I won't rub it. I promise not to spit again.

CROWD. Comrade, what is your unit?

PASSER-BY. That's none of your business.

CROWD. Why isn't it my business? When you refuse to carry out a public obligation, everyone is entitled to criticize you.

PEOPLE'S POLICE. (enters) What's happened here?

(At this moment the crowd becomes larger.)

CROWD. He spat at random and refuses to accept criticism. He would not listen to the advice of a child. And he's such a big man. He is no better than this child. And he is a Party member too! Probably a backward one.

PEOPLE'S POLICE. All right, it's clear to me now. (Addressing the crowd.) Comrades! What do you think we should do with such a man?

CROWD. He should be criticized and fined. He should be made the subject of a wall newspaper. A cartoon should be drawn of him for all to see. He should be taken to the police station.

PEOPLE'S POLICE. Oh, well, if you will not rub it away, I'll do it for you. But, first of all, may I know what unit you belong to?

PASSER-BY. As for that --

(The voice of a middle-aged woman is heard off stage calling someone.)

MOTHER. Hsiao-ying, Hsiao-ying!

YOUNG PIONEER. Oh, Mama!

MOTHER. There you are. We've been waiting for you a long time. The meal is cold. Won't you hurry home to your meal?

YOUNG PIONEER. I haven't finished my work yet.

MOTHER. Work? What sort of work?

YOUNG PIONEER. Someone has spat on the ground and refuses to accept criticism. Unless he cleans it off, I am not going to let him go.

MOTHER. (recognizes the passer-by). Oh, is that you, Comrade Ch'en?

PASSER-BY. Er -- yes, it's me, Teacher Wang.

MOTHER. Hsiao-ying, who is it that refuses to accept criticism?

YOUNG PIONEER. Mama, there he is.

PEOPLE'S POLICE (addressing mother). Comrade, do you know which unit this comrade belongs to?

MOTHER. He is the accountant of the cotton mill. He is Comrade Ch'en Jung-fa.

PEOPLE'S POLICE. Good, thank you. (Addressing the passer-by.) I think there's only one way now.

(Draws a circle round the spittle on the ground with a piece of chalk and is about to write down the name of the passer-by and the unit to which he belongs.)

PASSER-BY. (frightened). Comrade. don't! Don't write down the name of my unit! (Addressing the crowd.) Comrades and my young friend, please pardon me this once. You may write my name there, but please do not write the name of our mill too. Our mill has already signed a patriotic health pact.

PEOPLE'S POLICE. Yet you break the pact?

PASSER-BY. All right, I'll clean it, I'll clean it. I promise not to do the same thing again.

YOUNG PIONEER. Here, take this piece of paper.

(The passer-by squats down to rub the ground. Crowd, satisfied, disperses.)

PEOPLE'S POLICE (to mother). Comrade, your child is really a good Young Pioneer, a young heroine for the elimination of the seven pests (mosquitoes, flies, rats, sparrows, and so forth)and for public health. If everyone eliminates the seven pests in earnest and maintains public hygiene as she does, our cities and the countryside will be rid of the seven pests sooner, disease will largely be wiped out, people will be healthier than ever, and the nation will be more prosperous and stronger.

MOTHER. Hsiao-ying, hurry home to your meal. It's already cold.

YOUNG PIONEER. Mama, my group leader isn't here yet. I'll go home when he comes to relieve me.

MOTHER. Oh, well, I'll have to warm the meal again anyway.

YOUNG PIONEER (speaking through megaphone and coming toward crowd in the street or toward audience in theater). Dear uncles and aunts, please do not spit at random. Spitting at random is a most deplorable habit . . .

Questions for Discussion:

1. Why do the Chinese Communists put on this play?
2. Who are these Young Pioneers? Why are they used in the play? (children aged 9-11)
3. Would you be a Young Pioneer if you were Chinese? Explain.
4. How are the Communist Chinese able to keep a tight control over the activities of their people?
5. What are some of the arguments and social pressures used to make the Passer-By clean up the spit?
6. Why does the Passer-By finally clean up the spit?
7. If you were the Passer-By, what would you do? Why?
8. How does this play help us to understand the people and the culture of the Chinese?

*Activity: A Comparison of Chinese Village Life in 1936 and 1965

1. The teacher could reproduce and distribute the two reading selections, at the same time, discussing each for contrast with the other.

Note to Students:

The articles below were written by reporters who are familiar with China and Chinese life. The first article describes a typical Chinese village in 1936, just before the Japanese invasion. The second was written by a person who was on an official tour of Red China in 1965.

"A Chinese Village in 1936"

by Peggy Durden
Adapted from the New York Times of
October 22, 1961

We shall call our imaginary Chinese village Li-Chia Ts'un, which means village of the Li clan. We will place it on the southern edge of the great North China plain, a hardship area...We shall look at it as it was in 1936, the year before the Japanese invasion.

In 1936 Li-Chia Ts'un is a cluster of thirty-five families (some 150 people), living in little clay huts with slanted mud-and-thatch roofs and packed earth floors. The lanes in front of them, often unsightly with garbage...are shared by children, chickens, pigs, and mongrel dogs.

The "center" of the village contains only a few establishments; a small run-down temple which smells of incense, a tiny tea house, and a shop whose farmer-owner sells and prescribes herb medicines. There is a blacksmith who can repair the village's pots and make crude iron tips for plows and hoes...A farmer's wife sells in front of her house things like salted fish, matches, needles. Most other necessities, like clothes, shoes, and cotton-padded winter quilts are made at home; a few things are bought from traveling peddlers or in a neighboring village.

The family is the basic unit of the village in 1936 as well as its only social, religious, or moral institution. It averages four or five members and often includes both gradnparents. The family is headed by the oldest male who is able to work. Most of the family's property is owned in common. Through the family the mother teaches her girls her household duties while the father passes on to his sons the farming knowledge and his carefully tended land.

The village is governed by three village elders who are chosen by common consent. This is as close as the villagers come to 'government.'

Although Li-Chia Ts'un is in a poor section of China almost three quarters of the farmers own their own farms which average between four and five acres in size. The farms are usually divided into four to six strips. Those farmers who rent their land must pay the landlord 20% to 40% of their crops as rent. On his farm a villager usually plants wheat, barley, kaoliang (a type of sorghum), beans, corn, soya beans, sweet potatoes, and a little cotton. Any odd corners which are left unplanted are used to grow vegetables.

During a 'good' year most of the farmers manage to grow only enough for minimum subsistence, with nothing to store against bad or famine years. The simple fact is that in our village there is just too little land for too many people.

* * * * *   * * * * *

An American writer, Lisa Hobbs, tells about her experience in Red China in 1965. (I Saw Red China. Avon Books, New York, 1965.)

In contrast to the East Flower Commune outside Canton all Agricultural work on this commune was mechanized. Kua, the director, told us that there were forty-two tractors and that as a result, the grain output had increased 60 percent in the past eight years.

The commune, which comprised 7,000 families, or 30,000 persons, in what was formerly thirty-five separate villages, also boasted a variety of industrial enterprises. There were six factories producing farm tools, a brick factory, a factory producing chemical fertilizer.

"We also have a pickle mill and make bean noodles, a very popular food with the Chinese," said Kua. "We also have our own flour mill."

Kua said the big problem of the commune's early years was water.

"The Ashe River runs from east to west across the north edge of the commune," he said. "In 1960, we had a big flood but this was followed by three years of drought. However, before the flood, relying on our own efforts, we had built a dike across the river."

This commune had more social life than others. A team regularly visited the different villages to show films; there were seventeen television sets. (Peking has one channel) and we were told that 50% of the residents owned bicycles, while the rest owned radios. I noticed some of the bicycles parked around the commune workshop area. They were of the least expensive variety. The only radio I saw on the commune was at the home for the aged.

Formerly, none of the residents had had electric light; now all but 5 percent had electricity. Every village maintained its own primary school, while two middle schools (high schools) had been built to serve the entire commune. There were four Homes of Respect for the Aged for those without children or relatives.

Each person in the commune received 450 pounds of grain a year plus an average annual wage of 300 yuan ($150). This income did not include other income that might come from the sale or exchange of goods such as chickens and vegetables raised on their small private plots, which made up 5 percent of the commune's total acreage.

...This was an extremely well run and prosperous commune. It was interesting to note that the cattle were being kept in the most modern of methods: continuously stalled in huge one-level red-bricked buildings they were allowed out to wander around a fenced-in yard only for two hour-long periods a day. There they fed on silage and exercised before being returned to their stalls.

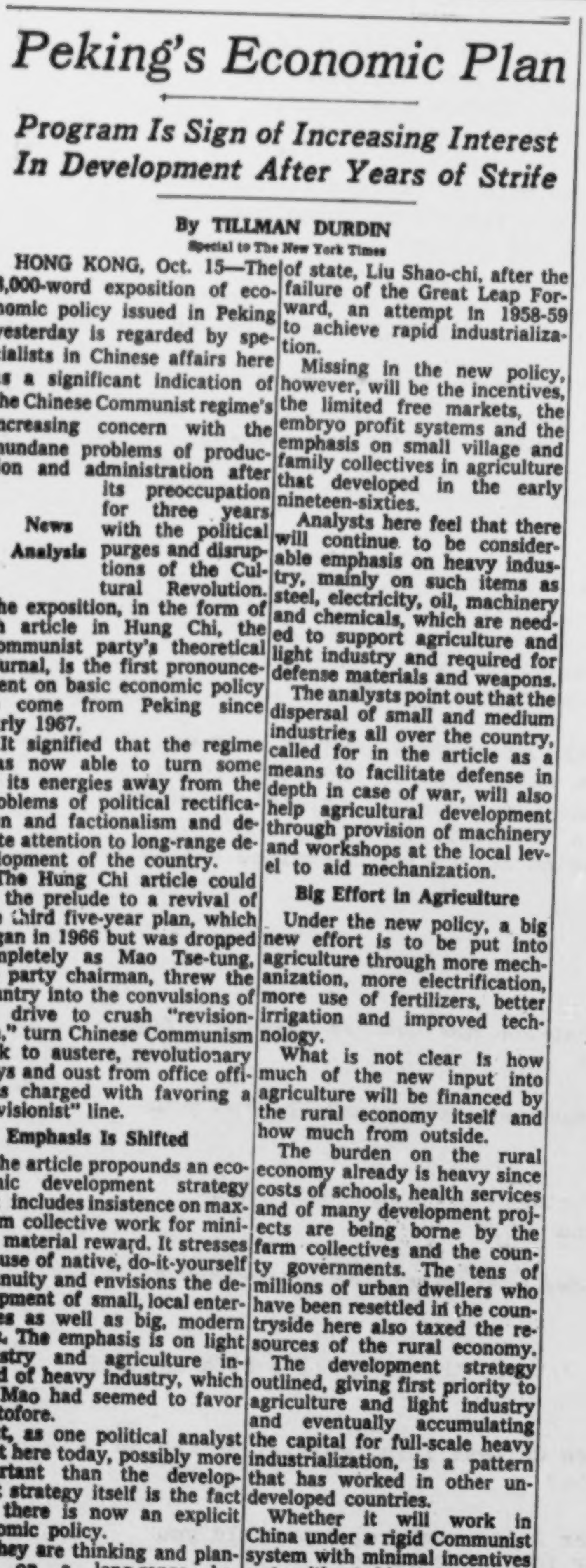
Questions For Discussion

1. What differences can you see between how Chinese farmers earned a livelihood in 1936 and 1965?
2. Which difference do you consider most important? Defend your choice.
3. What differences can you see between how Chinese farmers governed themselves in 1936 and 1965?
4. Which difference do you consider most significant? Defend your choice.
5. What similarities do you see between the daily life of a Chinese farmer in 1936 and 1965?
6. According to the articles, are Chinese farm families better or worse off in 1965 than in 1936?
7. Based on your studies of other Asian regions, how would you compare the Chinese farmer of 1936? Of 1965?
8. Contrast each article with what you know about the Pre-Communist and Communist China, from your reading and studying. To what degree do you accept or challenge everything stated in these reading selections? Be specific.
9. Select what you consider to be the largest misstatement of fact or slanted opinion. Explain your selection.

Activity: Economic Planning in Communist China

1. The teacher could reproduce and distribute the newspaper article, "Peking's Economic Plan."

2. The teacher might reinforce economic concepts in this article by using statistical charts on agricultural and industrial production in almanacs such as New York Times and Information Please.



Peking's Economic Plan

Program Is Sign of Increasing Interest In Development After Years of Strife

By TILLMAN DURDIN

Special to The New York Times

News Analysis

HONG KONG, Oct. 15—The 8,000-word exposition of economic policy issued in Peking yesterday is regarded by specialists in Chinese affairs here as a significant indication of the Chinese Communist regime's increasing concern with the mundane problems of production and administration after its preoccupation for three years with the political purges and disruptions of the Cultural Revolution. The exposition, in the form of an article in Hung Chi, the Communist party's theoretical journal, is the first pronouncement on basic economic policy to come from Peking since early 1967.

It signified that the regime was now able to turn some of its energies away from the problems of political rectification and factionalism and devote attention to long-range development of the country.

The Hung Chi article could be the prelude to a revival of the third five-year plan, which began in 1966 but was dropped completely as Mao Tse-tung, the party chairman, threw the country into the convulsions of his drive to crush "revisionism," turn Chinese Communism back to austere, revolutionary ways and oust from office officials charged with favoring a "revisionist" line.

Emphasis Is Shifted

The article propounds an economic development strategy that includes insistence on maximum collective work for minimal material reward. It stresses the use of native, do-it-yourself ingenuity and envisions the development of small, local enterprises as well as big, modern ones. The emphasis is on light industry and agriculture instead of heavy industry, which Mr. Mao had seemed to favor heretofore.

But, as one political analyst put it here today, possibly more important than the development strategy itself is the fact that there is now an explicit economic policy.

"They are thinking and planning on a long-range basis again," he said, "rather than just making successive impromptu changes based on political pressures as they have been doing since the Cultural Revolution started."

Specialists here were struck by the fact that the policy outlined will be, in effect, a continuation of many aspects of the approach adopted under the aegis of the purged chief of state, Liu Shao-chi, after the failure of the Great Leap Forward, an attempt in 1958-59 to achieve rapid industrialization.

Missing in the new policy, however, will be the incentives, the limited free markets, the embryo profit systems and the emphasis on small village and family collectives in agriculture that developed in the early nineteen-sixties.

Analysts here feel that there will continue to be considerable emphasis on heavy industry, mainly on such items as steel, electricity, oil, machinery and chemicals, which are needed to support agriculture and light industry and required for defense materials and weapons.

The analysts point out that the dispersal of small and medium industries all over the country, called for in the article as a means to facilitate defense in depth in case of war, will also help agricultural development through provision of machinery and workshops at the local level to aid mechanization.

Big Effort in Agriculture

Under the new policy, a big new effort is to be put into agriculture through more mechanization, more electrification, more use of fertilizers, better irrigation and improved technology.

What is not clear is how much of the new input into agriculture will be financed by the rural economy itself and how much from outside.

The burden on the rural economy already is heavy since costs of schools, health services and of many development projects are being borne by the farm collectives and the county governments. The tens of millions of urban dwellers who have been resettled in the countryside here also taxed the resources of the rural economy.

The development strategy outlined, giving first priority to agriculture and light industry and eventually accumulating the capital for full-scale heavy industrialization, is a pattern that has worked in other undeveloped countries.

Whether it will work in China under a rigid Communist system with minimal incentives and without big infusions of foreign capital is a question.

The Hung Chi article surprisingly indicated that Peking would not be averse to receiving foreign aid — it is described as acceptable if there is no encroachment of national rights involved — but major shifts in foreign policy would be required for Peking to receive foreign aid in appreciable amounts.

Questions for Discussion

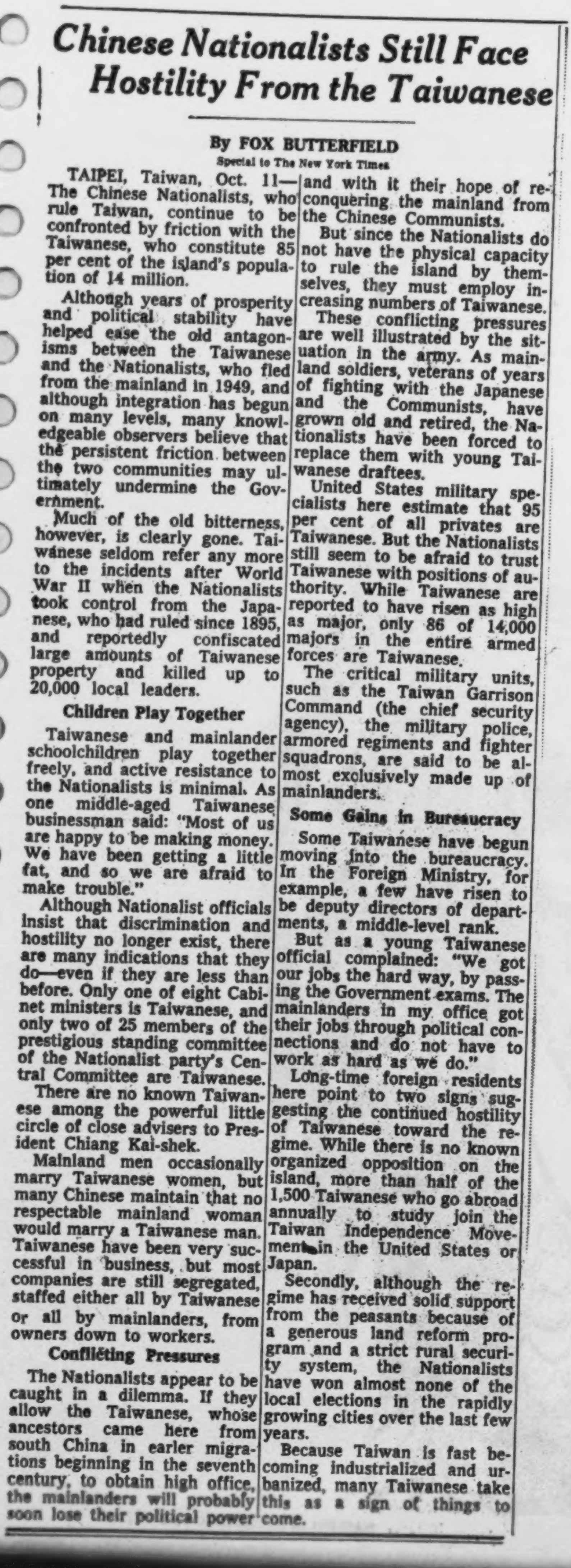
1. Why was the third five-year plan dropped completely by Mao Tse-tung?
2. Why is Mao Tse-tung now ready to again emphasize economic plans?
3. State four important parts of the new economic planning. (See statement under caption, Emphasis is Shifted.)
4. Based on your knowledge of China, which part of the economic plan is wisest?
5. Which part of the plan will be most difficult to achieve, in your opinion? Why?
6. Why is planning "giving first priority to agriculture and light industry"?
7. How will this priority change the way people live in the Chinese countryside?
8. What are some of the obstacles to achieving the goals of economic plans in China?
9. How is economic planning carried on in the United States? How does it differ from Chinese planning in (a) methods (b) goals?

New York Times
October 17, 1969

Activity: Taiwan--Occupied Island or Home of Free China?

1. The teacher could reproduce and distribute newspaper article "Chinese Nationalists Still Face Hostility From Taiwanese."

2. The teacher might compare this article with treatment of Nationalist China in textbook and library books used by the class.



Chinese Nationalists Still Face Hostility From the Taiwanese

By FOX BUTTERFIELD

Special to The New York Times

TAIPEI, Taiwan, Oct. 11—The Chinese Nationalists, who rule Taiwan, continue to be confronted by friction with the Taiwanese, who constitute 85 per cent of the island's population of 14 million.

Although years of prosperity and political stability have helped ease the old antagonisms between the Taiwanese and the Nationalists, who fled from the mainland in 1949, and although integration has begun on many levels, many knowledgeable observers believe that the persistent friction between the two communities may ultimately undermine the Government.

Much of the old bitterness, however, is clearly gone. Taiwanese seldom refer any more to the incidents after World War II when the Nationalists took control from the Japanese, who had ruled since 1895, and reportedly confiscated large amounts of Taiwanese property and killed up to 20,000 local leaders.

Children Play Together

Taiwanese and mainlander schoolchildren play together freely, and active resistance to the Nationalists is minimal. As one middle-aged Taiwanese businessman said: "Most of us are happy to be making money. We have been getting a little fat, and so we are afraid to make trouble."

Although Nationalist officials insist that discrimination and hostility no longer exist, there are many indications that they do—even if they are less than before. Only one of eight Cabinet ministers is Taiwanese, and only two of 25 members of the prestigious standing committee of the Nationalist party's Central Committee are Taiwanese.

There are no known Taiwanese among the powerful little circle of close advisers to President Chiang Kai-shek.

Mainland men occasionally marry Taiwanese women, but many Chinese maintain that no respectable mainland woman would marry a Taiwanese man. Taiwanese have been very successful in business, but most companies are still segregated, staffed either all by Taiwanese or all by mainlanders, from owners down to workers.

Conflicting Pressures

The Nationalists appear to be caught in a dilemma. If they allow the Taiwanese, whose ancestors came here from south China in earler migrations beginning in the seventh century, to obtain high office, the mainlanders will probably soon lose their political power and with it their hope of reconquering the mainland from the Chinese Communists.

But since the Nationalists do not have the physical capacity to rule the island by themselves, they must employ increasing numbers of Taiwanese.

These conflicting pressures are well illustrated by the situation in the army. As mainland soldiers, veterans of years of fighting with the Japanese and the Communists, have grown old and retired, the Nationalists have been forced to replace them with young Taiwanese draftees.

United States military specialists here estimate that 95 per cent of all privates are Taiwanese. But the Nationalists still seem to be afraid to trust Taiwanese with positions of authority. While Taiwanese are reported to have risen as high as major, only 86 of 14,000 majors in the entire armed forces are Taiwanese.

The critical military units, such as the Taiwan Garrison Command (the chief security agency), the military police, armored regiments and fighter squadrons, are said to be almost exclusively made up of mainlanders.

Some Gains in Bureaucracy

Some Taiwanese have begun moving into the bureaucracy. In the Foreign Ministry, for example, a few have risen to be deputy directors of departments, a middle-level rank.

But as a young Taiwanese official complained: "We got our jobs the hard way, by passing the Government exams. The mainlanders in my office got their jobs through political connections and do not have to work as hard as we do."

Long-time foreign residents here point to two signs suggesting the continued hostility of Taiwanese toward the regime. While there is no known organized opposition on the island, more than half of the 1,500 Taiwanese who go abroad annually to study join the Taiwan Independence Movement in the United States or Japan.

Secondly, although the regime has received solid support from the peasants because of a generous land reform program and a strict rural security system, the Nationalists have won almost none of the local elections in the rapidly growing cities over the last few years.

Because Taiwan is fast becoming industrialized and urbanized, many Taiwanese take this as a sign of things to come.

Questions For Discussion

1. How did the Chinese Nationalists come to Taiwan?
2. The Nationalists and Taiwanese are Chinese. Why is there friction between them?
3. If the Taiwanese make up 85% of the population of 14 million, why do they continue to be ruled by Nationalists from the mainland?
4. How is the United States involved in the hostility between Nationalists and Taiwanese?
5. If you were living in Taiwan, would you join the Taiwan Independence Movement? Explain.
6. Explain how the situation on the island of Taiwan might influence what happens in American foreign relations with Communist China.

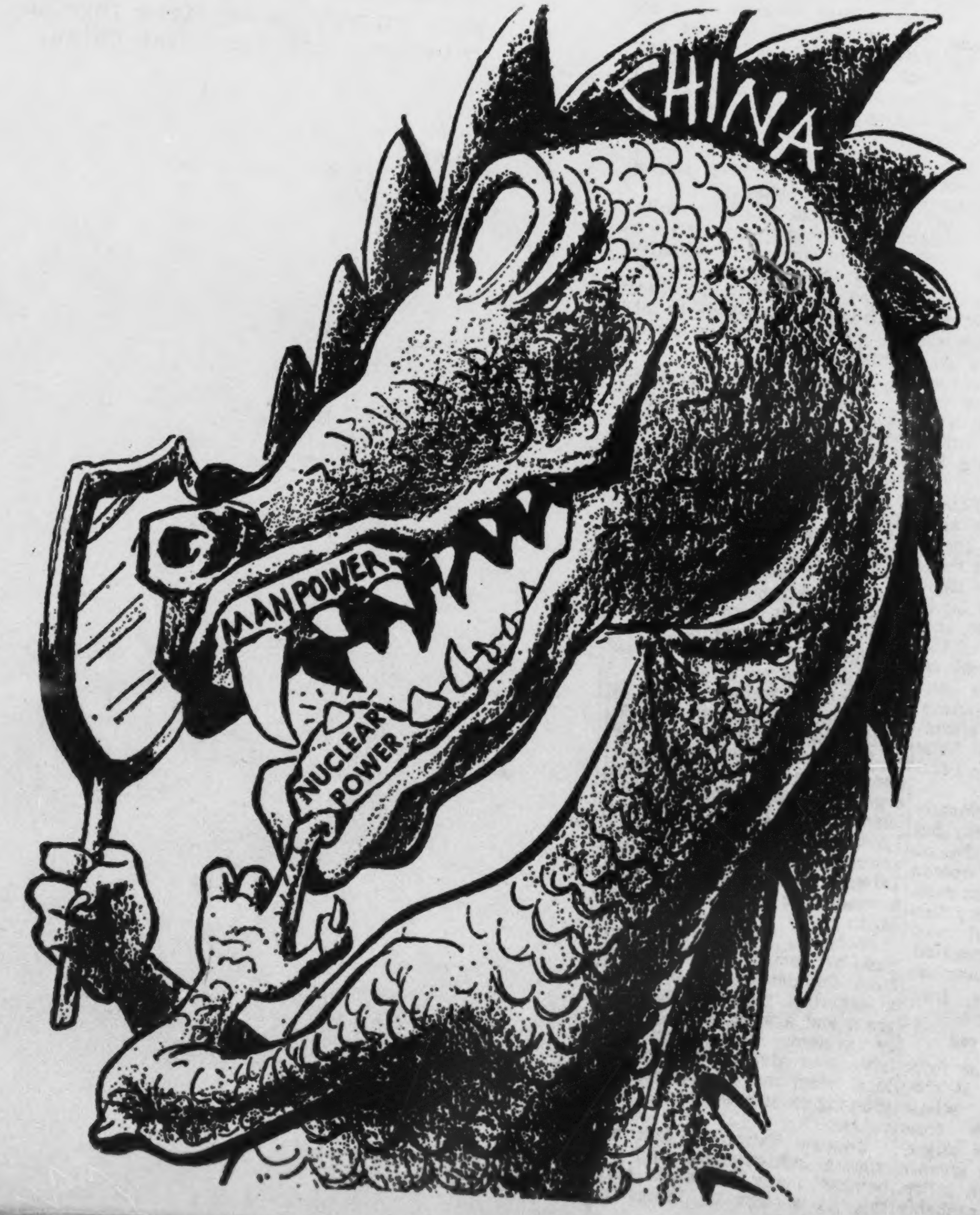
* Activity: China and Nuclear Power

The teacher might reproduce and distribute or project the cartoon entitled "New Tooth".

1. What is the cartoon trying to tell us?
2. Speaking about China, Napoleon once said, "Don't wake the sleeping dragon." Why did he say that?
3. Why is the upper jaw, labeled "manpower,"shown strong and powerful?
4. Is China powerful only because it now has nuclear power?
5. China, along with France, has refused to sign the treaty that forbids atomic testing. Why?
6. If the new tooth grows larger, what should we do? What should Russia do? What should China do?

* Recommended for students achieving below grade level.

NEW TOOTH



MAULDIN IN THE CHICAGO SUN-TIMES

COMMUNIST CHINA AND THE UNITED STATES: LESSON PLAN

MOTIVATION

Show a picture from a newspaper or magazine of an anti-American street demonstration in Peking. Excerpts from speech by Chinese leaders attacking U.S. policy could be read to class. Or, a cartoon illustrating the same point might be shown.

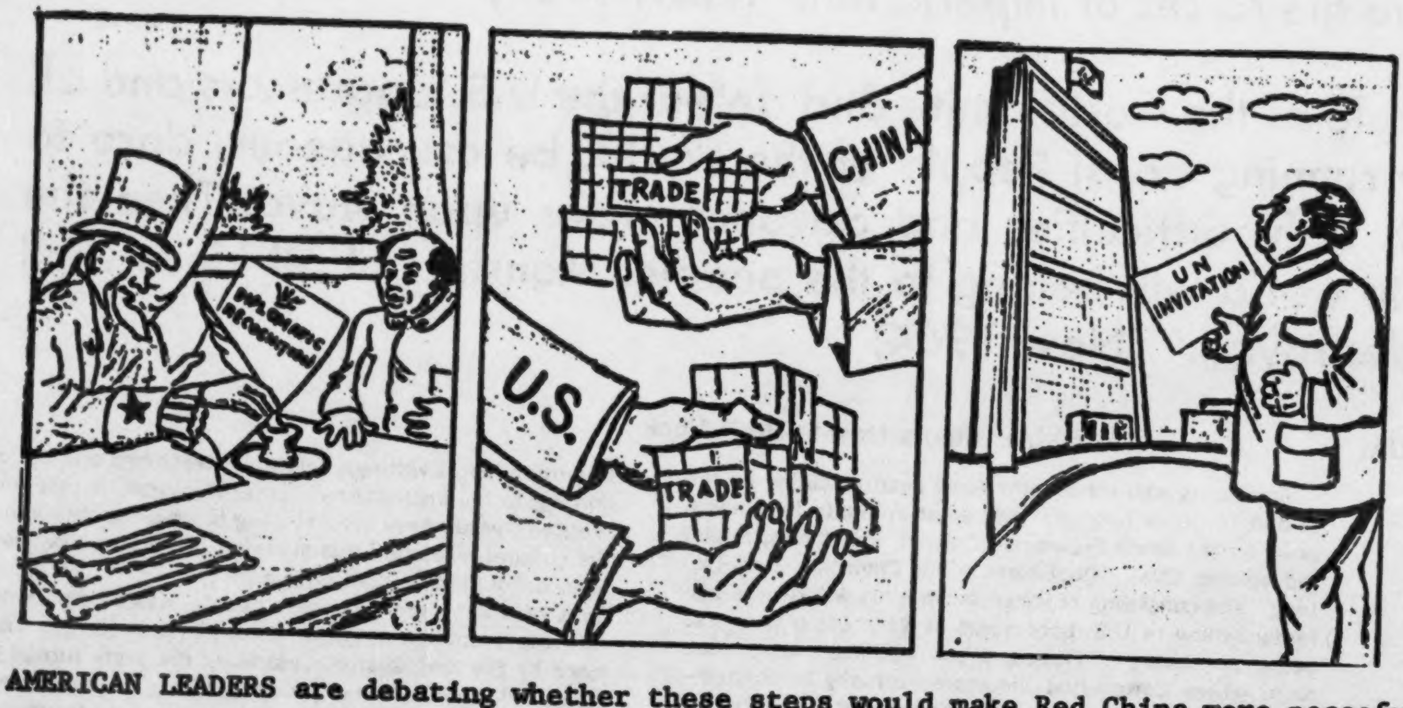
1. What does this tell us about the state of relations between the United States and China?

LESSON DEVELOPMENT

1. Why are Chinese leaders anti-American?
2. Why are Americans suspicious of China?
3. What has our policy toward China been for the last 17 years?
4. Why are many people saying that we should change this policy?

SUMMARY

Show class the following cartoon.



AMERICAN LEADERS are debating whether these steps would make Red China more peaceful.

1. What does this cartoon tell us about the great debate now going on in the United States?
2. Why do you think the Chinese people are not engaged in a similar debate?

Source of Cartoon: "American Observer" Washington, D.C.
March 28, 1966
Reproduced by permission.

READING XIII

* FROM THE BOOK OF MAO:

"Revolutions and revolutionary wars are inevitable in class society and without them, it is impossible to accomplish any leap in social development and to overthrow the reactionary ruling classes and therefore impossible for the people to win political power." (Aug. 1937)

"All wars that are progressive are just, and all wars that impede progress are unjust... Not only do we Communists not oppose just wars, we actively participate in them..." (May 1938)

"There is a Chinese saying, 'Either the East Wind prevails over the West Wind or the West Wind prevails over the East Wind.' I believe... that the East Wind is prevailing over the West Wind. That is to say, the forces of socialism have become overwhelmingly superior to the forces of imperialism." (Nov. 1957)

"People of the world, unite and defeat the U.S. aggressors and all their running dogs! People of the world, be courageous, dare to fight, defy difficulties and advance wave upon wave. Then the whole world will belong to the people. Monsters of all kinds shall be destroyed." (Nov. 1964)

VISUAL

Red China: Mao's How-to-Do-It Book

Americans who for months have been mystified by the tumult in China now can read what amounts to a handbook for the Great Proletarian Cultural Revolution. A slim red volume titled "Quotations From Chairman Mao Tse-tung" and consisting of excerpts from his writings, is currently selling in U.S. bookstores at $1 a copy. It is also being distributed in France, Japan and even South Vietnam, where Communist literature normally is banned—testifying to the intense worldwide interest generated by the events in China. Of course, no book, not even one authored by Mao himself, can really unravel the complexities of China's vast upheaval. But Mao's quotations, which are required reading for the Red Guards, do serve as a guide to the chairman's thinking—and to how he wants his 750 million subjects to think. Significantly no other Chinese leader is mentioned in the book, except for Mao's heir-apparent, Defense Minister Lin Piao, whose name appears only on a page bearing his advice to "study Chairman Mao's writings, follow his teachings and act according to his instructions." This, of course, is just what the Red Guards have been striving to do since they joined the cultural revolution last summer, but of late they have been encountering increasing difficulty. There are indications of widespread weariness among Mao's countrymen with the seemingly endless disruption and purges instituted by the Red Guards. Last week the army turned on Mao's followers in Honan province, killing two and arresting more than 1,000 of them. There have been enough such incidents recently to make any conscientious Red Guard turn to Chapter IV of Mao's quotations in which he declares that "the only way to settle questions of an ideological nature or controversial issues among the people is by the democratic method . . . and not by the method of coercion or repression." It may be that if Mao is to maintain his hold on his turbulent nation, he will have to take a leaf from his own book.

Questions for Discussion

1. Each statement by Mao Tse-tung uses words which makes China appear heroic and non-Communist nations to be villainous. Can you discover the words?

2. Select the statement which you consider easiest to challenge. Explain the weakness, as you understand it.

3. Select the statement which you consider most difficult to challenge. Explain why it is difficult to challenge. Show how it can be challenged.

4. Imagine you are writing a letter to Chairman Mao in response to these statements. State your views. Be sure to give evidence to support your opinions.

READING XIV

THE NEW YORK TIMES, THURSDAY, APRIL 28, 1966.

China's Hostility to U.S. Held Propaganda Device

This article by Frank Tuohy, a British author just back from China, was distributed by the Associated Press.

PEKING — Signs of anti-American feeling are everywhere in China. Yet there is something fishy about it all. If the United States did not exist, the Central Committee of the Communist party would have to invent it.

Take the following scene, for example:

An old man is lying on the ground, and an officer is flogging him. A young woman dashes forward to help, but is seized by two soldiers. The officer turns with a fiendish snarl and snatches her baby from her. Raising the child, he hurls it down on to the crossed bayonets. The woman shrieks. Grinning, the officer draws a revolver and shoots her.

Reason for Representation

The officer is American, the mother and baby Vietnamese. This gruesome scene starts off the Chinese film "Victory Is Just Ahead," now being shown in Canton. The American officer is played by a Chinese in a false nose..

Why do the Americans have to be presented like this? There are several reasons.

First the Chinese believe that they have been especially marked out for American detestation since 1949. One of the "remolded capitalists" of Shanghai, used to turning on his opinions for foreigners, was quite definite about it: "The Americans have bullied us too much. We are determined to see this through. The Americans have always been dead against China."

Further embellishments are added every day: China's sudden loss of friends in Ghana and Indonesia is due to plotting by the Central Intelligence Agency; all American moves for peace in Vietnam are a hoax.

Second, in spite of diplomatic setbacks, China still wishes to appear the leader of revolutionary movements all over the world.

Third, the Americans play an important role in the thought of the Communist leader Mao Tse-tung. According to Marx and Lenin, two become one: thesis and antithesis become synthesis. According to Chairman Mao, however, any situation always contains two opposites and there is no synthesis. "The struggle of opposites is ceaseless," he says.

Thus the devil will always be with the Chinese and, at present at any rate, the United States fits the role better than anyone else. The United States is the most powerful nation in the world. It is unrepentantly capitalist, its military bases still encircle China, and in Vietnam it is fighting a war against China's friends.

Modern War Ignored

In films, plays and operas, Americans are represented as whip-cracking cowards and sadists, but the nightmare of modern warfare is almost completely ignored. The atomic bomb is treated as a "paper tiger."

Reminded that China, too, possesses a bomb, a Chinese said: "China will never use it."

This was a typical comment and the Chinese appear to doubt that the Americans will use the bomb either.

Chairman Mao's instructions on guerrilla warfare are posted in every school and university. But they, too, appear to play down the bomb.

Nevertheless, everywhere there are indications that China is prepared for war. "There isn't a single Chinese soldier outside China, but if the United States imperialists attack us, we shall bury them in the China Sea." Belligerent statements like this greet every question about China's intentions.

There is still something unconvincing about all this. Since the American bomb is a "paper tiger" and since capitalism is inevitably doomed, why can't the Chinese play an isolationist waiting game? It appears to be because of China's need for something to hate in opposition to its love for Chairman Mao.

Questions for Discussion:

1. How do the Chinese leaders want their people to see our country?
2. Why does the author think that the Chinese leaders are trying to make their people antagonistic to the United States?
3. What measures should our government take to counteract this propaganda?

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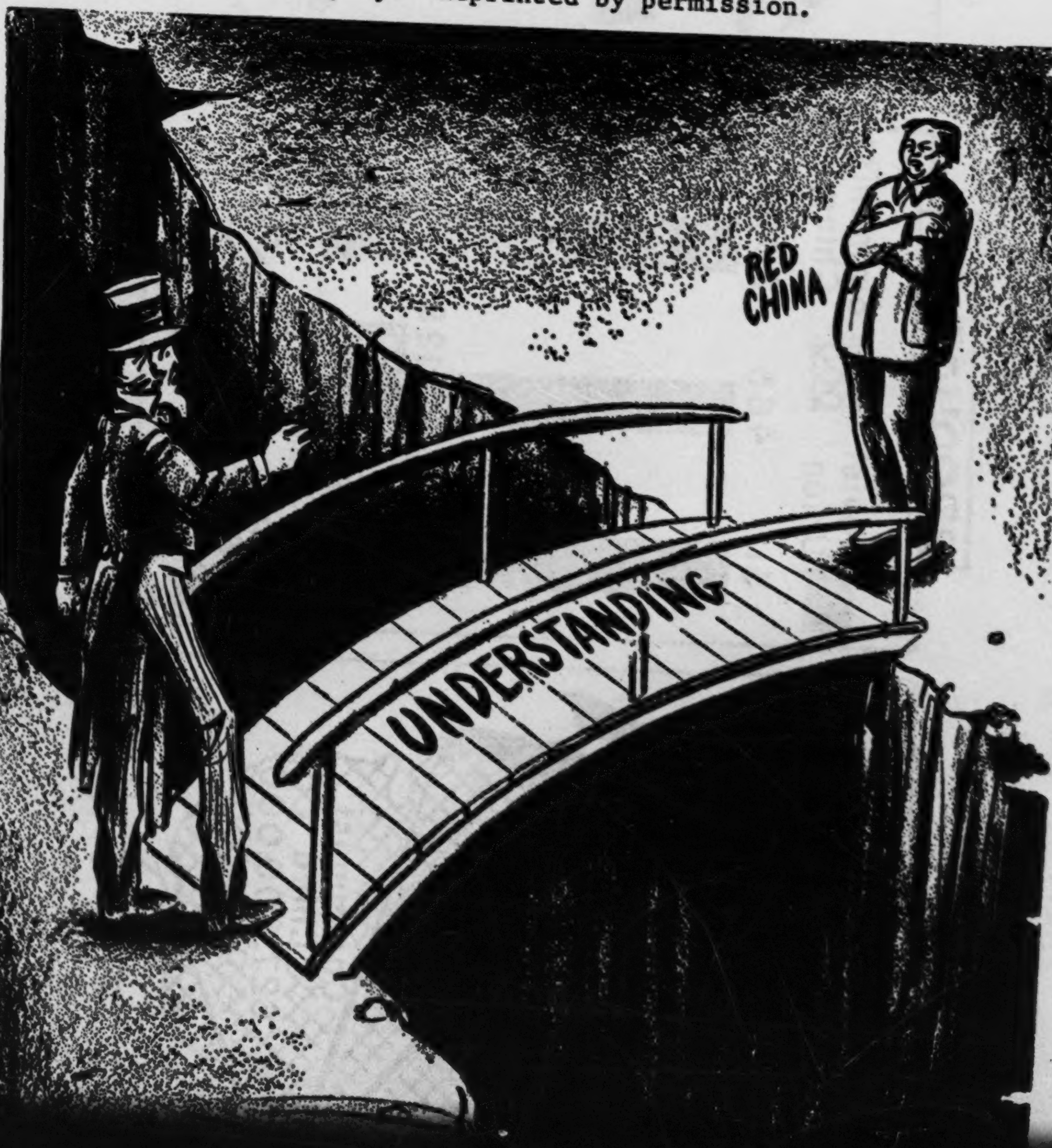

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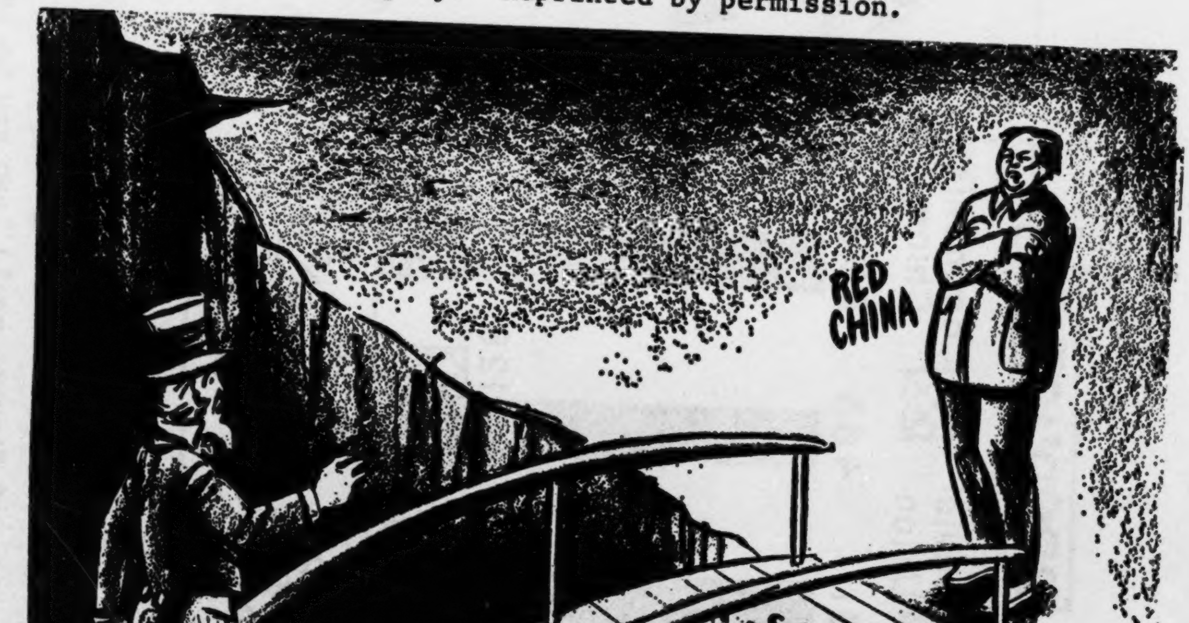
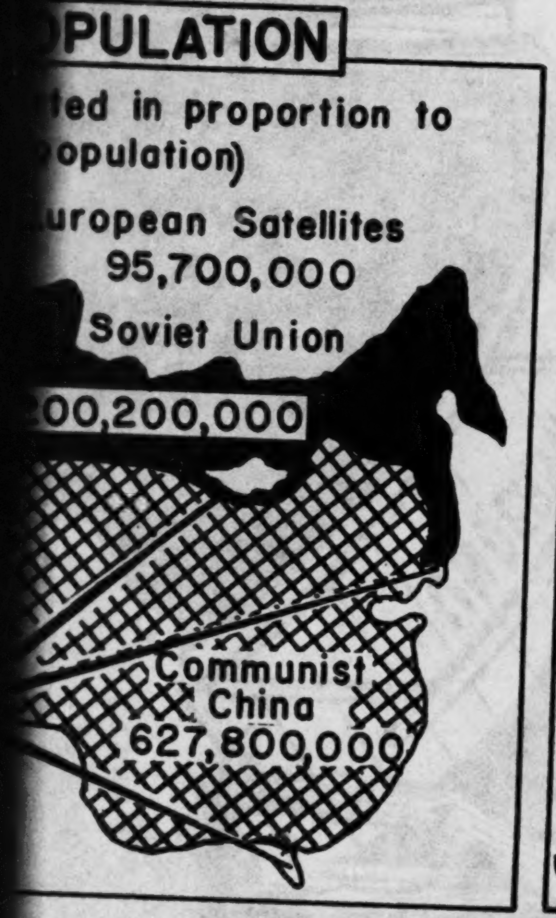


'Come On, Meet Me Half Way!'

© 1966, Newsday, Inc.


PULATION
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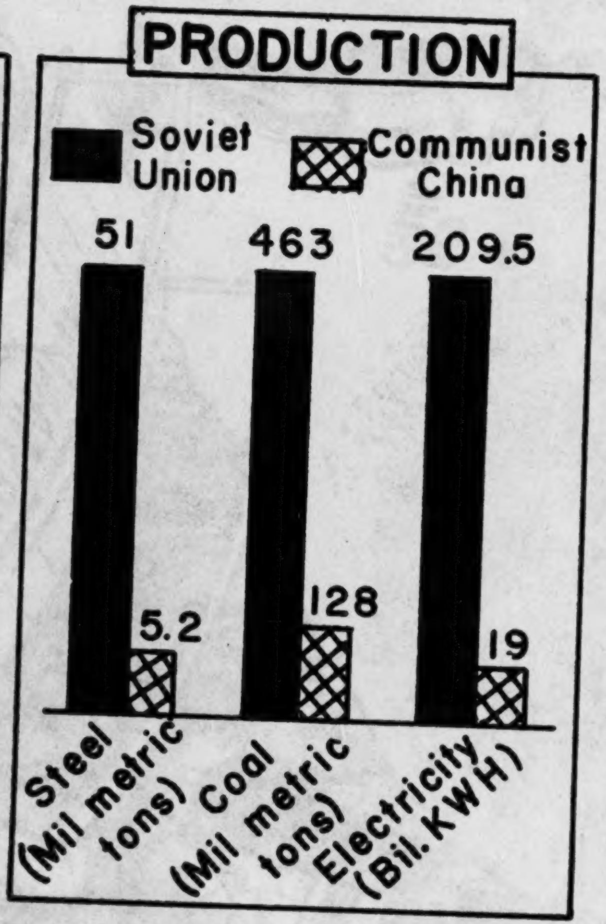
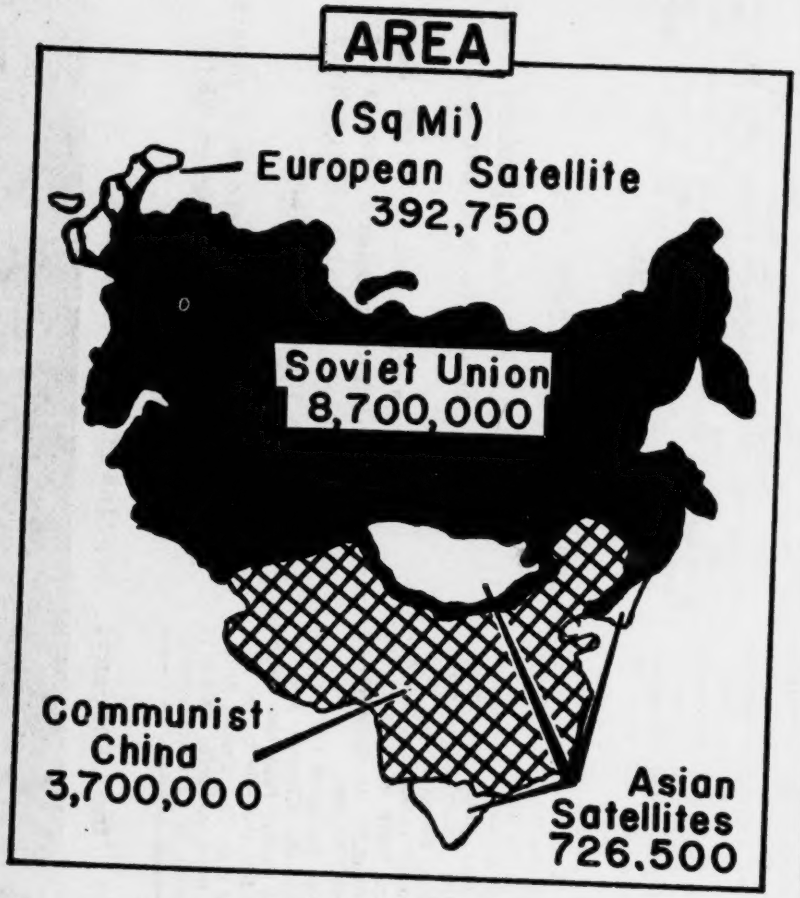
uropean Satellites
95,700,000
Soviet Union
00,200,000
Communist
China
627,800,000




AREA
(Sq Mi)
European Satellite
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Soviet Union
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Communist China
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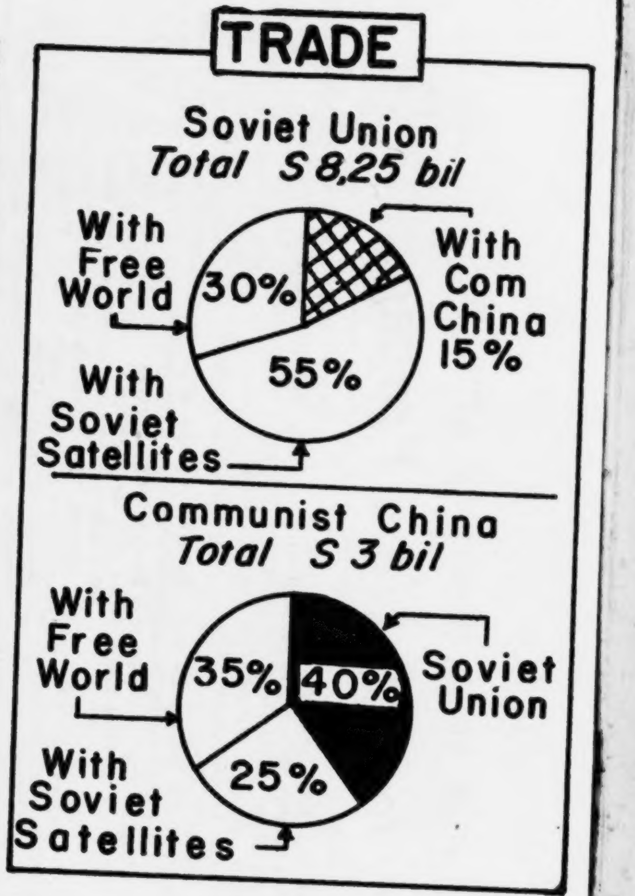
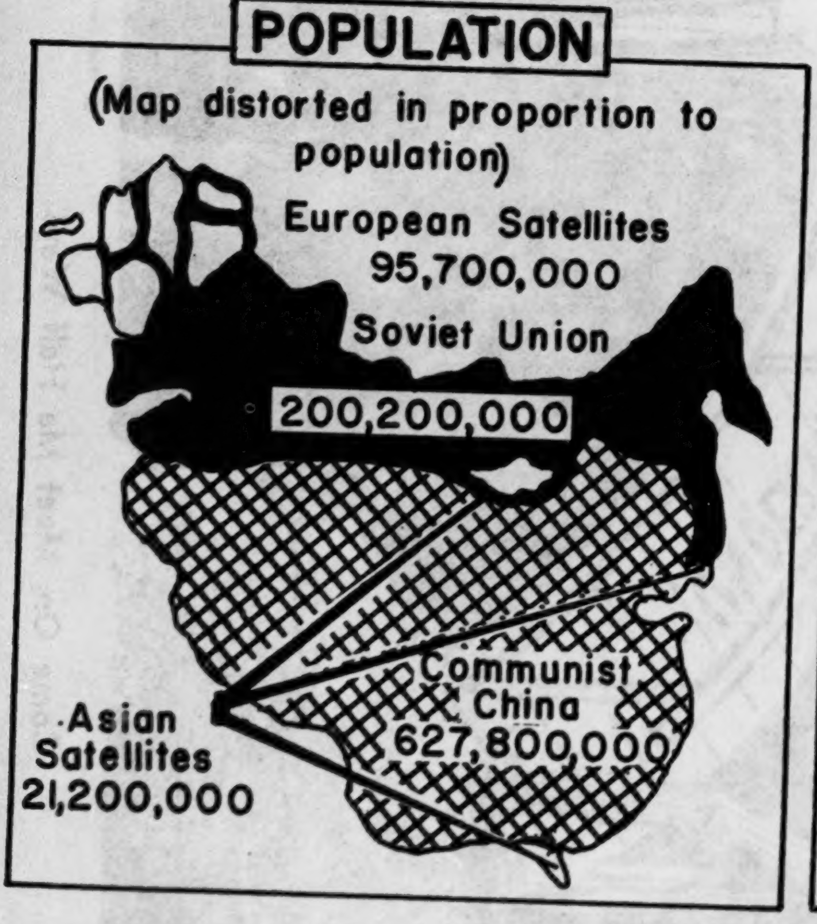
Asian Satellites
726.500

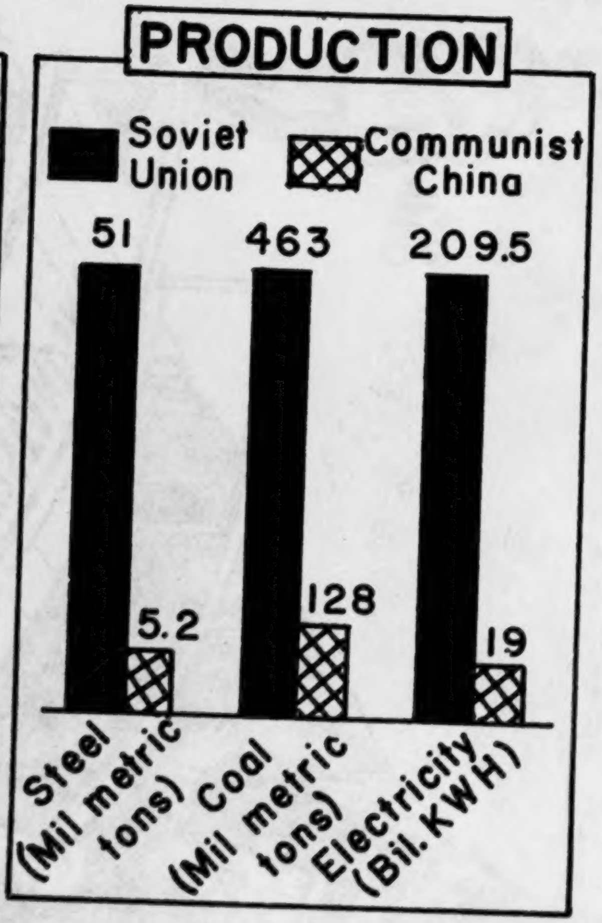


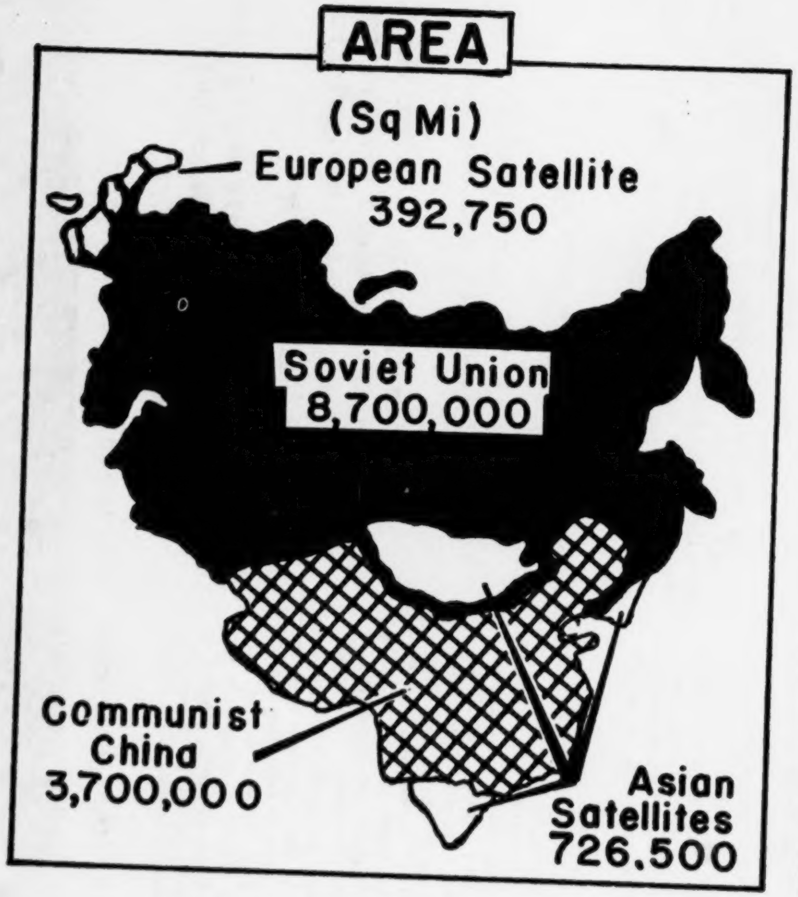
Questions:

1. What sets of figures would lead you to believe that China is far behind Russia in the attempt to be a modern industrial nation? Why?

2. How is the fact that Communist China's foreign trade is so low when compared with that of the U.S.S.R. significant in view of her population which is three times that of the U.S.S.R.?


POPULATION
(Map distorted in proportion to population)
European Satellites
95,700,000
Soviet Union
200,200,000
Communist China
627,800,000
Asian Satellites
21,200,000




AREA
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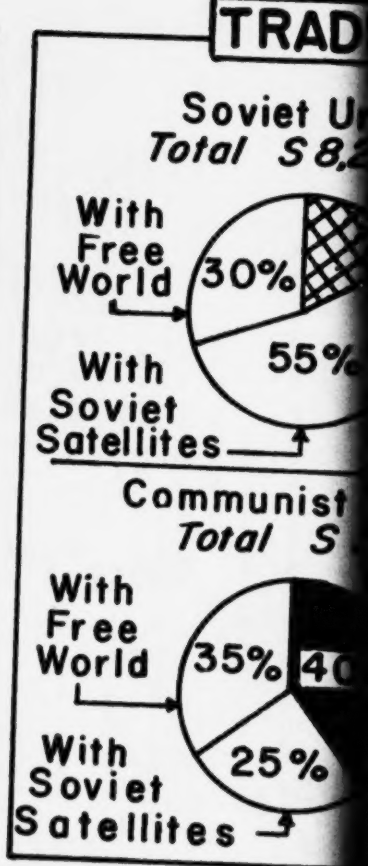
European Satellite
392,750
Soviet Union
8,700,000
Communist China
3,700,000
Asian Satellites
726,500



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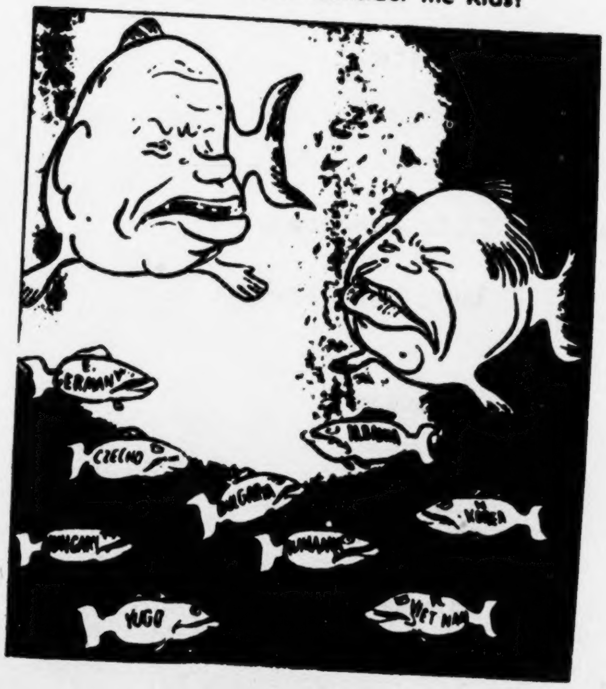
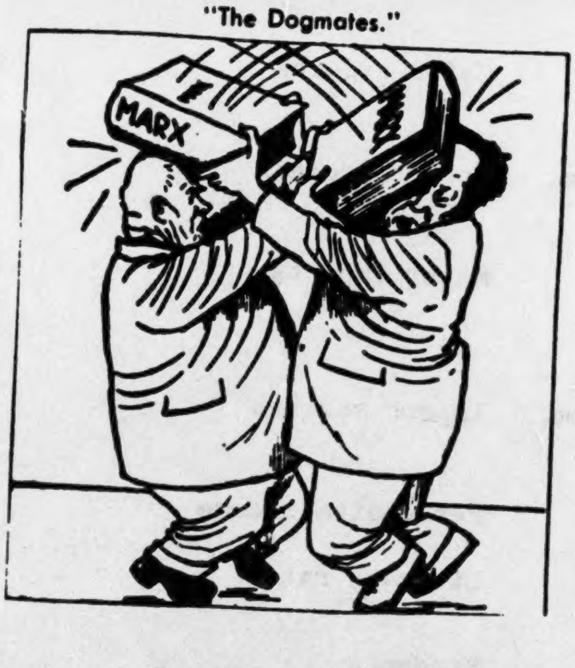
The following cartoons may serve as a motivational device, as a summary or within the context of the lesson, to illustrate a particular point.

1. Teacher reproduces cartoon on transparency.
2. Students study cartoon.
3. Students identify symbols.
4. Students explain what is happening in the cartoon.
5. Students give meaning of cartoon.

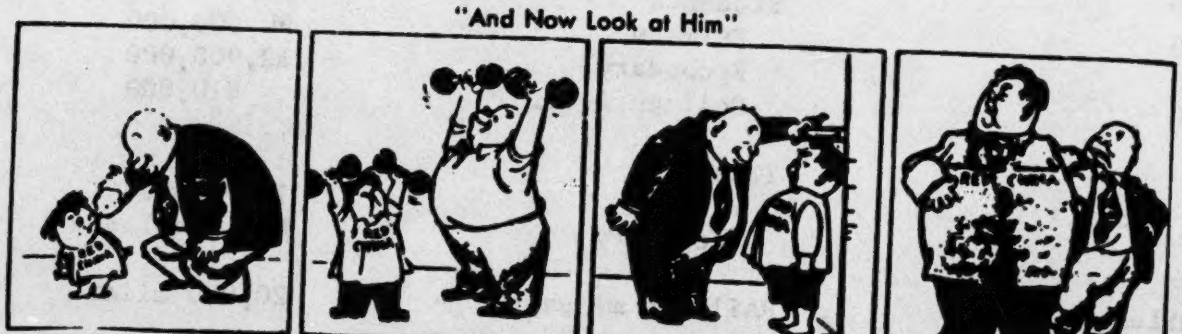
"But We Have to Consider the Kids!"


E. GERMANY
CZECHO
BULGARIA
HUNGARY
RUMANIA
N. KOREA
YUGO
N. VIET NAM

"The Dogmates."



"And Now Look at Him"



Source: Chinese Dilemma, Foreign Relations Series, Laidlaw Brothers.

THE UNITED STATES AND COMMUNIST CHINA -- A COMPARISON

UNITED STATES	POINTS OF COMPARISON	CHINA
194,400,000	Population	710,000,000
1.6%	Rate of population growth	2.7%
3,615,210 sq. miles	Area	3,691,502 sq. miles
1,704,000 sq. miles	Agricultural Area	1,109,500 sq. miles
Temperate, hot summers, mild to cold winters, humid east, drier west	Climate	Subtropical, but temperate north; abundant rain except in Northwest
67 years male, 72 years female	Life expectancy	Under 50
English	Languages spoken	Mandarin Chinese, Chuang, Yi, Tibetan
Iron, copper, gas, coal and oil	Minerals	Tin, iron, tungsten, coal, antimony, copper
Fish, shellfish, sofwoods, pulpwoods	Sea and forest products	Fish and timber
Iron, textiles, paper, machinery, foodstuffs, transportation, equipment, chemicals	Manufactured products	Iron, textiles, machinery, paper
Grains, chemicals, aircraft, vehicles, machinery	Major exports	Soybeans, tea, silk, wools
Canada, Japan, United Kingdom, West Germany	Best customers	U.S.S.R., Hong Kong, East Germany
Petroleum, coffee, sugar	Major imports	Machinery, steel products, petroleum products
Canada, Japan, United Kingdom, West Germany	Import sources	U.S.S.R., Poland, East Germany
$2,575	Per capita income	Not available
98%	Literacy rate	55%
	Students	
31,600,000	Primary	90,000,000
4,336,000	Secondary	12,900,000
1.625,000	College level	810,000
1,625,000 (total)	Teachers	
	Primary	1,594,000
	Secondary	Not available
216,445 miles	Railroad mileage	20,000 miles
3.620,000 miles	Paved roads	159,000 miles

FOR TEACHERS: SELECTED BIBLIOGRAPHY

There is a veritable library of books on China. The titles listed below are a selected list of general works. Additional references may be found in each of these books. An asterisk (*) identifies these works available in paperback editions.

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*Eisen, S. & Filler, M. The Human Adventure-Readings in World History (2 Volumes). Harcourt, Brace & World, Inc., New York, 1964. Interesting paperback volumes with many from China.

*West, Ralph O. The Human Side of World History. Ginn & Co., Boston, 1963.

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*deBary, Theodore, et al. Sources of Chinese Tradition (Two Volumes).Columbia, New York, 1958.

*Ssu-Teng & Fairbank, J. China's Response to the West: A Documentary Survey 1839-1923. Atheneum, New York.
Problems in Asian Civilization-A valuable group of paperbacks presenting conflicting opinions on each subject. Sold separately.

*Meskill, John (Editor). Wang An-Shih-Practical Reformer?

*Menzel, Johanna M. (Editor). The Chinese Civil Service-Career Open To Talent?

*Lutz, Jessie G. (Editor). Christian Missions In China-Evangelists of What?

*Loh, Pinchon P.Y. (Editor). The Kuomintang Debacle of 1949-Collapse or Conquest?

*Meskill, John (Editor). The Pattern of Chinese History-Cycles,Development or Stagnation?

THEME II - COMMUNIST CHINA

FOR PUPILS: SELECTED BIBLIOGRAPHY

N= Non-fiction F= Fiction B= Biography

CLASS	AUTHOR	TITLE	PUBLISHER	COPY-RIGHT	GRADE
B	Buck, Pearl	Man Who Changed China (Sun, Yat-Sen)	Random	1953	6-9
N	Kinmond, William	First Book of Communist China	Watts	1962	5-9
N	Life Magazine	China	Time	1963	HS
N	Lord, Bette	Eighth Moon: The True Story of a Young Girl's Life in Communist China	Harper	1964	HS
N	Myrdal, Jan	Chinese Journey	Pantheon	1965	HS
N	Schwartz, Harry	China	Atheneum	1965	HS
N	Seeger, Elizabeth	Pageant of Chinese History. 4th ed.	McKay	1962	7-
B	Siao-Yu	Mao Tse-Tung and I Were Beggars	Syracuse University	1959	HS
N	Spencer, Cornelia	Land of the Chinese People. Rev. ed.	Lippincott	1960	6-

Audio-Visual Materials

Films

121.31 China Under Communism.

Filmstrips

44882 Communist Expansion in Asia.

54800 Revolution of Expectations.

55090.14 Rise of Chinese Civilization, The

Transparencies

9195.37 Asia 1900.

THEME III - SOUTHEAST ASIA

Introduction

Almost 300 million people live in Southeast Asia. This theme deals with a study of where and how they live, and of the man-land relationships which characterize the region.

The unit is built around five major ideas. First and foremost is the idea that people are the most important element in the setting of Southeast Asia. However, geographic and physical features have greatly influenced the lives of the people of the region. In relation to this fact we note that nowhere in the region has man applied his technical skill to the utmost. Technological pragmatism in this area remains its greatest untapped resource.

Secondly, outside forces have greatly influenced historical developments in Southeast Asia. Trade and colonial control have changed the course of Southeast Asian cultural and historical development on many occasions.

In the third place, the people of Southeast Asia include a variety of ethnic and racial groups, religious beliefs, social groups, customs, and nationalities. This diversity has created many problems for the newly-formed independent nations.

Fourthly, the nations of Southeast Asia are in the midst of dramatic change. They have been concerned with the establishment of independent, stable governments and viable economic institutions.

Finally, Southeast Asia's hemispheric location and economic potential make it a key area in future world affairs.

A study in depth of this area, it is hoped, will give the student insight into the problems that face the peoples of this area, their needs and desires, and the conditions that have led to American military involvement in Southeast Asia.

Emphases

1. Geography has had a great influence on the lives of people of Southeast Asia.
2. Outside forces have played a large role in the development of the region.
3. The peoples of Southeast Asia combine a variety of ethnic and racial roots, religious beliefs, social groups, customs, and nationalities.
4. The newly-independent countries of Southeast Asia have been concerned with the establishment of their own political stability.
5. Southeast Asia is significant in the world today because of its economic potential.

INTRODUCTION TO THE HISTORY OF SOUTHEAST ASIA

LESSON DEVELOPMENT

1- Teacher gives class rexographed copies of statement below.

2- What is the meaning of this statement?

3- (If China has been studied) Compare this view of history with that of the Chinese.

4- How do Americans like you and me find out about the history of the United States?

5- What effects would a Southeast Asian view have on the writing of history? As an historian of Southeast Asia, what problems would you be likely to have?

6- At this point present a student-prepared report on the bibliography of Southeast Asia or present to the class a bibliography by the teacher. (This might also serve to introduce a book report or term paper assignment.)

When a Thai or Vietnamese farmer is asked where his people originated, he is apt to reply that they have always lived in this village because he can, after all, remember his grandfather. Throughout Southeast Asia, tradition may be supreme, but chronological time has little meaning. Early Chinese and European travelers who roamed the region kept chronicles- now important sources for western scholars- but the native peoples themselves were indifferent to history. What they knew or cared about the past came down to them not in any systematic account of events, but in myths and legends that were, to their ears, just awesome or charming or literary magic.

(Stanley Karnow, ed., Southeast Asia, (New York: Time Inc., 1962), p. 27.)

"Southeast Asia is a green world of islands and peninsulas, so underpopulated and underdeveloped that there is a surplus of raw materials for export. Much of the region has recently emerged from a colonial status, with resulting problems of political and economic development."

George B. Cressey, Asia's Land and People, (New York: McGraw-Hill Book Co., 1963) p. 257.

"Reduced to their essentials, the problems of Southeast Asia are: self-protection, self-support, and self-government. They arise out of the strategic importance and untold wealth of the area, which the Communists covet, and the determination of the peoples of Southeast Asia who have recently achieved their independence to govern themselves and rise to a positon of dignity, quality, and honor in the international community."

(Carlos P. Romulo: "The Position of Southeast Asia in the World Community," in Philip W. Thayer, ed., Southeast Asia in the Coming World, Baltimore, 1953. p.252.

LESSON DEVELOPMENT

1- What does Professor Cressey mean by the following statements:

1.1 "Southeast Asia is a green world of islands and peninsulas."

1.2 "so underdeveloped and underpopulated that there is a surplus of raw materials for export,"
(Class should define the underlined terms and then explain them.)

1.3 "Much of the region has recently emerged from a colonial status, with resulting problems of political and economic development."

1.4 What is Professor Cressey attempting to point out in this brief paragraph?

2- In your own words, state the problems that Carlos Romulo, a former president of the Philippines, feels exist in Southeast Asia. What causes does Romulo feel have led to these problems?

2.1 Someone in the class should be asked to locate the Philippines on a map.

1- Teacher gives class rexographed copies of statement below.

2- What is the meaning of this statement?

3- (If China has been studied) Compare this view of history with that of the Chinese.

4- How do Americans like you and me find out about the history of the United States?

5- What effects would a Southeast Asian view have on the writing of history? As an historian of Southeast Asia, what problems would you be likely to have?

6- At this point present a student-prepared report on the bibliography of Southeast Asia or present to the class a bibliography by the teacher. (This might also serve to introduce a book report or term paper assignment.)

When a Thai or Vietnamese farmer is asked where his people originated, he is apt to reply that they have always lived in this village because he can, after all, remember his grandfather. Throughout Southeast Asia, tradition may be supreme, but chronological time has little meaning. Early Chinese and European travelers who roamed the region kept chronicles- now important sources for western scholars- but the native peoples themselves were indifferent to history. What they knew or cared about the past came down to them not in any systematic account of events, but in myths and legends that were, to their ears, just awesome or charming or literary magic.

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2- In your own words, state the problems that Carlos Romulo, a former president of the Philippines, feels exist in Southeast Asia. What causes does Romulo feel have led to these problems?

2.1 Someone in the class should be asked to locate the Philippines on a map.

2.2 Problems suggested by Romulo should be drawn from class through reading and discussion and by defining terms.

2.3 Draw the causes of these problems from the class in the same manner.

3- In our study of Southeast Asia, what are some of the many things we should seek to discover?

NATURAL RESOURCES OF SOUTHEAST ASIA

LESSON PLAN - NATURAL RESOURCES OF SOUTHEAST ASIA

MOTIVATION

Class examines a resource map on Southeast Asia. Class explains what type of map this is and its significance. Teacher checks to see that symbols are clearly understood.

LESSON DEVELOPMENT

Using resource map, have class answer the following questions:

1. What minerals are found in the Philippines?
2. What parts of Southeast Asia have petroleum deposits?
3. What is the main mineral resource of the Malay Peninsula?
4. What features of Southeast Asia's land and climate help this region to have vast waterpower resources?
5. Why should water be stored for irrigation?
6. How important are the forests in the region?
7. Why are the oil fields of Southeast Asia so important?
8. How can the building of dams help the people of this region?
9. Why does fish take the place of meat in the diets of many people?
10. Why must the nations of the region export large quantities of their raw materials to other nations?
11. What role have industrialized nations played in developing the resources of Southeast Asia?
12. Which agencies of the United Nations are helping to develop the natural resources of Southeast Asia? In what ways?

SUMMARY

Explain how Southeast Asia's natural resources are important to future economic development and modernization.

ACTIVITIES

1. If you were an American businessman, where would you consider investing a sizable amount of money? Explain.
2. Since Indonesia is rich in both mineral and agricultural resources, how do you account for the fact that it has not become a major world power?
3. List one or more uses for each of the mineral resources of Southeast Asia.

	Population in Millions	Population Density Square Mile	Square Miles	Per Capita Income In Dollars
Burma	22	90.3	262,000	50.00
Cambodia	6	81.	66,542	100.00
Indonesia	98	170.	575,000	50.00
Laos	2 1/2	24.8	92,000	50.00
Malaysia	10	148	128,000	268.00
Phillipines	30	261.	115,000	200.00
Thailand	29	145.6	198,000	300.00
N. Vietnam	17	250.	60,000	83.00
S. Vietnam	15	250.	66,000	70.00
TOTALS	229 1/2	127.8 (average)	1,562,542	$130.00 (per person per year)

Questions for Inquiry and Discovery:

1. When you compare Southeast Asia with the United States in size and population, can you see problems which face Southeast Asia?
2. The population density of the Southeast Asia is approximately 127.8 per square mile.
   a) What does this mean?
   b) Why would it be difficult to increase the amount of land under production?
3. Which country has the largest number of people per square mile? How would the problems of this country differ from the problems of Cambodia?
4. The average amount of money earned in the United States is $2,223 per capita yearly. While that of Southeast Asia is approximately $130 per capita yearly.
   a) Why do citizens in the United States make more money?
   b) How can the people in Southeast Asia make more money per year?
   c) Does the per capita income of countries in Southeast Asia tell you everything about the standard of living in each country?
   d) Is it possible some of the people in these countries live better than you do?
5. Why does North Vietnam have a higher per capita income than South Vietnam.

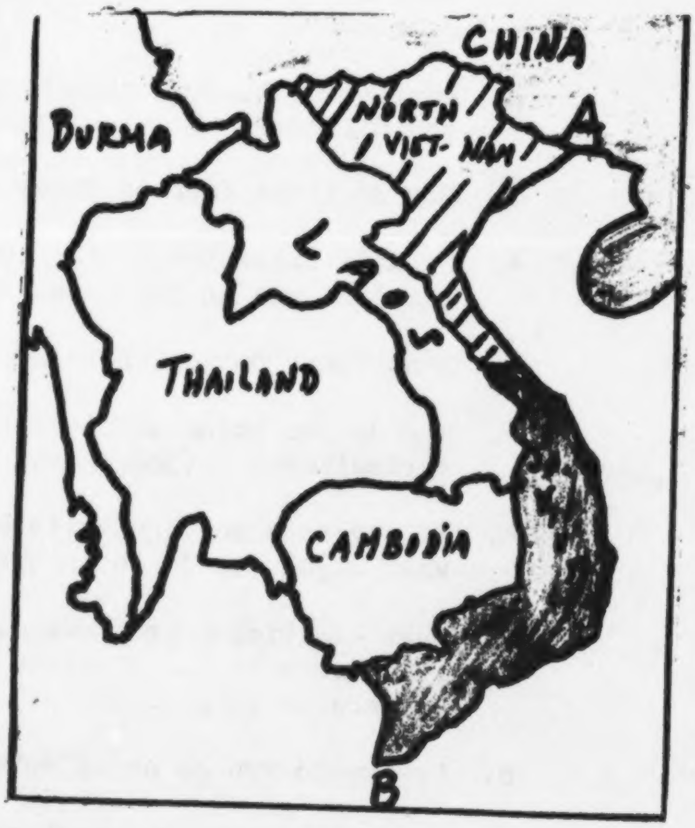
*Lesson Plan

Aim: How can geography affect a War?

Motivation: The teacher can reproduce the following statement and map and give each pupil a copy or make a transparency and use it with the overhead projector. Before beginning the reading the teacher should explain difficult words such as peninsula.

1. Some people think that an important
2. reason why the United States hasn't
3. won in Viet-nam is because of
4. geography. The United States finds
5. it very hard to stop supplies and men
6. from coming into South Viet-nam. The
7. reason is that South Viet-nam has a
8. very long border, (look at map, Points
9. A to B is 1,200 miles long. Compare
10. this with the distance from New York
11. to Florida which is almost 1,000 miles).
12. On one side is the sea and the other
13. are the jungles of neutral countries
14. which are difficult to police. The
15. United States was successful in the
16. Korean war because Korea is a peninsula."

-From Great Decisions
1966, Foreign Policy
Association.



Lesson Development:

1. Can you trace the long border mentioned in line 8?

2. Why should a long border be a problem for military forces? (line 8)

3. What problems do you see which will make it difficult for some countries to develop industries?

4. How might history have been different if:

   a) during the American Revolution England didn't have to send men and supplies 3,000 miles to America?

   b) there was a natural boundary between the U.S.S.R. and Western Europe? would the U.S.S.R. give up her satellites?

5. Do you know what the Ho-Chi-Minh Trail is? Can you trace it on the map?

Concepts:

1. Conflicts between nations often arise because of Geographic factors.(H)

2. Geographic factors have a significant role in the life of a nation.(G)

* Recommended for students achieving below grade level

LESSON PLAN - AGRICULTURE IN SOUTHEAST ASIA

LESSON DEVELOPMENT (Average and below average classes)

1. Show class pictures from National Geographic Magazine: April, 1960; May, 1961; June, 1961; February, 1963; September, 1964; January, 1965; June, 1965.
2. Looking at these pictures, what factors can we discover that influence the different types of agriculture in Southeast Asia?
3. How do these factors determine the types of crops that are grown?
4. Pupils' attention is then directed to a transparency or chart of the land use in Southeast Asia.

   What facts do you think are important?
5. Why do you think so little land is used in Southeast Asia for agriculture? (Show class land use maps on opaque projector.)
6. If you were the Agriculture Minister of a country of Southeast Asia, what might you do to change the situation?
7. What additional problems might the farmers in your country face? (Reference to the pictures in National Geographic might lead to answers to this question.)
8. How would you go about solving these problems?
9. A possible summary question or homework assignment might revolve around the imaginary Minister writing a letter to the President of the U.S.A. asking for assistance and explaining the situation.

VOCABULARY:

Slash and burn agriculture, terracing, vertical climate, hectare, fallow, arable, irrigate, land tenure, monsoon, plantation, primitive

CONCEPTS

1. Where man lives influences the way he lives. (G)
2. Specialization leads to a greater interdependence in the economy. (E)
3. Capital is the key factor in the production of more goods. (E)

*READING I

NATURAL RESOURCES OF SOUTHEAST ASIA

Southeast Asia is a storehouse of natural resources. In times past, several western nations wanted to make certain they could obtain the products of this region. They gradually gained control of all of Southeast Asia except Thailand. They hired many workers from China and India, for most Southeast Asians did not want to leave their farms to take jobs in mines or plantations.

Today, most of Southeast Asia has become independent, but the new nations usually do not have enough money or experienced workers to run many of the industries started by the westerners.

Southeast Asia sells large quantities of its raw materials to other parts of the world, for it does not have enough factories to use all of these goods. In some years, foreign countries pay low prices for Southeast Asian exports. Then, many people who have jobs in tin mining or other industries earn less money.

Most nations of the region are working to establish more factories. This will help them to make better use of their raw materials. It will also help to provide new jobs for the people.

TIN Almost half of the world's tin comes from Southeast Asia. Much of it is mined in Malaya. Indonesia, Burma, Thailand, North Viet Nam, and Laos also have tine mines.

OIL Indonesia, Burma and the northern section of the island of Borneo produce about 2% of the world's oil. This may not seem like very much. However, when we learn that little oil is now produced in the rest of eastern Asia, we can realize how important these oil fields are.

BAUXITE Bauxite is mined in Indonesia and Malaya. This ore is the main source of **aluminum**, and is used in making airplanes, pots and pans and other goods.

IRON ORE is found in the Philippines, North Viet Nam, Indonesia, Cambodia, and Malaya.

CHROMITE, LEAD, MANGANESE , PHOSPHATES, GOLD AND SAPPHIRES are among other minerals found in Southeast Asia.

Almost all mineral products are shipped to other countries but mostly to the United States and Japan.

Southeast Asia lacks good quality coal. Without this important mineral, it is difficult to establish modern industry. North Viet Nam is the only nation of the region that produces high grade coal.

WATER POWER Southeast Asia has a vast supply of water power. Many rivers flow through this rainy mountainous region. If more dams and hydroelectric power plants were built on these rivers, the people could have all the electricity they needed. Thailand, Cambodia, Laos, and South Viet Nam are working together on a program called the Mekong River Plan to develop the area around the Mekong Valley and to harness the hydroelectric power that the river can supply. Rivers can also be used to furnish water for crops. Dams are being built on rivers to hold back water for irrigation during the dry season. They will also help to protect the land from floods during the rainy season.

FORESTS Forests cover six-tenths of the land. Like water power, forests are not yet being fully used. Removing the trees and transporting them, present difficult problems. Southeast Asia's forests provide the people of the region with fuel, wood for building houses and furniture, palm leaves for thatching roofs, and other useful products. Teak trees in Thailand and Burma and mahogany trees in the Philippines are exported for producing expensive furniture.

Other forest products include rattan, a vinelike climbing plant of the tropical rainforest, which is used in making baskets, furniture, and umbrella handles. Gums and resins are used for chewing gum, varnish, soap and medicines. Bamboo, a treelike plant belonging to the grass family, grows wild and in clumps around homes, and is an important building material.

FISH Fish is a common food in the region. Fish is plentiful whereas meat is scarce. The climate is too hot for some kinds of cattle. Furthermore, religious beliefs discourage many people from eating meat. Moslems believe that pork is unclean, while Buddhists think it wrong to kill any animals. Many inland fishing areas exist such as the Tonle Sap in Cambodia. The warm, shallow waters bordering the coastal areas contain mackeral, tuna, anchovies and different kinds of shellfish. Another rich source of fish is the artificial salt water ponds set up around villages and the flooded rice fields.

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*Recommended for students achieving below grade level.

RELATED STUDENT ACTIVITIES

1. Each student select one natural resource. Describe the processing from raw material to finished product.
2. Select one natural resource. Describe how many people earn a livelihood from it.
3. Construct a products map of the area.

LESSON PLAN - REGIONAL PLANNING (THE MEKONG PROJECT)

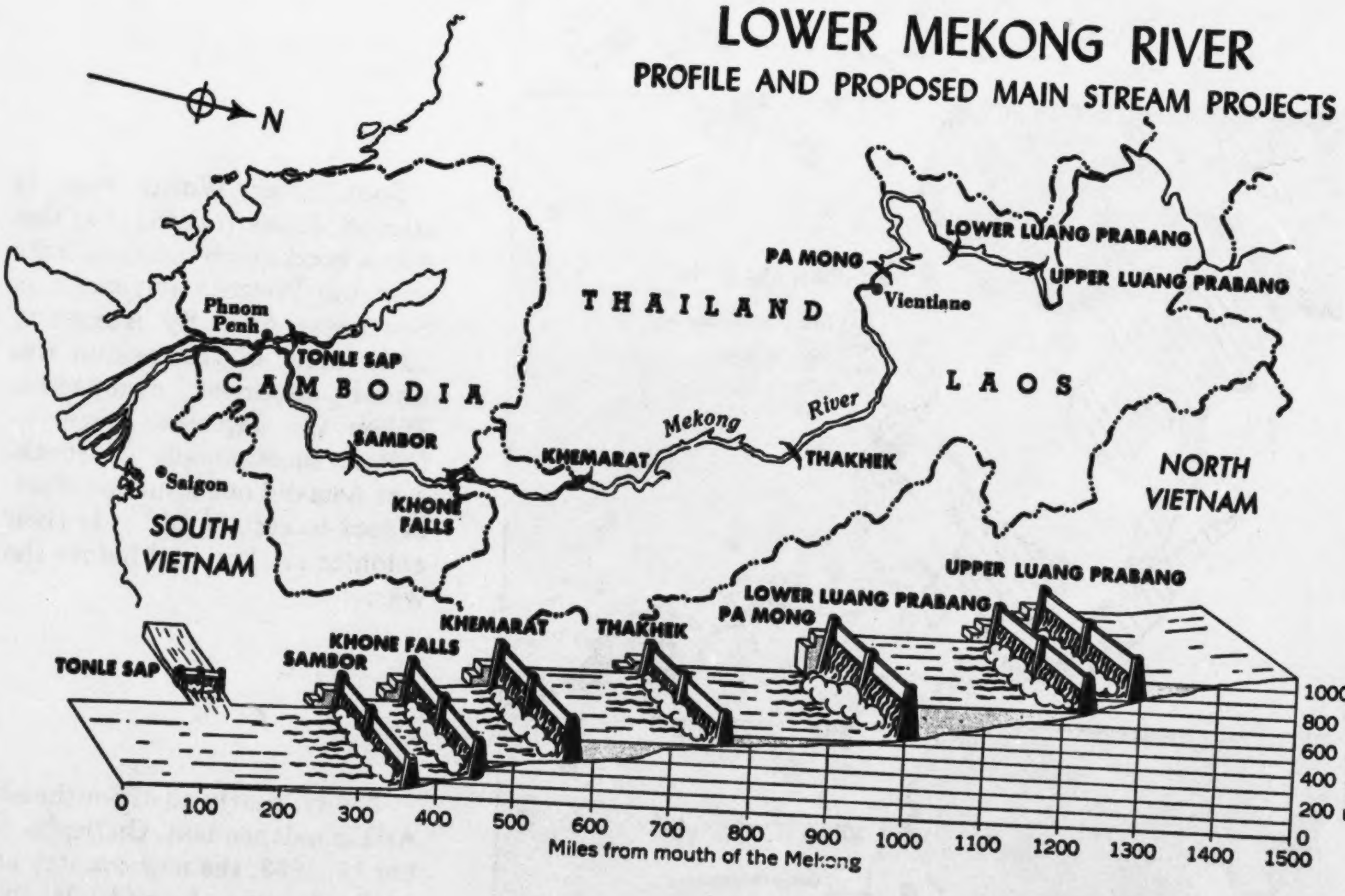
REGIONAL PLANNING (THE MEKONG PROJECT)

MOTIVATION:

Prepare transparency showing Mekong River Project.

LESSON DEVELOPMENT:

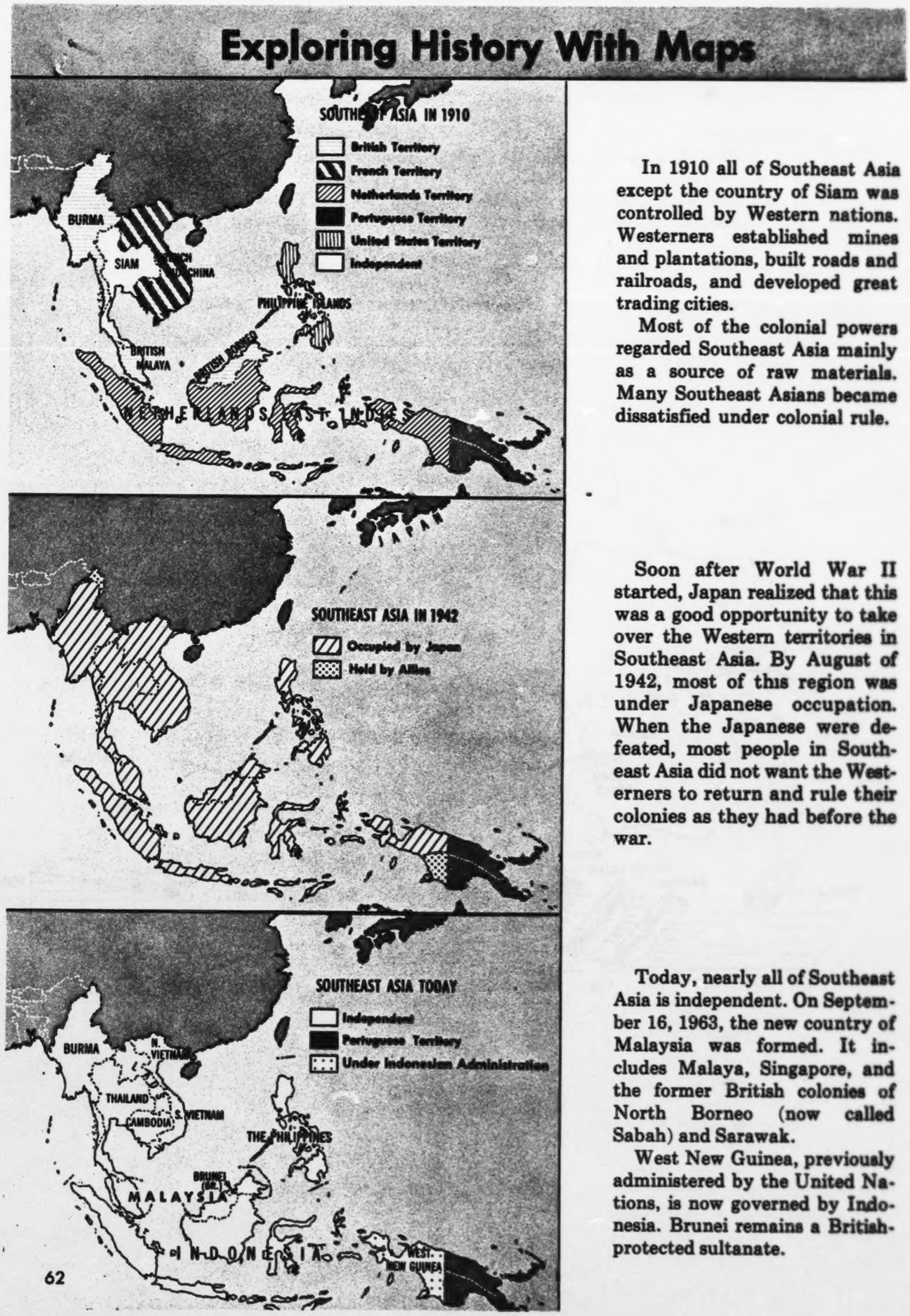
1. From the graph, what can you discover about the Mekong River?
2. How will each dam help the economy of the local area? How will the series of seven dams raise the standard of living of Southeast Asians?
3. What obstacles exist to building seven dams along the Mekong River?
4. How does the project represent international planning?
5. What is the role of the United Nations in planning the project?


LOWER MEKONG RIVER
PROFILE AND PROPOSED MAIN STREAM PROJECTS

N
Phnom Penh
TONLE SAP
CAMBODIA
SAMBOR
Saigon
SOUTH VIETNAM
KHONE FALLS
KHEMARAT
THAILAND
Mekong River
THAKHEK
PA MONG
Vientiane
LAOS
LOWER LUANG PRABANG
UPPER LUANG PRABANG
NORTH VIETNAM
TONLE SAP
SAMBOR
KHONE FALLS
KHEMARAT
THAKHEK
PA MONG
LOWER LUANG PRABANG
UPPER LUANG PRABANG
0
100
200
300
400
500
600
700
800
900
1000
1100
1200
1300
1400
1500
Miles from mouth of the Mekong
1000
800
600
400
200
0
Feet above sea level

Figure - 1

Figure - 2


SOUTHEAST ASIA IN 1910
British Territory
French Territory
Netherlands Territory
Portuguese Territory
United States Territory
Independent
BURMA
SIAM
FRENCH INDO-CHINA
PHILIPPINE ISLANDS
BRITISH MALAYA
BRITISH BORNEO
NETHERLANDS EAST INDIES
JAPAN
SOUTHEAST ASIA IN 1942
Occupied by Japan
Held by Allies
SOUTHEAST ASIA TODAY
Independent
Portuguese Territory
Under Indonesian Administration
BURMA
N. VIETNAM
THAILAND
CAMBODIA
S. VIETNAM
THE PHILIPPINES
BRUNEI (BR.)
MALAYSIA
INDONESIA
WEST NEW GUINEA
62

Exploring History With Maps

In 1910 all of Southeast Asia except the country of Siam was controlled by Western nations. Westerners established mines and plantations, built roads and railroads, and developed great trading cities.

Most of the colonial powers regarded Southeast Asia mainly as a source of raw materials. Many Southeast Asians became dissatisfied under colonial rule.

Soon after World War II started, Japan realized that this was a good opportunity to take over the Western territories in Southeast Asia. By August of 1942, most of this region was under Japanese occupation. When the Japanese were defeated, most people in Southeast Asia did not want the Westerners to return and rule their colonies as they had before the war.

Today, nearly all of Southeast Asia is independent. On September 16, 1963, the new country of Malaysia was formed. It includes Malaya, Singapore, and the former British colonies of North Borneo (now called Sabah) and Sarawak.

West New Guinea, previously administered by the United Nations, is now governed by Indonesia. Brunei remains a British-protected sultanate.

Withington and Fisher, Asia with Focus on Southeast Asia, p. 62.
Copyright by Fideler Company, 1964. Permission granted.

*READING II

WESTERNERS COME TO SOUTHEAST ASIA

Five hundred years ago spices such as pepper, cloves, and nutmeg were far more important than they are today. Spices helped to preserve food and made it taste better. The main spice-producing areas of the world were in Southeast Asia. The eagerness of Europeans to obtain spices from this region helped shape its history.

In 1498, a Portuguese explorer named Vasco da Gama sailed into the harbor of Calcutta, India. From India, ships could sail on to the distant spice lands of Southeast Asia. Vasco da Gama's discovery of an all-water route to the spice lands was very important. The old routes between Europe and the spice lands crossed both land and water. Goods shipped along these routes had to be loaded and unloaded many times. This was expensive and inconvenient. Also, the old routes were controlled by the Moslems who were unfriendly to the Europeans. With the new route, Portuguese traders were now able to transport goods more quickly and cheaply. In order to make as much money as possible, the Portuguese wanted to control the spice trade completely. They captured many important ports from the Moslems and established fortified posts in Southeast Asia. They patrolled the seas near the spice regions to keep out ships of other nations. Portugal also tried to spread Christianity in the spice lands. It had little success, however, for most of the Portuguese who came to Southeast Asia behaved like conquerors.

Portugal was not the only nation that wanted an all water route to the spice lands. Spain was also eager to discover one. In 1519, Ferdinand Magellan set out to find a sea route to the Moluccas, the islands from which most of the spices came. Magellan sailed west hoping to come to the East. On his voyage he came to the Philippines. Magellan and his crew were the first Europeans to visit these islands. Before long, much of the Philippines was under Spanish control.

At the end of the sixteenth century, Dutch ships began coming to Southeast Asia. The Portuguese had made enemies with so many Southeast Asian people that they welcomed other traders. Before long, British, French, Swedish, and Danish trading ships were also coming to the region.

The European traders who came to Southeast Asia did not want anyone to interfere with their trade. Warships and soldiers from Europe were sent to the region. Often, Europeans attacked each other's ships. Sometimes they used force to make the people of Southeast Asia trade with them.

The more powerful European countries gained control of large territories. What is now the country of Indonesia became a Dutch colony. Britain gained control of Burma, Malaya and Northern Borneo. The territory now occupied by North and South Vietnam, Laos and Cambodia was taken over by the French. The Philippines were owned by Spain until 1898, when they were taken over by the United States. Only Thailand, formerly known as Siam, remained independent.

At first, most westerners who came to Southeast Asia wanted to obtain spices. Soon, however, it was discovered that this region could provide other valuable goods. There were rich mineral deposits, and the climate enabled the growing of tropical plants such as sugar cane and rubber trees. Mines and plantations were established. Roads and railroads were built to carry products to port cities from which they could be shipped overseas.

The westerners helped the region in many important ways. They brought peace to a part of the world that had been torn by warfare. In several parts of Southeast Asia missionaries introduced Christianity. Some hospitals and schools were started. New food crops such as potatoes and corn were planted. New methods of irrigation and the draining of swamps were introduced. With peace, better health care, and increased food supplies, the people of Southeast Asia began to prosper.

However, westerners are remembered more by the people of Southeast Asia for the ways they neglected this region. Most westerners were mainly interested in making money. They thought of Southeast Asia as a source of raw materials for their own use.

Since the western nations wished to sell their industrial products in Southeast Asia, little modern manufacturing was established in the region. In addition, people from the western nations held nearly all of the important jobs. For this reason, only a few of Southeast Asia's people were able to get the kind of experience they needed for self-government.

Many Southeast Asian people were dissatisfied with western rule and wished for independence.. Late in the nineteenth century, people in several Southeast Asian countries began a movement to end colonial rule. The leaders of the independence movements were often southeast Asians who had learned about democracy and other political ideas while studying in the West.

*Recommended for students achieving below grade level.

LESSON PLAN - WESTERNERS COME TO SOUTHEAST ASIA

MOTIVATION

Teacher brings to class pepper, cloves, nutmeg and various other spices. Class is asked to identify these spices and name others. Pupils mention ways in which they have used these spices.

LESSON DEVELOPMENT

1. Why were spices more important 500 years ago than they are today?
2. How did spices influence the colonial era in the history of Southeast Asia?
3. Why were Europeans looking for a new route to the Far East?
   Map Exercise: Locate on map the old route followed by traders and have class point out the difficulties involved. Locate the all-water routes of Vasco da Gama and Magellan. Class should point out advantages of the water routes.
4. Which countries were involved in the spice trade and what areas came under their control? Locate on map. (Class should understand meaning of word "colony.")
5. In addition to spices, what other resources of the region interested the Europeans?
6. Why didn't the Southeast Asian people resist Western colonialism before World War II?
7. How did westerners help this region?
8. How did the westerners fail Southeast Asia?

SUMMARY

How did spices change the history of Southeast Asia?

ACTIVITIES

1. Students bring in recipes showing the important uses of spices today. Students compare the use of spices in their own home with those used in a typical Southeast Asian home.

2. On an outline map, students draw the land routes followed by traders as well as the all-water routes .

3. Students draw a political map using different colors to indicate the areas that were under the control of various European countries.

4. Students write a report pretending they are European traders, soldiers, or missionaries in the year 1600 who have just arrived in Southeast Asia, describing what they see.

CONCEPTS

1. The riches of Southeast Asia have brought foreign incursions into the region. (H)

2. With the exception of Thailand, all Southeast Asian countries have undergone a period of European imperialism. (H)

3. Although colonial control was responsible for certain achievements, its negative aspects are more apparent. (H, P.S.)

4. An understanding of the past helps man to comprehend the present and search into the future. (Anti-colonialism.) (H)

Nationalism in Southeast Asia

Activity:

1. The teacher should reproduce the passage and distribute it to the class.
2. The article can be used as motivation, a culminating activity or as a means of stimulating interest and discussion.
3. Find out how many different languages are spoken by the pupils or their parents. Ask how that number of languages and dialects create problems in communication. How do they manage to communicate with each other.
4. One of the problems in pre-colonial Southeast Asia was that the various tribes and groups never left their own areas. Using a map of the New York City (either typed or drawn on the chalkboard) find out how far the students in the class travelled. (If necessary use a map of the United States or of the world) Help them discover that they too, have not really travelled very far. However, why do they know more about their country and city than natives in Southeast Asia?

"Nationalism, or the desire to be a united country, was unknown in Southeast Asia before the western powers began to carve out colonial empires. The people tended to identify themselves with a race or a civilization, or a religion and considered themselves subjects of their local rulers. They had no idea of a nation-state. As the colonial powers took over control, they found it necessary to give a Western-style education to some of the natives so that the natives could run the local offices. Education was in the language of the ruling power. For the first time, in their history, many of these western educated natives were able to talk to others from various regions in a Southeast Asian country in a common language. This was important because before this, the various regions spoke different languages and dialects. With this new ability to communicate with each other, they discovered they had a common identity and shared certain viewpoints - one of which was antagonism to the white master. The colonial master also fostered antagonism because of his policy of excluding all the natives from their social life, and by virture of their claims of superiority.

The second World War and the Japanese occupation of Southeast Asia caused these nationalist movements to begin to demand independence. By ousting the West from S.E.Asia at the point of a bayonet (for instance 100,000 British troops surrendered to 30,000 Japanese) by publicly abusing thousands of Western military and civilian internees, and forcing them to do manual labor in full view of their former colonial subjects the Japanese destroyed the myth of the white man superiority."

Adapted from M. Ladd Thomas, Thirty Fourth Yearbook,
(Chapter 17)
National Council for the Social Studies,
Washington, D. C., 1964.

Questions for Inquiry and Discovery

1. Were there similarities between the nationalism of Italy and Germany in the 19th century with that of Southeast Asia in the 20th century?
2. Were the European powers aware of the fact that they were creating their future problems?
3. Do you think Southeast Asia will ever organize itself into a United States of Southeast Asia? Why? Should they, in your opinion?
4. Did the Japanese want to liberate Southeast Asia? Prove it?

LESSON PLAN - INDEPENDENCE IS ACHIEVED BY THE NATIONS OF SOUTHEAST ASIA

THE ROLE OF JAPAN (see theme on Japan)

LESSON DEVELOPMENT (All classes)

1. Teacher prepares a rexographed copy of reading, "Japan's Principles of Greater East Asia." (Reading III)
2. Class reads the document and a discussion can take place based on the question, "What were the principles put forth by the Japanese?"
3. Student reactions to the plan should now be elicited including a discussion of Japanese motives in putting it forth. (It might be beneficial to have brief student reports on Japanese objectives prior to and during World War II.)
4. Further discussion on the question, "Why was Japan's promise of 'Asia for the Asians' misleading?" might prove to be of interest.
5. Teacher gives each pupil material related to Japan's role in the growth of Southeast Asian nationalism.
    - 5.1 If you were a Southeast Asian how would you react to Japanese occupation?
    - 5.2 How did the Japanese aid the growth of nationalism in Southeast Asia?
    - 5.3 In what other ways did the Japanese aid Southeast Asians to gain their independence?
    - 5.4 What were the reasons that the Japanese carried out their policy?
6. Let us suppose we are Americans who were parachuted into Burma or Indonesia in the closing days of World War II. What conditions might we find?
7. How is Japanese occupation of Southeast Asia in World War II related to events in this region today?

CONCEPTS

1. An understanding of the past helps man comprehend the present and search into the future. (H)
2. Historical events may have consequences in times and places other than their own. (H)
3. The nature and structure of governments change. (P.S.)
4. The causes and consequences of historical events are often numerous and complex. (H)

READING III

JAPAN'S PRINCIPLES OF GREATER EAST ASIA

November 5, 1943

The power and the ideas of Japan dominated Southeast Asia for a brief moment after the opening campaigns of World War II. The "independent" allies of Japan-Manchukuo, China, Thailand, Burma, Indonesia, and the Philippines - assembled in Tokyo for a conference of Greater East Asiatic countries, and issued the following declaration.

... The countries of East Asia, with the view of contributing to the cause of world peace, undertake to cooperate towards prosecuting the war of Greater East Asia to a successful conclusion, liberating their region from the yoke of British-American domination and assuring their self-existence and self-defense and in constructing a Greater East Asia in accordance with the following principles:

1. The countries of Greater East Asia, through mutual cooperation will ensure the stability of their region and construct an order of common prosperity and well-being based upon justice.

II. The countries of Greater East Asia will ensure the fraternity of nations in their region, by respecting one another's sovereignty and independence and practicing mutual assistance and friendship.

III. The countries of Greater East Asia, by respecting one another's traditions and developing the creative faculties of each race, will enhance the culture and civilization of Greater East Asia.

IV. The countries of Greater East Asia will endeavor to accelerate their economic development through close cooperation upon a basis of reciprocity and to promote thereby the general reciprocity of their region.

V. The countries of Greater East Asia will cultivate friendly relations with all the countries of the world and work for the abolition of racial discrimination, the promotion of cultural intercourse, and the opening of resources throughout the world and contribute thereby to the progress of mankind.

(Claude A. Buss, Southeast Asia and the World Today, (New York: D.Van Nostrand Co., 1958 p. 123.)

LESSON PLAN - SOUTHEAST ASIAN CULTURE

Organize a travel bureau committee in the class to which is delegated the responsibility of creating interest in the countries to be studied. Some possible pupil activities might be:

1- Making posters on special places of interest, such as the Shwe Dagon Pagoda Rangoon,, Burma, the ruins at Angkor in Cambodia, and the temple of Burobadur in Indonesia.

2- Deliver interesting travel talks about the Vietnamese New Year (Tet) celebrations, the volcanoes of Indonesia, the rice festivals of Thailand, the Javanese and Siamese dancers.

3- Extend invitations to consuls or other people of the countries of Southeast Asia to answer questions on life in their countries.

4- Tape record or bring in records of folk and popular music of the countries of Southeast Asia.

5- Collect menus of various restaurants which serve dishes of the countries to be studied. In conjunction with the Homemaking Department, the following unit might be undertaken.

6- Display Southeast Asian sculpture. Sculpture pieces can be obtained from office of your School District Superintendent.

Pupils can obtain recipes from such books as Favorite Recipes From the United Nations and from the Complete Round the World Cookbook, by Myra Waldo. The meals can be studied or arranged. (Discussion should center about the question as to why certain foods become national staples.)

BURMA
Rice (a staple)
Cabbage Soup (Mon La Hingyo)
Curried Fish balls (Nga Sok Hin)
Noodles and chicken (Panthay Khowse)
Coconut rice (Ohn Htamin)

CAMBODIA
Royal Rice (Phoat Khsat)

INDONESIA
Rice (Rijsttafel, orginally a Javanese dish, a staple)
Coffee (Java)
Caramel pudding (Kuwe Sirkaja)

PHILIPPINES
Rice (Arroz a la Luzonia)
Filipino custard (Leche Flan)

THAILAND
Coconut chicken (Kai P'anaeng)
Siamese crullers (Khanon Sai Kai)

LESSON PLAN - BUDDHISM: Religion of Many People of Southeast Asia

LESSON DEVELOPMENT - (2 or 3 lessons)

1. Have a group of students do research on the life of Gautama Buddha. Have them prepare a skit on his life and his ideas.
2. As a result of the skit, class should discuss the following:
   - 2.1 The events in the life of Buddha.
   - 2.2 His decision to search for enlightenment (reasons, method). (Meaning of term Buddha.)
   - 2.3 The ways in which Buddha modified existing religions of Southeast Asia?
   - 2.4 The ways in which Buddhism influenced cultures.
3. Teacher should prepare for distribution an outline describing the major ideas of Buddhism.
4. In summary, students can be asked what their reaction would be if they had lived in a village in Southeast Asia and Gautama Buddha came to their village to preach.

NOTE: For students who read at slower rate, the teacher might prepare a skit and select students to role-play the situation.

VOCABULARY:

Buddha, Nirvana, Wat, Bonze, Stupa, Sutra, Pagoda, Wheel of Life, Wheel of rebirth, Mahayana, Theravada, Hinayana.

CONCEPTS

1. The culture in which one lives influences his thoughts, values and actions. (A-S)
2. Societies vary in culture. (A-S)
3. To achieve its goals, every society develops its own system of values. (A-S)

A NOTE ON BUDDHISM

Buddhism had its origin among the Indian foothills of the Himalayas about 500 years before Christ in the life and enlightenment of the Prince Gautama. A member of the Kahatriya caste, Gautama shared the Indian belief in Karma and rebirth and, like the Vedanta school, sought release and liberation. His solution, however, was expressed in psychological rather than metaphysical terms. Appalled by the contrast between his own life of ease and the general suffering of mankind, Gautama renounced family and home to seek wisdom. After years of exacting search he at length, while sitting under a Bo Tree, attained complete enlightenment - hence his title of Buddha, the Enlightened One.

The Buddha had nothing to say about whether God exists or does not exist, whether the soul is immortal or not immortal - these, he said, are questions which do not lead to edification. Instead he summed up his teaching (Dharma) in the Four Noble Truths. First, life is equated with suffering, since even what brings pleasure will also bring sorrow when the time for parting with it comes. Second, the cause of suffering is desire, the craving for life being the source of disappointment and the occasion for rebirth. Third, the way to end suffering is to quench desire - extinguish desire, he said, and one is free from the Wheel of Life. And fourth, desire is quenched by following the Eightfold Path, the path of right conduct and renunciation which leads to Enlightenment, to Peace of Mind, to the extinction of desire, to release from the Wheel of Becoming, and so to Nirvana.

Buddhism in this original form is known as Hinayana ("lesser vehicle") or Theravada Buddhism, and it is still the form adhered to in Ceylon, Burma, Thailand, and Cambodia. This teaching is aimed not at the multitude but at the elect - the order of monks (Sangha) who withdraw from the world to give the pursuit of salvation the fulltime attention which it requires. Ordinary folk obtain merit by giving alms to these "wearers of the saffron robe"in the hope that in a later incarnation they will have gained sufficient merit to join the order themselves. But only the monk himself, the "stream-winner," can become a "never-returner" of Arhat, one whose release from the Wheel of Rebirth means the final attainment of Nirvana. Each man thus walks alone and saves himself.

In contrast to Hinayana another school of Buddhism, the Mahayana ("greater vehicle"), began splitting off in northern India about the time of Christ, later to be spread to China, Korea, Japan, Viet-Nam, and Tibet. This school preaches the doctrine of a Cosmic Buddha, of whom Gautama was but one of many incarnations, with salvation and entrance even into Buddhahood open to all mankind and not merely to the elect. Salvation and hence Nirvana itself are to be found not in escape from the Wheel of Life but precisely in the midst of the Wheel of Life through unattached and sublimated action. As according to Vedanta he who sees the Brahma in the Atman has attained his salvation, so according to Mahayana he who sees Nirvana in the Turning Wheel makes his daily life divine. But what Mahayana makes divine, Vedanta regards as Illusion (Maya) and as acceptable only on a lower level of consciousness.

The promise of Mahayana, however, was not realized in northern India, and only when transferred to China and Japan did Buddhism cease to be a world-denying mysticism for the elect and become a more practical, if usually a less lofty, life-pattern for the masses. The favorite representation of the Cosmic Buddha became Amitabha (China) or Amida Butsu (Japan). Faith in this Amida by devotion (Bhakti) rather than by words (Karma) became the one essential of salvation. Even salvation - Nirvana - was transformed once again to become a material Paradise or True Pure Land, entrance to which could be obtained merely by calling on the name of Buddha. The Arhat who saved himself was replaced by the Bodhisattva who rejected personal salvation in order to remain in the world and save others, the "Goddess of Mercy," Kwan-yin or Kwannon, being the most popular. Thus Buddha's compassion was spread so wide as to dispense with all discrimination, being available to the foolish equally with the wise and to sinners no less than to saints.

The extremes of world-denying mysticism and of popular indulgence have perhaps been best surmounted in the branch of Mahayana known as Ch'an in China and Zen in Japan. Zen rejects the usual creedal formulations even of Mahayana Buddhism on Gautama's old ground that they tend not to edification. But starting with the understanding that Nirvana is indeed rooted in the Wheel of Life, it concludes that for so transcendent a fact as this what is needed is not theoretical study but concrete awareness. A sudden shock of recognition (Sartori), perhaps precipitated by jolting the mind with some logical absurdity (Koan), is for Zen the road to Enlightenment which others pursue by the Eightfold Path or by calling on Amida, and which Gautama experienced 2,500 years ago while sitting Yogi-fashion under the Bo Tree.

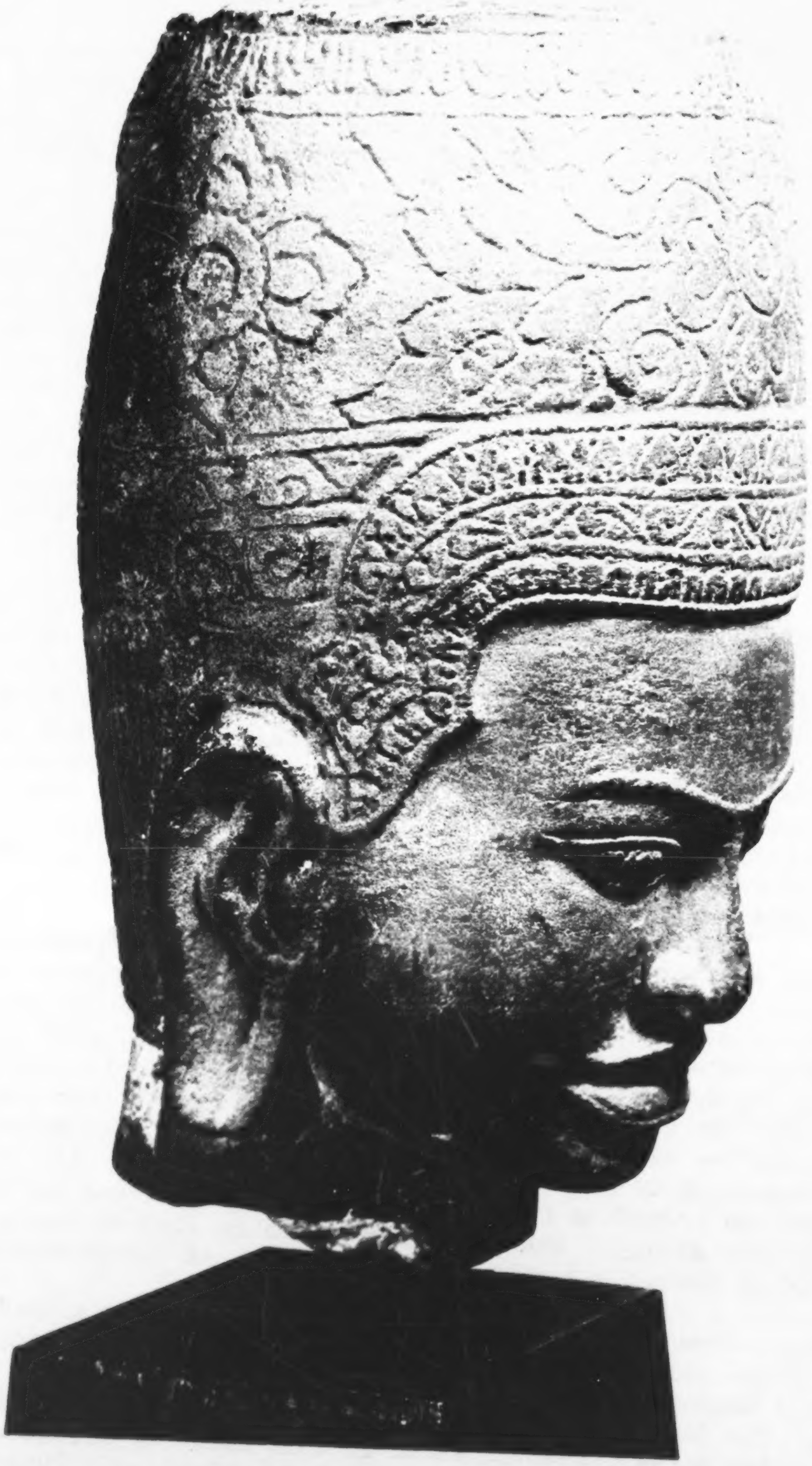


Figure - 3

With permission of Alva Museum Replicas

Cambodian Head

The original is of stone, Khmer Culture, Lopburi Style,
11th-14th Century A. D.

The Khmer people, founders of the Cambodian Empire, played an important role in Southeastern Asia from about the 9th to the 14th century A. D. Their zenith was reached in the middle of this period when the great temples, Bayon and Angkor Vat, were built at their capitol, Angkor Thom. Their distinctive art shows a Hindu as well as a Buddhist influence since both Siva and Buddha were worshipped by the Khmers.

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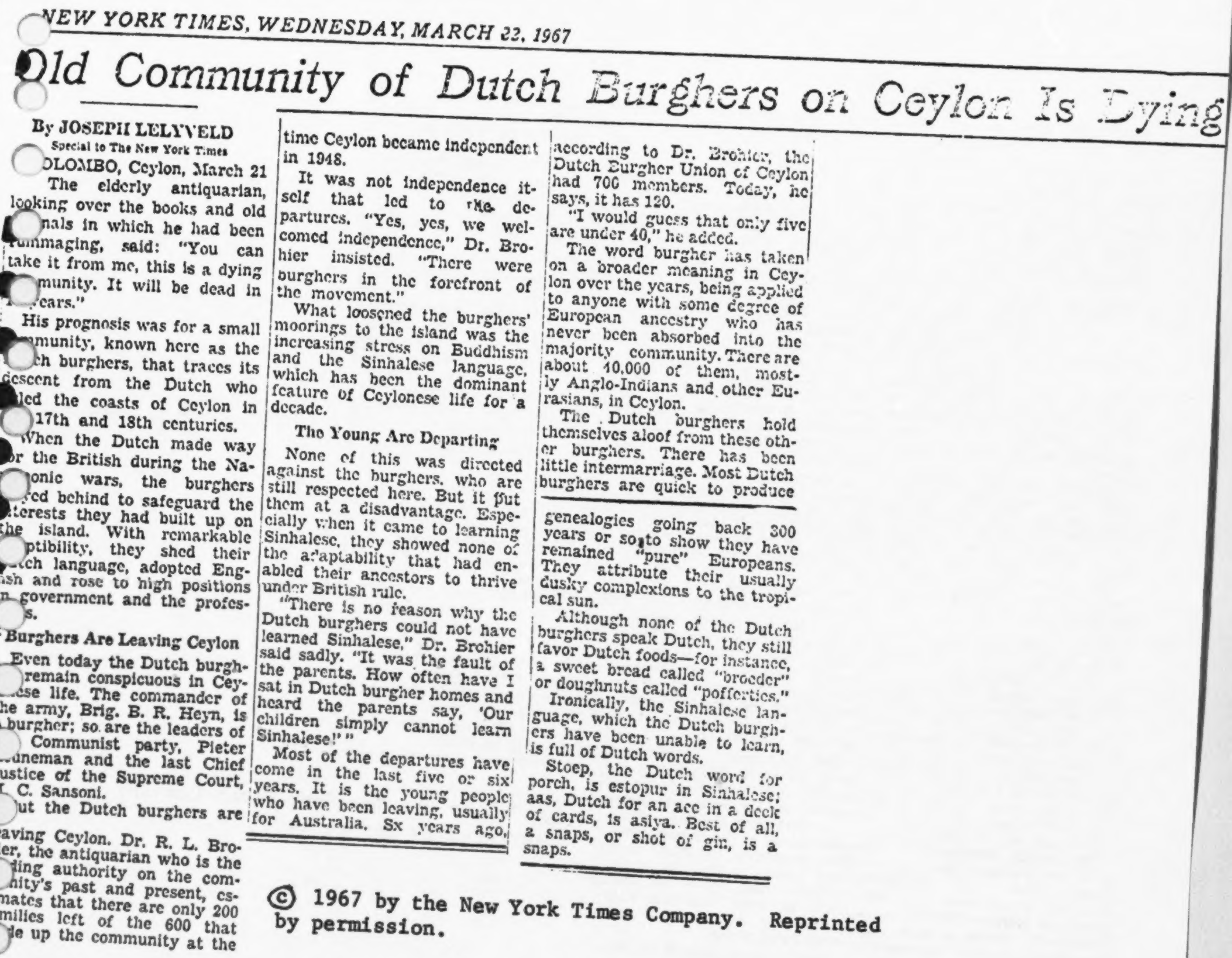
READING V



NEW YORK TIMES, WEDNESDAY, MARCH 22, 1967

Old Community of Dutch Burghers on Ceylon Is Dying

By JOSEPH LELYVELD
Special to The New York Times

OLOMBO, Ceylon, March 21 — The elderly antiquarian, looking over the books and old nals in which he had been ummaging, said: "You can take it from me, this is a dying munity. It will be dead in [illegible] years."

His prognosis was for a small mmunity, known here as the ch burghers, that traces its descent from the Dutch who led the coasts of Ceylon in 17th and 18th centuries.

When the Dutch made way or the British during the Na- onic wars, the burghers red behind to safeguard the terests they had built up on the island. With remarkable ptibility, they shed their tch language, adopted Eng- ish and rose to high positions in government and the profes- s.

Burghers Are Leaving Ceylon

Even today the Dutch burgh- remain conspicuous in Cey- ese life. The commander of the army, Brig. B. R. Heyn, is burgher; so are the leaders of Communist party, Pieter uneman and the last Chief Justice of the Supreme Court, C. Sansoni.

ut the Dutch burghers are leaving Ceylon. Dr. R. L. Bro- ier, the antiquarian who is the ding authority on the com- nity's past and present, es- imates that there are only 200 families left of the 600 that e up the community at the time Ceylon became independent in 1948.

It was not independence itself that led to the departures. "Yes, yes, we welcomed independence," Dr. Brohier insisted. "There were burghers in the forefront of the movement."

What loosened the burghers' moorings to the island was the increasing stress on Buddhism and the Sinhalese language, which has been the dominant feature of Ceylonese life for a decade.

The Young Are Departing

None of this was directed against the burghers, who are still respected here. But it put them at a disadvantage. Especially when it came to learning Sinhalese, they showed none of the adaptability that had enabled their ancestors to thrive under British rule.

"There is no reason why the Dutch burghers could not have learned Sinhalese," Dr. Brohier said sadly. "It was the fault of the parents. How often have I sat in Dutch burgher homes and heard the parents say, 'Our children simply cannot learn Sinhalese!'"

Most of the departures have come in the last five or six years. It is the young people who have been leaving, usually for Australia. Sx years ago, according to Dr. Brohier, the Dutch Burgher Union of Ceylon had 700 members. Today, he says, it has 120.

"I would guess that only five are under 40," he added.

The word burgher has taken on a broader meaning in Ceylon over the years, being applied to anyone with some degree of European ancestry who has never been absorbed into the majority community. There are about 40,000 of them, mostly Anglo-Indians and other Eurasians, in Ceylon.

The Dutch burghers hold themselves aloof from these other burghers. There has been little intermarriage. Most Dutch burghers are quick to produce genealogies going back 300 years or so to show they have remained "pure" Europeans. They attribute their usually dusky complexions to the tropical sun.

Although none of the Dutch burghers speak Dutch, they still favor Dutch foods—for instance, a sweet bread called "broeder" or doughnuts called "poffertics."

Ironically, the Sinhalese language, which the Dutch burghers have been unable to learn, is full of Dutch words.

Stoep, the Dutch word for porch, is estopur in Sinhalese; aas, Dutch for an ace in a deck of cards, is asiya. Best of all, a snaps, or shot of gin, is a snaps.

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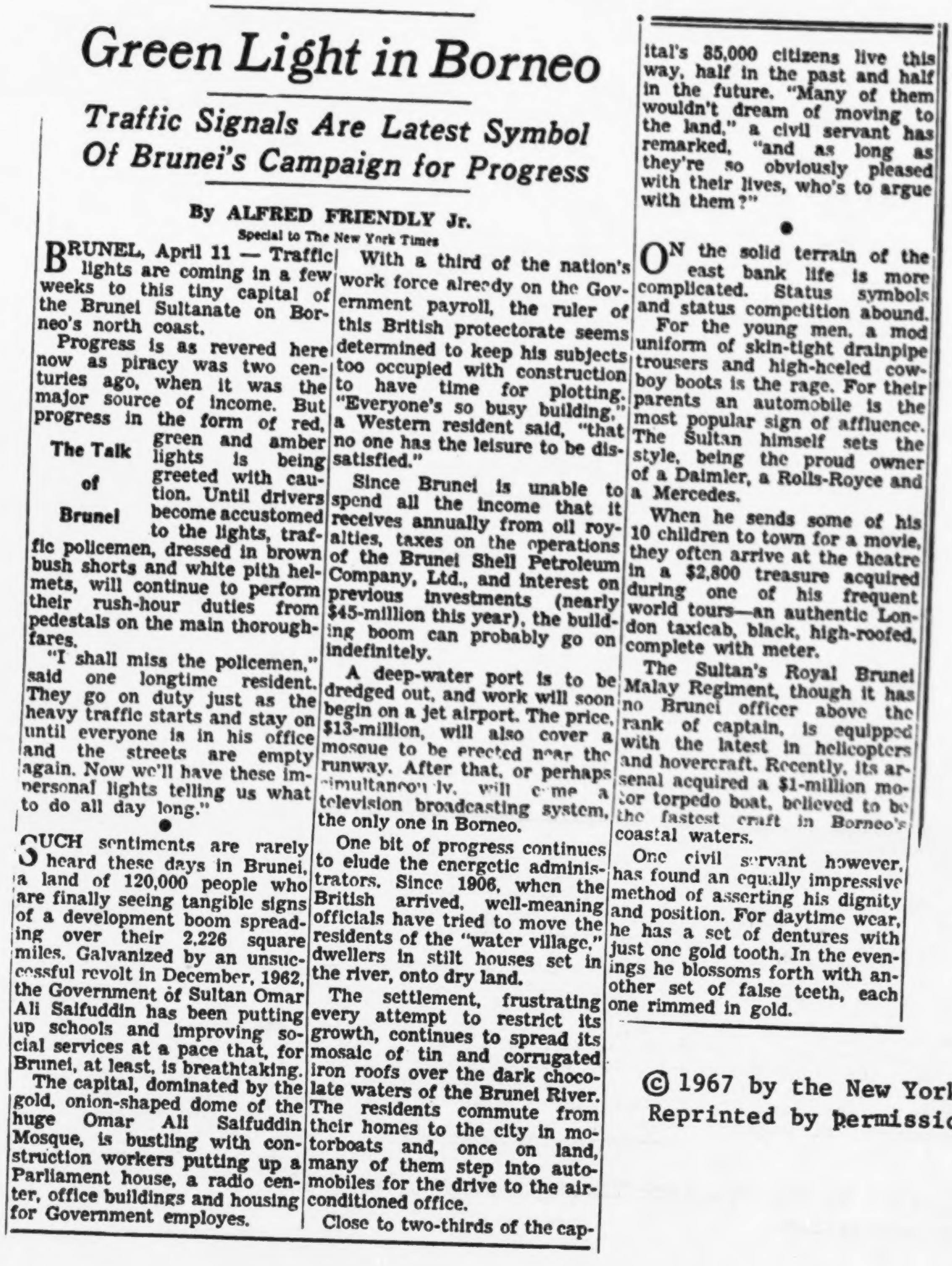
QUESTIONS FOR DISCUSSION

1. Investigate and report on (a) Dutch expeditions to Ceylon (b) British political control (c) Ceylonese independence.
2. Compare Dutch burghers in Ceylon with groups in the United States which have never "melted" into the mainstream of American culture and have retained a strong, separate sub-culture.
3. How can a group of people retain their sub-culture? What social and cultural forces can change it rapidly?



Green Light in Borneo

Traffic Signals Are Latest Symbol Of Brunei's Campaign for Progress

By ALFRED FRIENDLY Jr.

Special to The New York Times

BRUNEI, April 11 — Traffic lights are coming in a few weeks to this tiny capital of the Brunei Sultanate on Borneo's north coast.

Progress is as revered here now as piracy was two centuries ago, when it was the major source of income. But progress in the form of red, green and amber lights is being greeted with caution. Until drivers become accustomed to the lights, traffic policemen, dressed in brown bush shorts and white pith helmets, will continue to perform their rush-hour duties from pedestals on the main thoroughfares.

The Talk of Brunei

"I shall miss the policemen," said one longtime resident. They go on duty just as the heavy traffic starts and stay on until everyone is in his office and the streets are empty again. Now we'll have these impersonal lights telling us what to do all day long."

•

SUCH sentiments are rarely heard these days in Brunei, a land of 120,000 people who are finally seeing tangible signs of a development boom spreading over their 2,226 square miles. Galvanized by an unsuccessful revolt in December, 1962, the Government of Sultan Omar Ali Saifuddin has been putting up schools and improving social services at a pace that, for Brunei, at least, is breathtaking.

The capital, dominated by the gold, onion-shaped dome of the huge Omar Ali Saifuddin Mosque, is bustling with construction workers putting up a Parliament house, a radio center, office buildings and housing for Government employes.

With a third of the nation's work force already on the Government payroll, the ruler of this British protectorate seems determined to keep his subjects too occupied with construction to have time for plotting. "Everyone's so busy building," a Western resident said, "that no one has the leisure to be dissatisfied."

Since Brunei is unable to spend all the income that it receives annually from oil royalties, taxes on the operations of the Brunei Shell Petroleum Company, Ltd., and interest on previous investments (nearly $45-million this year), the building boom can probably go on indefinitely.

A deep-water port is to be dredged out, and work will soon begin on a jet airport. The price, $13-million, will also cover a mosque to be erected near the runway. After that, or perhaps simultaneously, will come a television broadcasting system, the only one in Borneo.

One bit of progress continues to elude the energetic administrators. Since 1906, when the British arrived, well-meaning officials have tried to move the residents of the "water village," dwellers in stilt houses set in the river, onto dry land.

The settlement, frustrating every attempt to restrict its growth, continues to spread its mosaic of tin and corrugated iron roofs over the dark chocolate waters of the Brunei River. The residents commute from their homes to the city in motorboats and, once on land, many of them step into automobiles for the drive to the air-conditioned office.

Close to two-thirds of the capital's 85,000 citizens live this way, half in the past and half in the future. "Many of them wouldn't dream of moving to the land," a civil servant has remarked, "and as long as they're so obviously pleased with their lives, who's to argue with them?"

•

ON the solid terrain of the east bank life is more complicated. Status symbols and status competition abound.

For the young men, a mod uniform of skin-tight drainpipe trousers and high-heeled cowboy boots is the rage. For their parents an automobile is the most popular sign of affluence. The Sultan himself sets the style, being the proud owner of a Daimler, a Rolls-Royce and a Mercedes.

When he sends some of his 10 children to town for a movie, they often arrive at the theatre in a $2,800 treasure acquired during one of his frequent world tours—an authentic London taxicab, black, high-roofed, complete with meter.

The Sultan's Royal Brunei Malay Regiment, though it has no Brunei officer above the rank of captain, is equipped with the latest in helicopters and hovercraft. Recently, its arsenal acquired a $1-million motor torpedo boat, believed to be the fastest craft in Borneo's coastal waters.

One civil servant however, has found an equally impressive method of asserting his dignity and position. For daytime wear, he has a set of dentures with just one gold tooth. In the evenings he blossoms forth with another set of false teeth, each one rimmed in gold.

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QUESTIONS FOR DISCUSSION

1. Find Bruneo Sultanate on a map of Southeast Asia. How do you explain the independent status of this tiny nation?

2. Trace the diffusion of Islamic culture from the Middle East to Borneo.

3. How is economic development in Brunei modifying traditional culture, according to the news article?

4. Compare the "water village" with your experiences. Do you know people who refuse to move from a neighborhood? How do you account for "water villages" throughout the world?

The Movable Sabbaths in Ceylon Make the Weekends a Surprise

By JOSEPH LELYVELD

Special to The New York Times

COLOMBO, Ceylon, March 19—The sunshine this morning could not have been more perfect and the surf could not have looked more inviting, but the beaches here were deserted. So were the churches, though it was Palm Sunday.

Bicycles, cars and crowded buses headed for the city's commercial center as though it were just another work day. That, in fact, is exactly what it was.

Last year the Buddhists of Ceylon, who account for more than 70 per cent of the island's population, asked themselves why they had to go on taking their rest on the Christian sabbath. Finding no reasonable answer, they abolished Sunday in everything but name.

But they were careful not to abolish sabbath leisure. Which day of the week replaced Sunday? The awkward answer is all of them, now and then. Sometimes even Sunday can be Sunday.

The Buddhist equivalent of the Christian day of rest is governed by the phase of the moon. But since the Ceylonese did not go back to the lunar calendar—in which this is the year 2510—they find that their sabbath, or poya day, can occur on any day of the week.

Last week the poya day was Saturday. Two weeks ago it was Friday. Every two weeks it moves ahead one day, so it is not entirely erratic. But there is probably no person in Ceylon who can tell you without resorting to a calendar what day of the week will be the first poya day in May.

Sometimes the work week is seven days and sometimes it is four. Under Ceylonese law every worker is entitled to a day and a half off each calendar week.

The half-day is taken the afternoon before poya day. When, as happens about four times a year, the week has no poya day, a legal weekend is declared.

Christians Adapt to System

At first there was a great deal of confusion, but most people adjusted to the new system. The Sunday Times became The Weekend Times. School classes scheduled for Mondays were rescheduled for the first day after poya day, whatever day that might be.

The Christian Churches told their communicants that it would be wrong for them to endanger their livelihoods by trying to hold onto Sunday. Masses and services now are held in the evening, after work.

Only businessmen engaged in international commerce have found it difficult to adjust. Sometimes they find themselves out of touch with their overseas clients for as long as three and a half days; that is, whenever the weekend here falls just before or after the ordinary, end-of-the-week weekend.

This has been especially confusing in the tea business, which is more important than any other in Ceylon. Traditionally, tea auctions here, in Calcutta and in London have been held on Mondays and Tuesdays. Orders for the following week's auctions would be placed on Thursdays and Fridays.

Now there is a better than even chance that Monday or Tuesday or Thursday or Friday will be a poya day, throwing

QUESTIONS FOR DISCUSSION

1. If you were Ceylonese, would you approve or disapprove of the change in Sabbath day? Why?
2. How do you account for the sequence in Sabbath days in Ceylon?
3. Describe how Saturday and Sunday are Sabbath days in the United States?

By JOSEPH LELYVELD
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Now there is a better than even chance that Monday or Tuesday or Thursday or Friday will be a poya day, throwing Ceylon off the customary international timetable. "The whole system has gone haywire," said Conrad Dias, director of the Ceylon Chamber of Commerce.

How have overseas customers reacted?

"They are quite fed up with poya days," Mr. Dias said. "We get irate letters all the time. But fortunately they still like our tea."

QUESTIONS FOR DISCUSSION

1. If you were Ceylonese, would you approve or disapprove of the change in Sabbath day? Why?
2. How do you account for the sequence in Sabbath days in Ceylon?
3. Describe how Saturday and Sunday are Sabbath days in the United States?

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*Activity: Buddhism Drawing Westerners

1. The teacher should reproduce and distribute the newspaper article.
2. The teacher may want to analyze Buddhism in Thailand and its appeal to Westerners in comparison with forms of Buddhism widely practised in China, Tibet and Japan. (See "Notes on Buddhism" on page 169 of this Curriculum Bulletin.)

BUDDHISM DRAWING WESTERNERS

Increasing Numbers in Thailand Taking Vows as Monks

BANGKOK, Thailand--Him Markham, a Peace Corps volunteer from Shrewsbury, N. J. breathed a quiet sigh as he tried to make his listener understand.

"I can't put it into words very well," he said in a soft, earnest voice, "but somehow Buddhism seems to answer a lot of the questions Christianity leaves unanswered. I have been talking to monks and teachers for more than a year, I have visited temples and monasteries in the north and the south, and the more I have learned the more interested I have become. Now I am ready to make the move."

Jim Markham is one of an increasing number of Westerners who are being ordained as Buddhist monks in Thailand. There are currently about 30 so-called Caucasian monks, mostly from Europe, the United States and Australia, living in Buddhist monasteries throughout the country.

An additional two to three dozen Westerners, including several Peace Corps volunteers, are studying the religion in Bangkok and have expressed a strong desire to join the monkhood. Five of them, including Jim Markham, are expected to be ordained within the next few months.

--Seek to Escape Pressures--

"Most of the Westerners who join the monkhood here are trying to get away from the terrible pressures of society," said Bhikkhu Khantipalo, the senior Caucasian monk in Bangkok.

"As society becomes more demanding and materialistic, more of them are finding an answer in Buddhism," he said. "When I first came here six years ago, there was only one other Westerner in the monkhood."

In the southern school of Buddhism, which is practiced in Thailand, the so-called four noble truths are that existence is suffering, that the origin of suffering is desire, that suffering ceases when desire ceases and that the way to put an end to desire is to pursue a path of behavior based on gentleness, self-denial and compassion.

In the opinion of Khantipalo, these tenets provide the Westerner with a way to counteract the pressures of modern society.

Though they are generally serious about what they are doing, most of the Westerners who shave their heads and don the monk's robes are nonetheless experimenting. The great majority of them spend about three months in the monastery. Though they have been formally ordained as monks, they are free to leave the order at any time. The departure ceremony is as simple and uncomplicated as the ordination itself.

Jim Markham plans to spend at least two years in the monastery, and if he does, he will be an exception among the foreign monks. Some stay even less than three months. William Grout, a 24-year-old graduate of the University of Colorado, recently quit the Wat Pieng monastery in Bangkok after seven weeks.

--Fascinated for Years--

"It has been a remarkable experience," Mr. Grout said shortly before he left the monkhood. "I had been fascinated by Buddhism for years and I wanted to try this, but I am afraid it is not for me. I sustained a period of meditation for 21 days, but the time dragged terribly. Each day seemed 50 hours long. I have had enough."

By spending a few months in the monkhood, the Westerners are following a tradition that is nearly universal among the men of Thailand. At one point or another during their lives, about 85 per cent of the Thai monks males enter the monastery as ordained monks.

Most join the order about the age of 20, though some do it later in life, even after marriage, and stay about three months, studying the disciplines of Buddhism and the art of meditation.

At any given time there are about 250,000 monks, in addition to an average of 75,000 novices, studying in the 20,944 monasteries of Thailand.

By virtue of his seniority, Khantipaic (his name means he who protects patience) is something of a patriarch of the foreign monks in Thailand.

Khantipaic (Bhikkhu merely means monk) declined to give his Christian name, since, he says, he has discarded it completely and it no longer has any meaning for him. But he did describe his background and the path that led him from his native England to Bangkok.

He first became interested in Buddhism while serving with the British Army in Egypt 12 years ago.

Khantipaic eventually joined a Buddhist group in London and came here is 1962.

Since then, Khantipaic has lived in the Wat Bowanweit monastery, which is one of the largest and most prestigious in Bangkok.

Terence Smith
The New York Times
May 5, 1967
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Questions for Discussion

1. How do you account for the attraction Buddhism has for some Americans?
2. What part of Buddhism appeals to you? Why?
3. Under what circumstances might you become a Buddhist monk?
4. How does the description of Buddhism in this newspaper article compare with what you have read and studied about the religion this year?
5. How does Buddhism, practised in monasteries in Thailand, contrast with Buddhist religious practices of common people of Asia you have studied this year?

*Recommended for students achieving below grade level.

LESSON PLAN: CRISIS IN VIETNAM

MOTIVATION

Teacher should prepare copies of the following documents:

1. Final Declaration of the Geneva Conference (Abridged)
2. Vietnamese Declaration at the Geneva Conference
3. Declaration of the United States on the Geneva Agreements

LESSON DEVELOPMENT

1. Analyze Articles 1,4,5,6,7,9 of Final Declaration.
2. How do you account for fact that Declaration is unsigned?
3. What objections were offered by anti-Vietminh Vietnamese delegation for disassociating itself from the Declaration?
4. How do you explain the separate statement issued by the United States?
5. How does each document relate to current affairs in Vietnam?

CONCEPTS

1. Conflicts between nations often arise because of geographic factors. (H)
2. The causes and consequences of historical events are often numerous and complex. (H)
3. Governments differ in the way power is obtained and exercised. (P.S.)

SOUTHEAST ASIA

FINAL DECLARATION OF THE GENEVA CONFERENCE
July 21, 1954

The following is an abridgement of an unsigned document which was issued at the close of the Geneva Conference on Indochina in 1954. For a full text of the 13 articles see Claude A.Buss, Southeast Asia and the World Today, (New York: D.Van Nostrand, 1958)

1. The Conference takes note of the agreements ending hostilities in Cambodia, Laos, and Vietnam and organizing international control and supervision of the execution of the provisions of the agreements.

4. The Conference takes note of the clauses in the agreement on the cessation of hostilities in Vietnam prohibiting the introduction into Vietnam of foreign troops and military personnel as well as of all kinds of arms and munitions.....

5. The Conference takes note of the clauses in the agreement on the cessation of hostilities in Vietnam to the effect that no military bases under the control of a foreign State may be established in the regrouping zones of the two parties, the latter having the obligation to see that the zones allotted to them shall not constitute part of any military alliance and shall not be utilized for the resumption of hostilities or in the service of an aggressive policy.....

6. The Conference recognizes that the essential purpose of the agreement relating to Vietnam is to settle military questions with a view to ending hostilities and that the military demarcation line (17th parallel) is provisional and should not in any way be interpreted as constituting a political or territorial boundary.....

7. The Conference declares that so far as Vietnam is concerned, the settlement of political problems, effected on the basis of respect for the principles of independence, unity and territorial integrity, shall permit the Vietnamese people to enjoy the fundamental freedoms guaranteed by democratic institutions established as a result of free general elections by secret ballot. In order to ensure that sufficient progress in the restoration of peace has been made, and that all the necessary conditions obtain for free expression of the national will, general elections shall be held in July, 1956 under the supervision of an international control commission....

9. The competent representative authorities of the northern and southern zones of Vietnam as well as the authorities of Laos and Cambodia, must not permit any individual or collective reprisals against persons who have collaborated in any way with one of the parties during the war, or against members of such persons' families.

DECLARATION OF THE U.S. ON THE GENEVA AGREEMENTS
. July 21, 1954

The government of the U.S.A. could not accept the Geneva agreements and supported the position of the State of Vietnam, but it signified its intention not to disturb them by force.

"The Government of the United States, being resolved to devote its efforts to the strengthening of peace in accordance with the principles and purposes of the U.N., takes note of the agreements concluded at Geneva declares with regard to the aforesaid agreements that it will refrain from the threat or use of force to disturb them...and it would view any renewal of aggression in violation of the aforesaid agreements with grave concern and as seriously threatening international peace and security.

"In connection with the statement in the declaration concerning free elections in Vietnam, my government wishes to make clear its position which it expresses in a declaration made in Washington on June 29, 1954, as follows:
'In the case of nations now divided against their will, we shall continue to seek to achieve unity through free elections supervised by the U.N. to insure that they are conducted faily.'

"With respect to the statement made by the representative of the State of Vietnam, the U.S. reiterates its traditional position that peoples are entitled to determine their own future and it will not join in any arrangement that would hinder this. Nothing in this declaration just made is intended to, or does, indicate any departure from this traditional position."

VIETNAMESE DECLARATION AT THE GENEVA CONFERENCE
July 21, 1954

The anti-Vietminh Vietnamese delegation refused to associate itself with the final declaration and placed on record the following protest.

"The delegation of the State of Vietnam has put forward its proposals aimed at obtaining an armistice without partition, even temporary, of Vietnam, by means of their disarmament of all the belligerent forces after their withdrawal into assembly areas as restricted as possible, and by the establishment of temporary control by the U.N. over the whole of the territory until such time as the restoration of order and peace permits the Vietnamese people to decide its future by free elections.

"The Vietnamese delegation protests against the rejection without examination of this proposal, which alone rejects the aspirations of the Vietnamese people.... It protests solemnly against the hasty conclusion of the armistice agreement by the French and Vietminh High Commands alone, in view of the fact that the French High Command only commands Vietnamese troops by delegation of the powers of the Chief of State of Vietnam, and above all in view of the fact that several clauses of this agreement are of a nature to compromise gravely the political future of the Vietnamese people.

"The delegation makes solemn protest against the fact that the French High Command has arrogated to itself the right, without prior agreement from the delegation of the State of Vietnam, to fix the date of future elections despite the clearly political character of such a provision.

"The delegation protests solemnly that this armistice agreement abandons land to the Vietminh, some of which are still occupied by Vietnamese troops, yet which are essential to the defense of Vietnam against Communist expansion, which practically amounts to taking away from the state of Vietnam its inalienable right to organize its own defense in some way other than by maintaining a foreign army on its soil.

"Consequently, the Government of South Vietnam demands that it should be put on record that it protests against the way in which the armistice was concluded and against the conditions of the armistice, which takes no account of the profound aspirations of the Vietnamese people, and it reserves complete freedom of action for safeguarding the sacred right of the Vietnamese people to territorial unity, independence and freedom."

READING IX

SPIRIT OF MODERN ASIA, PRIME MINISTER NEHRU

On April 24, 1955, at the closing session of the Bandung Conference of Afro-Asian nations Prime Minister Nehru described the psychological attitudes of Asian nations. Although India is not part of Southeast Asia, the intellect of the Indian Prime Minister was respected throughout the region. At Bandung, he expressed the sentiments of the assembled national leaders.

.....But, there is yet another spirit of Asia today, as we all know, Asia is no longer passive today; it has been passive enough in the past. It is no more a submissive Asia; it has tolerated submissiveness for so long. Asia of today is dynamic; Asia is full of life... We are great countries in the world who would rather like having freedom without dictation....I should like to say that we sit with the great countries of the world as brothers, be it in Europe or America. It is not in any spirit of hatred or dislike or agressiveness with each other in regard to Europe or America. We send to them our greetings and we want to be friends with them, to cooperate with them. But we shall only cooperate in the future as equals; there is no friendship when nations are not equal, when one has to obey the other and when one dominates the other. That is why we raise our voices against domination and colonialism from which many of us have suffered so long and that is why we have to be very careful to see that any other form of domination does not come our way...

(Claude A.Buss, Southeast Asia and the World Today, (New York: D.Van Nostrand Co.,1958). pp.99-100)

LESSON PLAN

(Use the foregoing passage as a motivating device for a lesson or a group of lessons on Southeast Asia today)

QUESTIONS RELATED TO THE PASSAGE

1. What does Mr. Nehru mean by, "It is no more a submissive Asia"?
2. Can small nations and powerful nations be equal? Explain.
3. How are Asians raising "voices against domination and colonialism"?
4. What forms of domination threaten Asians today?
5. As an American, what are your reactions to this statement?

LESSON PLAN: UNITED STATES POLICY IN SOUTHEAST ASIA

INTERPRETATION OF CARTOONS*

1. Teacher reproduces cartoons on transparencies.
2. Students study each cartoon separately, reading captions out loud. What is happening in the cartoon?
3. Teacher asks students to explain meaning of cartoon.
4. Class is asked to explain problem faced by the United States in Southeast Asia today as illustrated by the cartoon.
5. Class writes titles for each cartoon.
6. Students give their opinions of problem illustrated in cartoon.
7. Students draw their own cartoons to illustrate other problems in the area.

*Recommended for students achieving below grade level.

UNITED STATES POLICY IN SOUTHEAST ASIA: INTERPRETATION OF CARTOONS

Figure 4

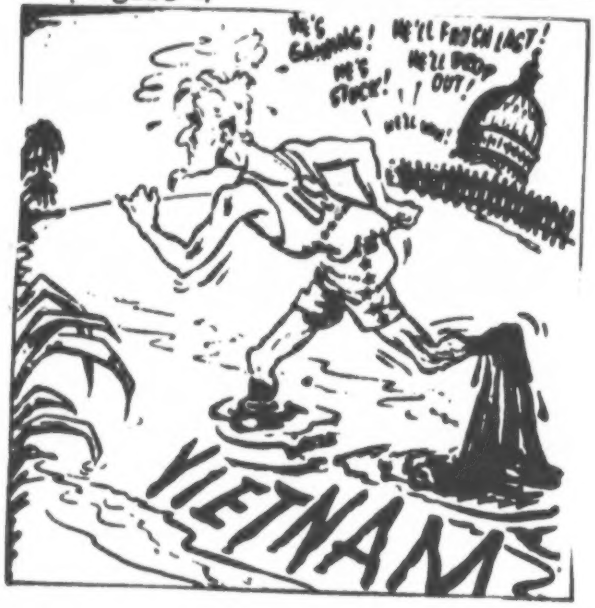

HE'S GAINING!
WE'LL FINISH LAST!
HE'S STUCK!
HE'LL DROP OUT!
WE'LL WIN!
VIETNAM

Figure 5

"Poor for Plowing."

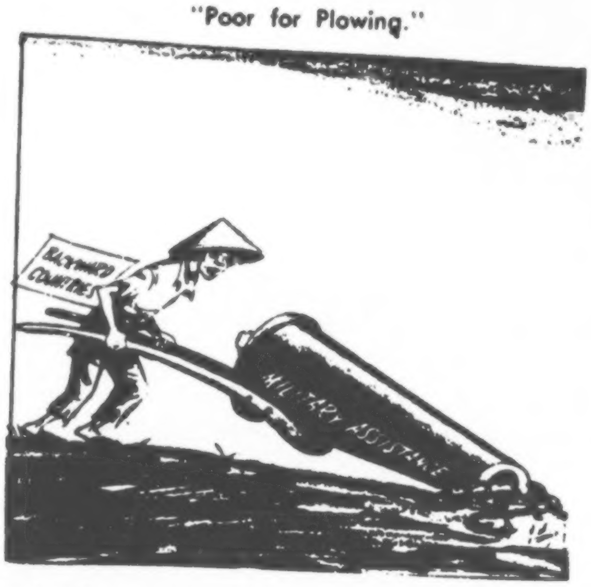

BACKWARD COUNTRIES
MILITARY ASSISTANCE

Figure 6

"May I speak to our staunch, loyal ally, the head of the Vietnamese Government; whoever it is today"

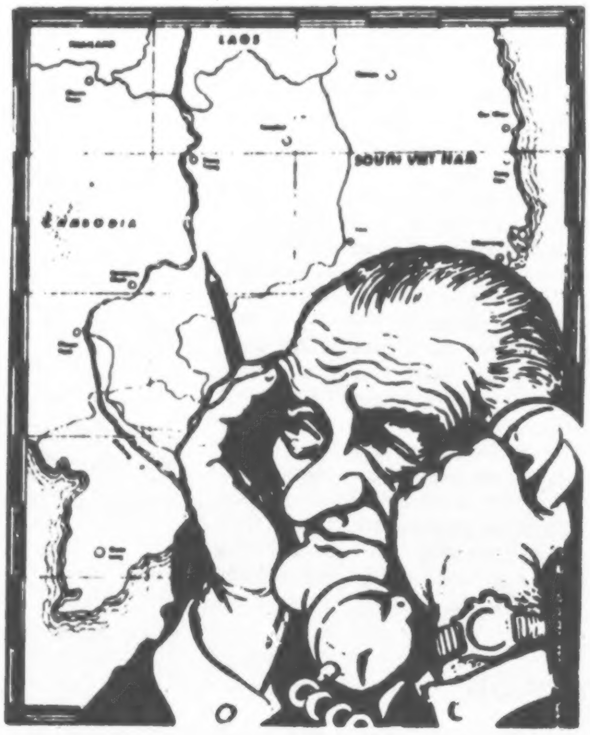

LAOS
SOUTH VIET NAM
CAMBODIA

Figure 7

"The pattern as a whole is undecipherable; the brain becomes confused and the total effect is quite maddening!"

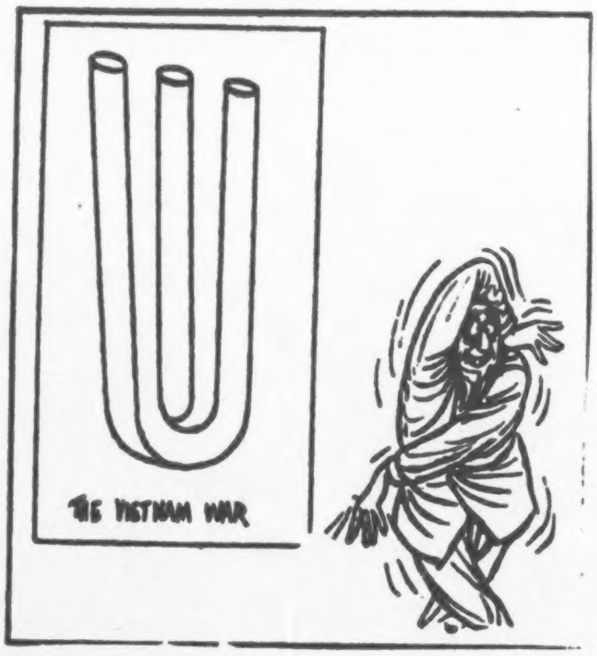
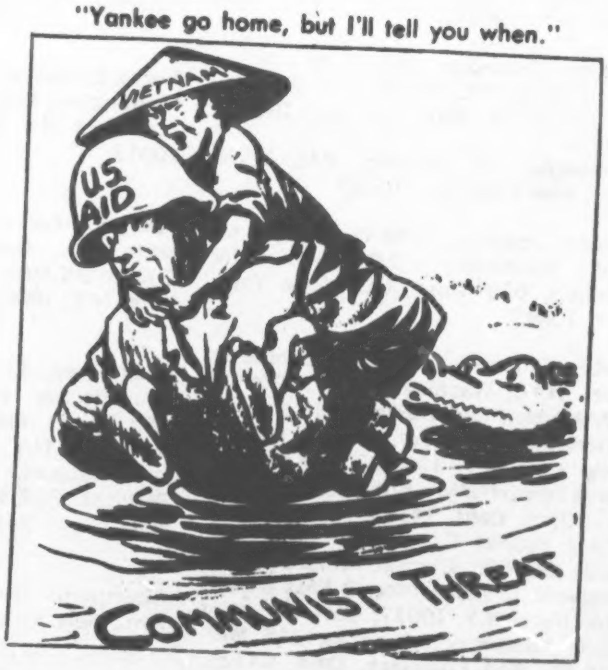

THE VIETNAM WAR

Figure 8

"Yankee go home, but I'll tell you when."


VIETNAM
US AID
COMMUNIST THREAT

Source: Southeast Asia and American Policy, Foreign Relations Series -- Laidlaw Brothers

Selected Films on South and Southeast Asia

Mekong: A River of Asia. *25 min., color, 1966. Produced by Shell Oil Company. Free loan from Shell Film Library, 450 No. Meridian St., Indianapolis, Ind. 46024, or 430 Peninsular Ave., San Mateo, Calif. 94401.* Excellent film, with many beautifully photographed aerial shots of life along the riverbanks, graphically depicts how the Mekong River plays a key role in the economic, religious and cultural life of the Cambodians, Laotians, Thais and Vietnamese. The viewer sees the problems caused by the Mekong's periods of drought and flood, and the international efforts now being made to control the river by the Mekong Development program, under the UN's ECAFE. Highly recommended film, extremely well-narrated, should hold the attention of every kind of audience.

A Simple Cup of Tea. *28 min., b&w, 1966. Produced by Amram Nowak Associates for the Agency of International Development. Purchase: Mecca Laboratories, 630 Ninth Ave., New York, N.Y. 10036; $41.29. Free loan from Films Officer, Office of Media Services, Bureau of Public Affairs, U.S. Department of State, Washington, D.C. 20520.* A refreshing documentary of an American agricultural advisor for AID as he works in the rural villages of East Pakistan. While teaching the people better farming methods, he also awakens in them a desire to improve their lives and encourages them to establish night schools and cooperatives. This excellent film provides insight into one aspect of a much broader AID program, evokes sympathy for U.S. aid efforts and helps to promote understanding of the concepts of technical assistance and community development.

Taming the Mekong. *30 min., b&w, 1965. Produced by CBS-TV for its "Twentieth Century" series. Rental:* **Association Films, Inc., 600 Grand Ave.,** *Ridgefield, N.J. 07657; 561 Hillgrove Ave., La Grange, Ill. 60525; 324 Delaware Ave., Allegheny County, Oakmont, Penna. 15139; 1621 Dragon St., Dallas, Tex. 75207; 24358 Cypress Ave., Hayward, Calif. 94544; Association-Industrial Films, 135 Peter St., Toronto 2B, Ontario, Canada. $7.50.* This excellent film shows that although nations may disagree on political matters, they can agree on economic matters. The case in point is the cooperative international effort to control the Mekong River. Four Southeast Asian nations — Thailand, Cambodia, Laos, and South Vietnam — under the auspices of the UN and its Specialized Agencies, and with technical and financial assistance from 24 countries and three foundations, are working together on a program to harness and use the power of the Mekong River. Sequences show dam and other projects underway.

India: Writings in the Sand. *60 min., color or b&w, 1965. Produced by National Educational Television. Rental: NET Film Service, Audio-Visual Center, Indiana University, Bloomington, Ind.: color, $13.65; b&w, $9.15.* This excellent, adult film, beautifully photographed in color, details the effects of India's uncontrolled population growth on the economy (India has more children than the total number of people in all of Africa). The film points out that the vast population is largely resistant to change, that the Hindu religion encourages marriage and fertility, that children are an economic asset (they can work in the fields), and that food production cannot keep pace with the population growth. The film underscores the point that India's problems stem from the pace and pattern of village life — from the village leaders who resent new ideas. The film includes interviews on the subject of population control with government leaders, the wealthy, the middle class, the poor, and Family Planning officials.

Official Sources of Information

Afghanistan: Embassy, 2341 Wyoming Ave., N.W., Washington, D.C. 20008; *UN Mission,* 200 East 42 St., New York, N.Y. 10017.

Burma: Embassy, 2300 S St., N.W., Washington, D.C. 20008; *UN Mission,* 10 East 77 St., New York, N.Y. 10021.

Cambodia: *UN Mission,* 845 Third Ave., New York, N.Y. 10022.

Ceylon: Embassy, 2148 Wyoming Ave., N.W., Washington, D.C. 20008; *UN Mission,* 630 Third Ave., New York, N.Y. 10017.

India: Embassy, 2107 Massachusetts Ave., N.W., Washington, D.C. 20008; *UN Mission and Government of India Information Services,* 3 East 64 St., New York, N.Y. 10021; *India Government Tourist Office,* 685 Market St., San Francisco, Calif. 94105; *India Government Tourist Office,* Palmer House, Suite 684-685, Chicago, Ill.; *India Government Tourist Office,* 3 East 64 St., New York, N.Y. 10017; *Government of India Information Services,* 215 Market St., San Francisco, Calif. 94105.

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Nepal: Embassy, 2131 Leroy Pl., N.W., Washington, D.C. 20008; *UN Mission,* 300 East 46 St., New York, N.Y. 10017.

Pakistan: Embassy, 2315 Massachusetts Ave., N.W., Washington, D.C. 20008; *UN Mission,* 8 East 65 St., New York, N.Y. 10021.

Philippines: Embassy, 1617 Massachusetts Ave., N.W., Washington, D.C. 20036; *UN Mission,* 13 East 66 St., New York, N.Y. 10021; *Government of the Philippines Travel and Information Services,* 212 Stockton St., San Francisco, Calif. 94108.

Singapore: *UN Mission,* 711 Third Ave., New York, N.Y. 10022.

Thailand: Embassy, 2300 Kalorama Rd., N.W., Washington, D.C. 20008; *UN Mission,* 20 East 82 St., New York, N.Y. 10028; *Government of Thailand Tourist Office,* 20 East 82 St., New York, N.Y. 10028.

Vietnam: Embassy, 2251 R St., N.W., Washington, D.C. 20008; *Office of the Permanent Observer to the UN,* 866 UN Plaza, New York, N.Y. 10017.

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FOR TEACHERS

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General Sources - Southeast Asia

* Buell, Hal. Main Streets of Southeast Asia, New York, Dodd, Mead & Co., 1962

This book deals individually with various Southeast Asian countries. It has many large photographs emphasizing young people.

* Buss, Claude A. Southeast Asia and the World Today, New York, D. Van Nostrand, 1958

About half of this paperback consists of readings from the basic documents and political pronouncements of Southeast Asian leaders.

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A massive history of the region with an excellent bibliography, making it an excellent source for references.

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This book is probably the most complete description of postwar Southeast Asian international relations.

* Glandinning, R. M. Asia (Lands and Peoples of the World), Ginn, 1965

Hall, G. B. A History of Southeast Asia, New York, St. Martin's Press, 1964

(Description similar to that of Cady's book listed above.)

* Harrison, Brian. Southeast Asia: A Short History, New York, St. Martin's Press, 1963

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Kahin, George McT. Governments and Politics of Southeast Asia, Cornell U. Press, 1959

An excellent source on contemporary Southeast Asian governments and politics

Trager, Frank N. Marxism in Southeast Asia, Stanford U. Press, 1959

A good study of Communist activities in Burma, Thailand, Vietnam, and Indonesia

Burma

Butwell, Richard. U Nu of Burma, Stanford U. Press, 1963

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* Hall, D.G.E. Burma, London, 1960

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* Taylor, Carl. Getting to Know Burma, New York, Coward-McCann, 1962

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Fall, Bernard. The Two Vietnams, New York, Praeger, 1963

A good history of Vietnam despite a pro-French, anti-American bias

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McVey, Ruth. Indonesia, Human Relations Area Files, 1963

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Philippines

* Cutshall, Alden. The Philippines, New York, D. Van Nostrand, 1964

A good survey of the country - part of the Searchlight Book Series #23

Taylor, George E. The Philippines and the U.S.: Problems of Partnership, New York, Praeger, 1964

An excellent new assessment of Philippine-American relations

* Sources appropriate for students

NOTE: A much more inclusive bibliography can be obtained from the Asia Society, 112 E. 64 St., New York, N. Y. 10021, free of charge.

Also, see SOCIAL EDUCATION, December, 1964, Donn V. Hart, Southeast Asia: An Introduction to the Literature.

SS 9 - THEME III - SOUTHEAST ASIA

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N- Non-fiction F= Fiction B= Biography

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N	Fall, Bernard	Street without Joy	Praeger	1964	HS
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N	Maxwell-Lefroy, Cecil	Land and People of Burma	Macmillan	1963	HS
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THEME IV. THE SUBCONTINENT OF INDIA

Introduction

India is a land of contrasts. The peasant driving his two-wheeled bullock cart is quite used to the daily flights overhead of jet airplanes. India today is in a stage of ferment and change. Her people want their share of the benefits of mankind's technological progress.

There are many obstacles to India's economic development, the primary one being the difficult task of feeding the rapidly -growing number of people. India has the second largest population of any nation (480 million). Economic growth can come only with cooperation. India needs capital equipment and industrial plants, but lacks investment, materials and skilled labor needed to expand.

"In the best of circumstances, India would be an extraordinarily difficult nation to rule -- but the circumstances are not the best. India has more languages than Europe, more tribes than the Congo, more people than any nation in the world except Communist China. For the second year in succession there has been a severe drought, bringing once again the threat of starvation to many and the certainty of malnutrition to millions." (New York Times editorial)

Conflicts among religious and political groups threaten to block India's unity of purpose. Can democracy succeed in a land which has such tremendous problems? Can India advance technologically to become self-sustaining? These are the problems under study in the theme that follows.

Emphases

1. Few countries in the extensive Asian land mass possess so broad a range of climate as India.

2. The relative isolation of the subcontinent has allowed only the strongest invaders to penetrate the region. Invaders have made lasting impressions on the development of Indian society, culture, government, and religion.

3. The unequal distribution of rainfall gives the subcontinent a variety of vegetation, climate, and agriculture.

4. Religion plays a major role in the social, political, and economic development of the subcontinent.

5. Population growth creates problems of poverty, hunger, and housing for the subcontinent.

6. Her strategic location, her conflict with China and Pakistan, and her leadership among the non-aligned nations make India important in the existing tensions between the Communist and the free world.

READING I

ASIA: THROUGH THE CULTURAL LOOKING GLASS

by Dr. Seymour H. Fersh

The question is no longer should we learn about Asia; world events and mass media have made Asia part of contemporary American life. The real questions are what and how should we learn about the peoples and cultures of Asia and for what purposes?

Until recently, for most people of the world, it really did not matter if empathy -- "an imaginative projection of one's own consciousness into another being" -- stopped at national boundaries, if indeed it stretched that far. Now, however, when eighty minutes have replaced eighty days as the earth-circling wager, it is hazardous to base actions solely on one's own viewpoint. Moreover, ignorance about others perpetuates ignorance about one's self because it is only by comparisons that one can discover personal differences and similarities. The "glass" through which other cultures are viewed serves not only as a window; it serves also as a mirror in which each can see a reflection of his own way of life.

Awareness of Cultural Bias

When using the cultural looking-glass, however, the viewer's need, says Marshall McLuhan, "is culturally the same as the scientist who seeks to become aware of the bias of the instrument of research in order to correct the bias." All people tend to be ethnocentric -- to view their own way of life as "natural," "good," "non-backward," and "moral." Until one becomes aware of his bias, he will see only what is already behind his eyes. The study of Asia (and other foreign areas) should begin by following the advice of Spinoza: "Whenever I have confronted that which was unfamiliar to me, I have constantly sought neither to praise nor to condemn but only to understand."

The best way -- though certainly not an infallible one -- to learn about other peoples and cultures is by direct experience. The least effective way is by words because words themselves are a man-made product of one's own culture. Dictionaries carry word definitions but people carry connotations -- and it is connotations which influence thinking and rule behavior. It is through words, however, that most "education" about other cultures occurs and it is here that we must first direct out attention.

Consider, for example, the words which are most commonly used in identifying the societies of Asia: "backward," "underdeveloped," "emerging," "non-western," etc. In the so-called "non-western" parts of the globe there are peoples as different from each other as Chinese, Indians, Nigerians, Egyptians, and Iranians but these differences are minimized or more often, ignored and overlooked much in the same way as many have misconceived "American Indians" as representing one culture. The designation, "non-west," also carries an invidious connotation as do, in a similar way, terms such as "Far East," "Dark Continent," and "Lands Down Under." Which culture, after all, is the "center of the universe" and the home of the superior culture? Is it the China of the "Middle Kingdom," or England with the prime meridian or the United States which is conveniently located in the center of American-made Mercator projection maps?

In a world of many cultures, which one culture shall provide the yardstick by which all others should be measured? What is the teacher implying who begins her Asian studies unit in this way: "Although India is a backward country, there is no reason for us to feel superior." Were the Nazis a "progressive" or a "backward" people -- even though their technology was "modern" and "scientific"? "Why is it assumed," asked Senator Fulbright in a recent speech, "that the proof of superiority is force -- that when a nation shows that it has the stronger army it is also proving that it has better people, better institutions, better principles -- in general, a better civilization?"

What we need to avoid is what Professor Neil Postman calls "thinking by definition" and he tells this story to dramatize how difficult it can be to change an assumption:

> A man was sent to a psychiatrist because he believed he was dead. "Do dead men bleed?" asked the psychiatrist. "Of course not," replied the man. The psychiatrist then jabbed him in the arm with a sharp needle. For a moment, as he watched the blood ooze from his arm, the man seemed puzzled, even disappointed. Then his face brightened, he regained his composure and said, "Well, imagine that. Dead men do bleed!"

Awareness of Cultural Context

When the learner has become alert to his cultural conditioning, he is then ready to continue his studies. The next problem is one of "cultural contexts." New information and experiences are likely to be perceived within the framework of one's own culture rather than in the one which is being studied. Contexts are, after all, invisible. How can the "outsider" possibly hope to create for himself the same cultural context which the "insider" carries effortlessly and unconsciously in his head? Here again, the need is for awareness, humility and strong motivation. "Empathy normally has the disturbing effect," writes Ralph K. White, "of requiring us to 'see double' -- to hold in suspension two interpretations of the same facts, the other fellow's interpretation and our own. Complexity and uncertainty, follow. The mind, seeking certainty, rebels. Empathy is choked off.

For example, in American newspapers, most of the recent reporting of so-called "cow worship" in India was factually correct but contextually false. Few Americans understand the practical importance of cows in non-industrial countries such as India. A cow gives milk and provides dung -- a valuable and dependable source of fuel. (And let's do recall that American pioneers used a similar commodity -- "buffalo chips" -- but in American history textbooks this usage is often explained as another example of pioneer ingenuity.) The cow also delivers valuable offspring -- a cow or a bull, and most bulls are castrated thereby becoming bullocks (oxen) which are the main work animals in rural India. In death, too, the cow and its family provide skins for leather and bones for buttons. The cow may have become "sacred," as Gandhi suggests, because she has been one of the most useful and docile creatures on earth.

This consideration of the cow within the traditional Indian context does not necessarily suggest that the cow will or should continue to hold a "sacred" position. Conditions change but there are also "culture lags" -- habit and mindset are not easily altered. Moreover, who is to be the judge of cultural "rights" and "wrongs"? In the United States, for example, the automobile holds a "special" (some would almost say "sacred") position even though it helps to kill 50,000 annually, to wound hundreds of thousands, to eat up the countryside, to pollute the air, and to upset dating and marriage patterns. If a "non-western" consultant was to study "the problem of the automobile in the United States," it is not unlikely that one recommendation would be the birth control of cars. Unless, of course, the man learned that the economy depends on the widespread use of the auto.

In studying other cultures, the objective is to explore the ways in which other groups of human beings have organized themselves to answer the perennial questions of survival and fulfillment. Not surprisingly, the answers form different patterns. The lesson to be learned from studying other cultures is the one which Aldous Huxley described following his first around-the-world trip:

> So the journey is over and I am back again . . . richer by much experience and poorer by many exploded convictions, many perished certainties. For convictions and certainties are too often the concomitants of ignorance. . . . I set out on my travels knowing, or thinking I knew, how men should live, how be governed, how educated, what they should believe. . . . I had my views on every activity of life. Now, on my return, I find myself without any of these pleasing certainties. . . . The better you understand the significance of any question, the more difficult it becomes to answer it. Those who attach a high importance to their own opinions should stay at home. When one is traveling, convictions are mislaid as easily as spectacles, but unlike spectacles, they are not easily replaced.

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*Activity: Ghandi On The Greatness of Indian Civilization

1. The teacher could reproduce and distribute the reading selection and discuss the ideas presented by Mr. Ghandi.

2. The teacher could accompany this reading selection with the reading selection in this Curriculum Bulletin from Uses of The Past by Herbert J. Muller, and discuss them together for insight into the similarities and differences between the two cultures.

Note To Students: The great Indian leader Mohandas K. Ghandi believed that his civilization was the best in the world. Here he tells why.

"I believe that the civilization India has evolved is not to be beaten in the world. Nothing can equal the seeds sown by our ancestors. Rome went, Greece shared the same fate; the might of the Pharaohs was broken, Japan has become Westernized; of China nothing can be said; but India is still; somehow or other sound...What we have tested and found true on the anvil of experience, we dare not change. Many thrust their advice upon India, and she remains steady. This is her beauty...

We notice that the mind is a restless bird; the more it gets the more it wants, and still remains unsatisfied. The more we indulge our passions the more unbridled they become. Our ancestors, therefore, set a limit to our indulgences. They saw that happiness was largely a mental condition. A man is not necessarily happy because he is rich, or unhappy because he is poor. The rich are often seen to be unhappy, the poor to be happy. Millions will always remain poor. Observing all this, our ancestors dissuaded us from luxuries and pleasures...

We have had no system of life-corroding competition. Each followed his own occupation or trade and charges a regulation wage. It was not that we did not know how to invent machinery, but our forefathers knew that, if we set our hearts after such things, we would become slaves and lose our moral fibre. They, therefore, after due deliberation decided that we should only do what we could with our hands and feet. They saw that our real happiness and health consisted in a proper use of our hands and feet. They further reasoned that large cities were a snare and a useless encumbrance and that people would not be happy in them...They were, therefore, satisfied with small villages...Those who want to change conditions such as I have described are enemies..."

Adapted from Stavrianos, Leften, Readings In World History (Allyn and Bacon & Co., Boston, 1966)

Questions For Discussion

1. To what degree do you approve or disapprove of Ghandhi's ideas on happiness.

2. State in one paragraph, as Mr. Ghandhi has done, your ideas on what makes for happiness.

3. Do you agree or disagree with the Mahatmas' observation that competition is "life-corroding?"

4. Why did Ghandhi not want India to develop machinery on a large scale? Do you think his views are false or true? Explain.

5. Ghandhi states that life in small villages is better than life in cities. Do you agree or disagree?

6. "I believe that the civilization India has evolved is not to be beaten in the world."
   Based on what you have studied of India and other Asian civilizations, write an essay defending or criticizing this statement.

* Recommended for students achieving below grade level.

MAP STUDY - LESSON PLAN

Aim: How do climate and topography influence population distribution in the Subcontinent?

Motivation: Issue topography and climate maps of India to the class.

Why do topography and climate help in the settlement of places? How do these two factors help make New York a great city?

Pivotal Questions:

1. Study the two maps. What physical features affect the climate of India?
2. Why does the Southwestern Coast of India have more rainfall than the Southeastern Coast? How is this related to the monsoons?
3. The Deccan plateau is not as populated as the coastal areas. Can you explain this by referring to topography and climate?
4. How can you explain the existence of the Thar Desert?
5. What features have encouraged large centers of population to settle in the Ganges River Valley and the Delta?
6. Where do you think the great cities of India are located? Explain in terms of topography and climate.

Summary: Issue population map. Was your estimate of where the large mass of people in India live accurate? How do rainfall and topography influence where people live?

Vocabulary Words:

1. Plateau
2. Delta
3. Topography
4. Ghats
5. Desert
6. Monsoon
7. Precipitation
8. Population

Concepts:

1. Where man lives influences the way he lives. (G)
2. Man must reexamine his geographic environment in light of his changing attitudes, objectives, and technical skills. (G)
3. Map symbols help us read and interpret maps. (G)
4. The location of key sites (e.g., cities, farming regions, military bases) is based on their role in meeting the needs of the region or even the world. (E, G)

LESSON PLAN

Aim: How do monsoons affect the Indian people?

Motivation: Distribute graph sheets. (Reproduce) See Figures 1, 2

Have students fill in graph from data given. (Use colored pencils.)

Data:

Temperature: New York, N. Y.

Jan.	Feb.	Mar.	Apr.	May	June	July	Aug.	Sep.	Oct.	Nov.	Dec.	Year
31.7"	31.5"	39.0"	49.3"	60.4"	69.3"	74.4"	73.0"	66.9"	56.5"	45.1"	34.9"	52.7"

Precipitation:

Jan.	Feb.	Mar.	Apr.	May	June	July	Aug.	Sep.	Oct.	Nov.	Dec.	Year
3.56"	3.49"	3.78"	3.32"	3.33"	3.44"	4.25"	4.34"	3.48"	3.39"	3.20"	3.32"	42.90"

Bombay, India

Temperature:

Jan.	Feb.	Mar.	Apr.	May	June	July	Aug.	Sep.	Oct.	Nov.	Dec.	Year
80.0"	81.0"	83.0"	84.0"	83.0"	79.0"	78.0"	78.0"	79.0"	79.0"	80.0"	80.0"	80.33"

Precipitation:

Jan.	Feb.	Mar.	Apr.	May	June	July	Aug.	Sep.	Oct.	Nov.	Dec.	Year
0.1"	0.1"	0.1"	0.1"	0.8"	18.3"	24.3"	13.8"	10.5"	2.2"	0.4"	0.1"	70.8"

Lesson Development:

Have students answer the following questions:

1. What is the average yearly rainfall in New York and Bombay?
   (N. Y. 42.9" Bombay 70.8")

2. How is this rainfall distributed in New York? In Bombay?
   (New York - evenly all year round - slight increase in summer months.
   Bombay - very heavy in June, July, Aug. & Sept; rest of year very light.)

3. Compare the monthly temperatures in Bombay and New York. What does this tell us?
   (Bombay - even temperatures all year round
   New York - cool winters, warm summers.)

4. What are the coolest months in Bombay? (July and August)
   What conclusions can you make from this? (Rainfall cools the area.)

5. Why do you think that the summer months got an excessive amount of rain?
   (The winds blow across the water onto the land.)

6. Why do you suppose the winter months are dry? (The wind shifts from the Southwest to the Northeast and comes over land to the water.)

7. What is the chief problem this shifting wind brings to the subcontinent of India?
   (There is either too much or too little rainfall.)

8. Why is there very slight variation in temperature from month to month in Bombay? (Nearness to the equator.) Why the great difference in New York? (Further away from the equator.)

Summary:

1. With the information we have charted and discussed, how would you define a monsoon?
   (A monsoon is a seasonal wind which blows from the south from April to October and from the north for the other six months of the year.)

2. What problems may arise from this irregular rainfall?
   (Too much or too little rain for growing crops, inability to grow crops in a given year despite favorable temperatures, erosion of the soil.)

3. How can these problems be alleviated?
   (Irrigation, dams to conserve water, reforestation.)

Have students fill in graph from data given. (Use colored pencils.)

Data:

Temperature: New York, N. Y.

	Jan.	Feb.	Mar.	Apr.	May	June	July	Aug.	Sep.	Oct.	Nov.	Dec.	Year
Temperature:	31.7"	31.5"	39.0"	49.3"	60.4"	69.3"	74.4"	73.0"	66.9"	56.5"	45.1"	34.9"	52.7"
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Bombay, India

	Jan.	Feb.	Mar.	Apr.	May	June	July	Aug.	Sep.	Oct.	Nov.	Dec.	Year
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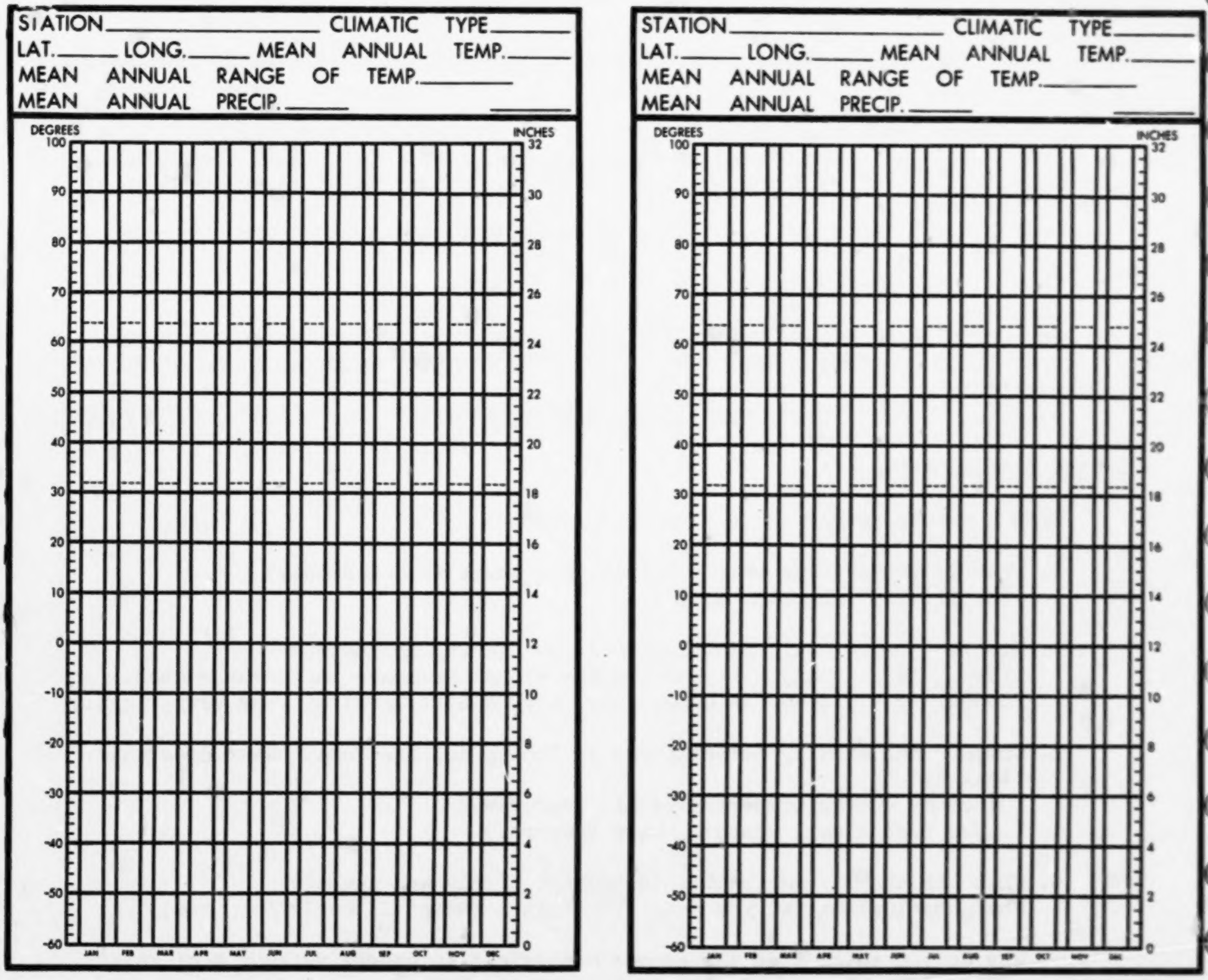
3. How can these problems be alleviated?
   (Irrigation, dams to conserve water, reforestation.)

Concepts:

1. Natural occurrences over which man has no control either improve or destroy life and property. (G)
2. Mapping and map analysis are basic tools of geography. (G)

Figure - 1



FLINT GEOGRAPHICAL PRESS
P. O. BOX 623
FLINT, MICHIGAN, 48501

Figure - 2

Courtesy of the Flint Geographical Press

MONSOONS

The two drawings below represent monsoon conditions in Asia during a year. Study the drawings and then answer the questions.

Figure 3

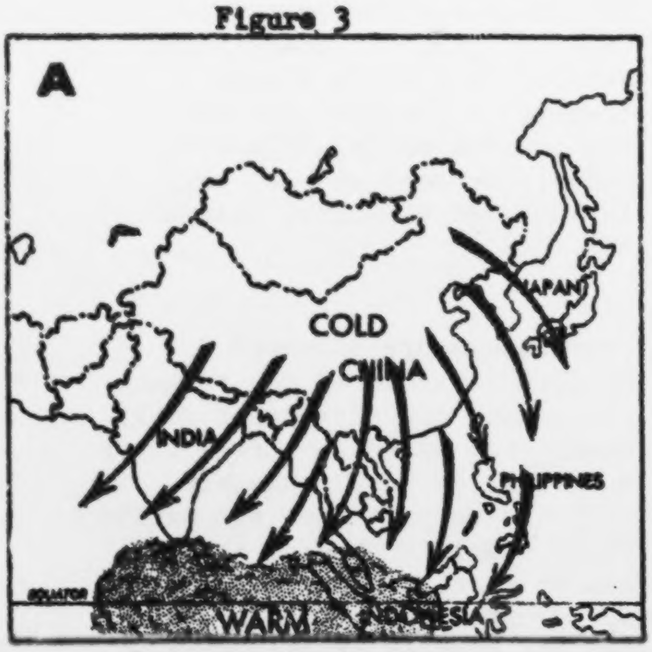
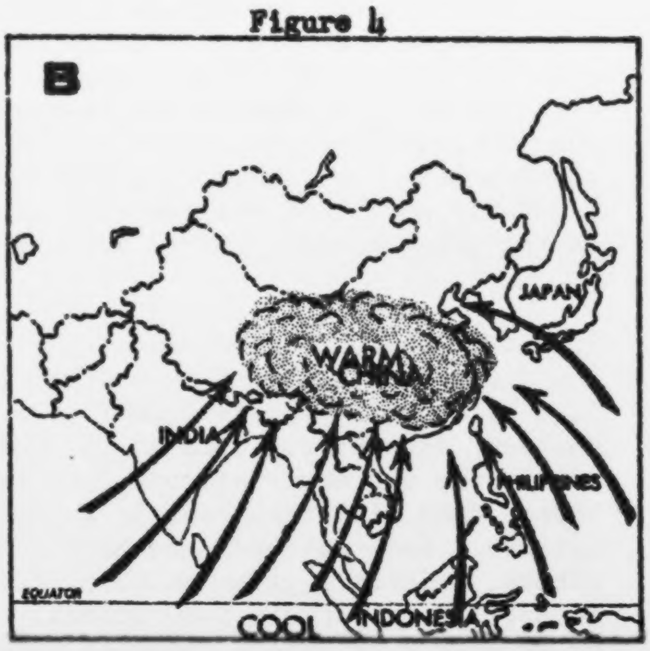

A
COLD
CHINA
JAPAN
INDIA
PHILIPPINES
EQUATOR
WARM
INDONESIA

Figure 4


B
JAPAN
WARM
CHINA
INDIA
PHILIPPINES
EQUATOR
COOL
INDONESIA

1. In map **A**, monsoon conditions are shown for what season? ______________

2. In what months do such conditions occur in Southern and Eastern Asia? ________

____

3. What do the arrows over the Asian land mass represent? ______________

____

4. In what direction is the warm air moving?

____

5. In what direction do the prevailing winds move over Asia in these months? ______

____

6. Why do these winds have a drying effect upon the land over which they blow? ____

____

____

1. In map **B**, monsoon conditions are shown for what season? ______________

2. In what months do such conditions generally occur in Southern and Eastern Asia?

____

3. From what direction do the cool winds blow on this map? ______________

____

4. In what direction does warm air always move? ______________

5. Why do the winds that blow from the ocean to the land carry moisture? ______

____

____

____

Why don't monsoon conditions occur in North America?

____

____

SOUTHERN ASIA - Workbook For The Eastern Hemisphere

Drummond - Thompson

Reproduced by permission of Allyn and Bacon Inc., Copyright 1961-65

READING II

*THE TRADITIONAL SOCIETY

Stating the Issue

To a degree every society is a prisoner of its past. The past sets the folkways and mores which the present obeys. The past established institutions resistant to change. The past builds a value system which helps to determine the things men treasure. The past can be changed only when people are willing to see ancient mores, folkways, institutions and values scrapped for new ones. To many people, particularly to illiterate peasants living in isolated villages, change is the great enemy. How to persuade them?

Societies change in two ways. Sometimes new things are invented for the first time, just as some primitive man first discovered how to make fire by striking sparks from flint. In the modern underdeveloped world, however, most of the impetus for change comes from diffusion, from ideas carried to the newer nations from the industrialized West. Whether these ideas will take root in a new land depends in part upon the native culture. Some cultures are more receptive to specific changes than are others. Within a given culture, some ideas or institutions will be accepted more rapidly than others. In any case the traditional culture of an area will have a profound impact upon the process of diffusion.

Religion

India is a land of immense racial and religious diversity. There is no such thing as a typical Indian racial group; a wide variety of racial groups are represented in the vast sub-continent. Tremendous diversity also exists in the sphere of religion. Although over 80 per cent of the Indians are Hindus, followers of other religions are also significant in numbers. For instance, India contains one of the largest Muslim populations in the world, exceeded only by Pakistan and Indonesia. The Christin population in India is around 8 million, centered mainly in the South. There are over 6 million Sikhs, most of whom live in the Punjab and around Delhi. In addition to these four groups, there are Buddhists and Jains, Parsees (Zoroatrians) and Jews, animists and tribal peoples. The presence of so many different religious groups has helped to create a climate of tolerance, but at times it has also led to violence and conflict.

The hold of religion on the the Indian people has always been strong. Even today the intensity of religious belief remains unshaken. This is not surprising for India has a profound religious tradition and has given birth to two of the world's great religions -- Hinduism and Buddhism -- which have a total following of nearly 600 million people. Although Buddhism is no longer the important religion it once was in India, it is still the major religion of many other countries, particularly in Southeast Asia.

Hinduism and Buddhism are related religions in the sense that they stem from common social and value systems. Buddhism may have begun as an attempt to reform Hinduism. It spread through much of the country, but did not replace Hinduism entirely. After a period of about one thousand years, the latter reemerged as the dominant religion of India.

* Lamb, Beatrice Pitney. India, A World In Transition. New York: Fredereick A. Praeger, 1963, pp. 97-115, passim.

These and following readings are from Area Studies in the Non Western World. Original copy supplied by Carnegie Institute of Technology.

READING III

AN INDIAN VILLAGE

*CASTE

Caste is the basic social fact of India. Hindu society is made up of hundreds of castes and sub-castes arranged in order of precedence. The individual is first and foremost a member of his caste, and it is to caste that he owes his first loyalty. For centuries caste has governed every facet of the life of the Hindu people. Since it is a complete system providing codes of conduct to its members and demanding that they lead their lives according to prescribed ritual, caste affects both nation-building and economic development.

Caste is not easy to define. Caste is not simply class since in most castes there are rich and poor. It is not a color distinction; there are some Brahmans who are very dark and many Untouchables of fair complexion. Nor is it a distinction based on occupation. Anyone can become a farmer, and many priests are not Brahmans.

Caste must not be confused with "varna," the term used to describe the ancient Hindu division of society by occupation. According to legend, the four "varnas" were created out of the body of the Deity. The Brahman (priest) was formed from his head, the Kshatriya (warrior) from his arms, the Vaishya (merchant) from the trunk, and the Sudras (cultivator or artisan) from his feet. But the "varnas" are not four original castes, as is often mistakenly supposed.

Bearing in mind that no definition of the term can account for its complexity and variety, a caste can be defined as a number of families whose members marry each other, dine together, and follow a commonly shared set of rules of behavior. These rules cover just about everything -- not just what a man may eat or drink, but also how food should be prepared, when a man should wash, what clothes he should wear, how and when he should worship, and so on.

The reading for today describes some of the rules and practices of caste. It was written by Taya Zinkin, the Indian correspondent for The Manchester Guardian and The Economist. Mrs. Zinkin is the author of several books about India. As you read, think about the following questions.

1. What is a caste? How does caste influence the behavior of its members?
2. Does it offer social and psychological advantages to Indians? Would this system be hard to undermine?
3. How is caste related to the traditional values and religion of India?
4. How is caste tied to traditional economic relationships? Will caste restrictions have to change before economic progress can take place? What effect upon the work patterns of a modern factory would the observance of caste relationships have?

---

* Zinkin, Taya. Caste Today. London Institute of Race Relations, Oxford University Press, 1962, 24-35, passim.

READING IV

* THE FAMILY

The family is the primary social institution for man in most of the world. Most men are born into families and owe to their families their primary loyalty. In American society, a person's family helps to define his social position and identify him among his acquaintances. In India, however, a man is defined first by his caste; within the caste he is defined by family.

Yet family plays an extremely important role in the life of most Indians, as the following selection indicates. For instance, the family is the primary educational agency for most Indians; it is responsible for teaching the young what caste duties they have and for teaching the skills they need to pursue the family occupation.

Family still exerts a strong hold on the loyalties of most Indians. Since it performs so many of the functions that other institutions perform in the United States and other western countries, the average Indian feels lost without it. He finds it hard to allow some other institution to take over the functions that normally have been performed by the family. The family's hold on the heart and mind of Indians has great consequences for India's hopes for economic growth.

*From Taya Zinkin, India Changes! Oxford University Press, 1958, 50-60 passim.

READING V

THE VILLAGE

For thousands of years the great majority of India's people lived in villages. Today more than half-a-million villages dot the countryside. Village life still follows a pattern which has remained virtually unchanged for centuries. Most villages are small and isolated, the horizons of their inhabitants extending only to the edge of nearby fields. Only in the past few years has growing contact with the outside world begun to change the traditional pattern of village life.

No one can hope to understand traditional India without knowledge of village life. But there is no typical village. Differences from one village to another are infinite depending on a host of factors such as climatic variations, the crops which are cultivated, caste patterns, the sort of political system and many others. Despite these differences, a few generalizations about villages will apply to all of India.

The village is both the hope and the despair of the nation. In the villages live most of India's people and from them comes the food which must feed everyone in the vast subcontinent. If the villages can produce more and control their burgeoning population, then the entire society can advance. But the villages can also doom the new Indian government to failure. If they are unable or unwilling to change, the plans which the government has made will certainly fail. And change comes hard in this traditional society.

Questions for Discussion

1. What functions does the family perform? Which of these functions are normally assumed by other institutions in modern, western countries? What implications does the role of the family have for economic development?

2. What are India's marriage customs? What do these customs imply about the role of marriage and the family? What influence might these customs have on economic growth?

3. What influence does the family have on young people who wish to move to the city? What will happen to the family if young people do move to the city?

4. How does village life help to breed the attitudes described in the last paragraph? What effect might attitudes such as these have upon economic growth?

READING VI

THE POLITICAL STRUCTURE OF THE INDIAN VILLAGE

Americans are accustomed to thinking of politics in terms of national elections. For us local and state governments do not seem nearly so important as developments in the national arena. But imagine how differently an inhabitant of an Indian village must feel. He may never have traveled farther than fifteen miles or so from his birthplace. The news of events taking place in far off New Delhi may never reach his ear. What is most important may well be more closely linked to his fields and to the members of his caste in his own village than to the bills considered by the national Indian parliament.

Before India became independent of British control, natives in the villages were even more localist in their interests than they are now. Since the political situation in the villages has been virtually unchanged for centuries, they also describe traditional Indian society. The villages have little contact with the central government. For many inhabitants of the village, the central government might as well not exist at all, so little is its influence felt.

Two villages, each dominated by a different caste, may illustrate a point-- the intimate relationships of the political system and the social structure of which it is a part. The two villages may be quite different in some ways, but in each the political system is tightly woven with strands from the wider culture. In the first village, for example, the caste whose members compose the majority of the populace may really run political affairs despite the presence in the village of a few high-caste Brahmans. The dominant caste in this instance is the peasant caste.

In the second village, the Brahmans may dominate politics entirely, but they also dominate social life and general caste relationships. Clearly in these two instances political systems are reflections of the wider culture of which they are a part.

Questions for Discussion

1. What questions would you ask to analyze the political system of these two villages? What answers can you give to these questions on the basis of the evidence presented in this reading?
2. What problems would local governmental institutions like these present to economic development?
3. How were the political structures of these villages related to the culture of which they were a part? How easy would it be to change the political structure of the villages?

* Activity: Caste In India

1. The teacher could duplicate and distribute copies of the reading selection, "What Is Caste?"and the diagram.

2. The teacher might make a transparency and, with an overhead projector, show the diagram.

3. The teacher might engage the class in the following role-playing activity.

Suggested Role-Playing Activity on Caste In India

1. Divide the class into groups. The groups may be of different sizes but each should be as much of a cross section of the class as possible in terms of race, sex, ability, height, weight.

2. As soon as the class realizes the groupings are arbitrary (Born into caste), set the following rules:

   A. You must do the job your father did.

   B. You may eat only with those in your group.

   C. You may wear only the same clothing as your group.

   D. You may marry only within the group.

3. For each group assign certain rules of behavior and privilege. (Some teachers may wish to personalize this further by using classroom chores.)

4. Explain the penalties for failing to obey the limitations placed on each caste; e.g., social ostracism, economic hardship, reincarnation in a lower caste.

5. Emphasize in a positive manner that everyone knows his place and has no worries caused by failure, loneliness or ambition in this life.

Questions for Discussion based on Role-Playing

1. Do you like the system? Explain your opinion.

2. Why do you think it started?

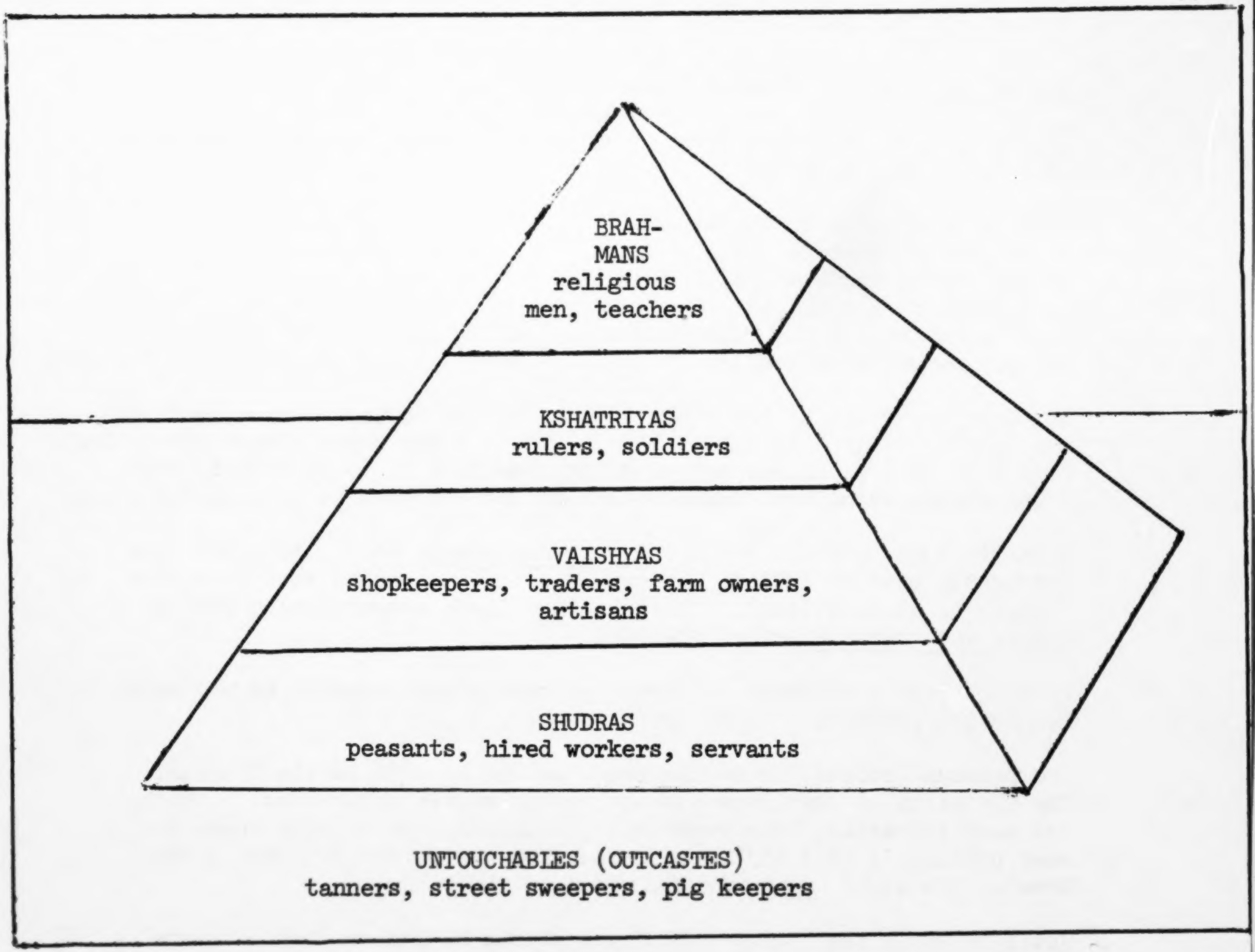
3. How is it like our social classes? Different?

4. Do you think the caste system helps the individual person in India? Explain your views.

5. Would you be happy in a caste system? Explain your point of view.

6. If you were a member of the Indian Parliament, what would you propose as laws to speed up the elimination of the Caste System, now that the Caste System is illegal in India?

*Recommended for students achieving below grade level.


BRAHMANS
religious men, teachers
KSHATRIYAS
rulers, soldiers
VAISHYAS
shopkeepers, traders, farm owners, artisans
SHUDRAS
peasants, hired workers, servants
UNTOUCHABLES (OUTCASTES)
tanners, street sweepers, pig keepers

Questions for Discussion Based on Reading Selection and Diagram

1. Is there anything like caste in America?
2. How is caste different from our social classes?
3. Would you like to be in a caste system? Explain your thinking. Which caste would you choose? Why do you make this choice?
4. Some people say that the caste system prevents India from developing itself. Do you agree or disagree? Why?
5. The modern Indian government discourages discrimination. How will this affect the caste system in your opinion?
6. Why do you think the Indian people have long accepted the system?

* Recommended for students achieving below grade level.

* Reading Selection: "What Is Caste?"

Like people in other societies, a **Hindu** man, woman, or child, of India belongs to many groups.

He is rich or poor or in between.
He is dark skinned or light skinned.
He may have a trade or skill.
He belongs to a religion.
He is a citizen of the country.
He is a member of a family.

But more important to the Hindu is the fact of caste: Each caste has a complete set of rules about life. These rules cover almost everything. They list what a man may eat or drink, how food is to be cooked, when a man should wash, what clothes to wear, how and when to worship and so on.

A man is born into his caste. He may not change it. Caste has been, throughout most of India's history, the most important identification (label) of an individual. Caste puts a Hindu automatically into a fixed, unchangeable social position.

No matter how much money he earns, no matter what success he may have, his social position "caste" never changes.

The Brahman (priest) is at the top - as can be seen in the diagram. The divisions as seen here are not really castes themselves. Each has many subcastes. For example, a potter who uses a large wheel to make pottery is in a different caste from the potter who uses a small wheel. One would never use the wheel of the other.

Until recently the "Untouchable" was at the bottom or "out of caste" - an "outcast". The Indian government has "abolished" this caste because its members were treated so inhumanely (cruelly). As you can see, caste is really very difficult to define. It is not based on money. Most castes have rich and poor. Some castes have more than one race. It is not color. Most castes have both dark skinned and light skinned people. It is not occupation. There are priests who are not Brahmans. Anyone in any caste may be a farmer. Maybe it is history.

Did the Aryan invaders of 2,000 or more years ago set up the system to make slaves of the Dravidians?

Maybe it is religion. The Hindu religion says you may be born into a better life if you live a good life now and obey all the rules of your present caste.

This is called Karma, or the "Doctrine of Moral Consequence". This is part of the larger idea of Reincarnation. This idea of the Hindu religion teaches that a person's soul never dies. It is reborn in another body. Whether it is better or worse than the present body depends on Karma.

Along with this is the idea of Dharma. This is the set of rules you must follow in each caste to be promoted in the next life to a better caste.

An old Indian proverb says, "It is better to do one's own Dharma poorly than to do another's well."

Caste is best described as a number of families whose members marry each other, eat together, and follow a set of rules of behavior different from all other castes.

* Recommended for students achieving below grade level.

*Activity: The Sacred Cows of India and America

1. The teacher could refer to this Curriculum Bulletin, paragraphs two and three, page 187.
2. The teacher might read the news article in this Curriculum Bulletin, page 204.
3. The teacher might duplicate and distribute or project the cartoon comparing the cow and the car.
4. The teacher could direct class discussion towards an understanding of culturally protected practices, objects and institutions in all societies, including our own.

Questions for Discussion Based on Cartoon

1. Do you agree or disagree with the cartoon's point of view that the automobile is our "sacred cow"?
2. How do you account for the position of the automobile as one of our "sacred cows"? Can you name a few more "sacred cows" in our society? Explain your choices.
3. Why do we continue to produce and use automobiles in large numbers?
4. In your view, should we get rid of most automobiles, considering their destructiveness? Explain your position.
5. Some Indians consider the cow more useful alive than dead. Do you agree or disagree?
6. How do you account for the position of the cow as one of the "sacred cows" of Indian society? Can you name a few more "sacred cows" of India? Explain your choices.
7. In your view, should Indians get rid of most cows, considering their destructiveness? Explain your position.

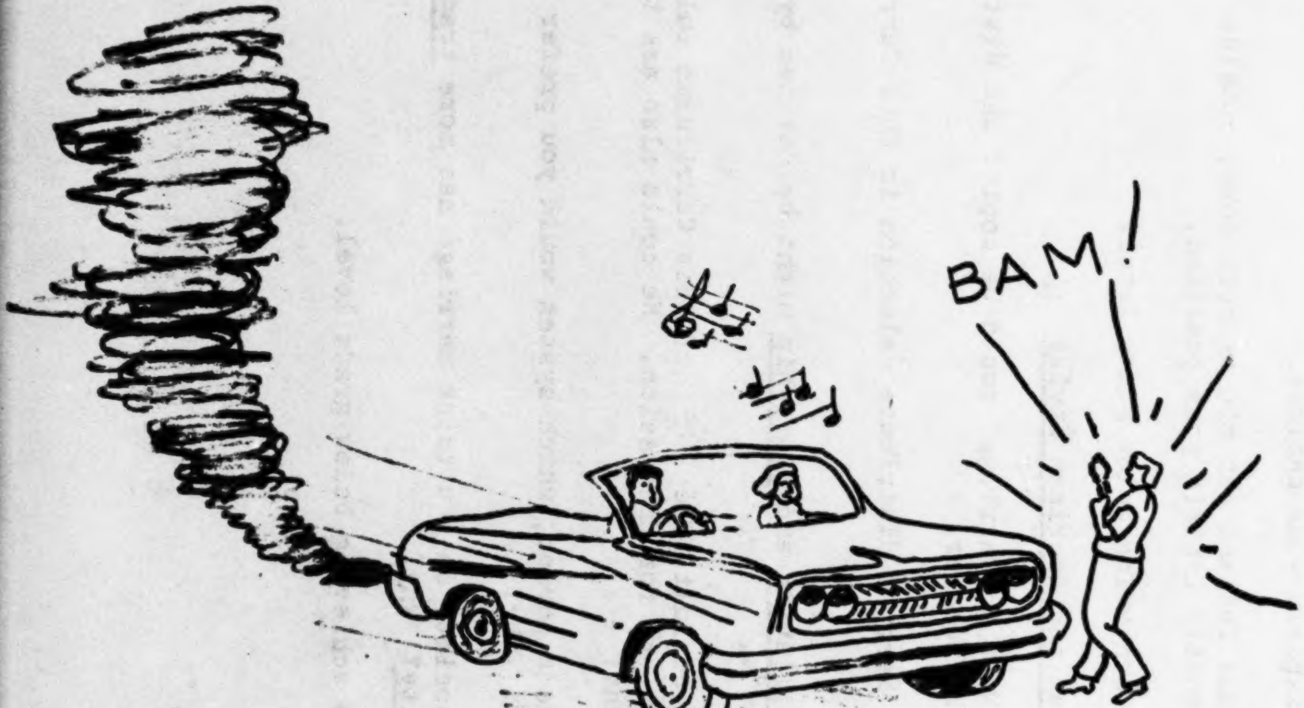
*Recommended for students achieving below grade level.

*Activity: Marriage Indian and American Styles

1. The cartoon "Two Ways to Marriage" could be copied and distributed or projected by the teacher.
2. The teacher could read or distribute selection in this Curriculum Bulletin, page 205.
3. Words such as humiliating and courtship might be defined by the teacher and students.
4. The teacher could consult page 205 of this Curriculum Bulletin for suitable questions for discussion. He could also ask the following questions:
   a. If you were a parent, which system would you prefer for your child? Why?
   b. In which society do you think marriage has more tradition and security? Why?

*Recommended for students achieving below grade level.

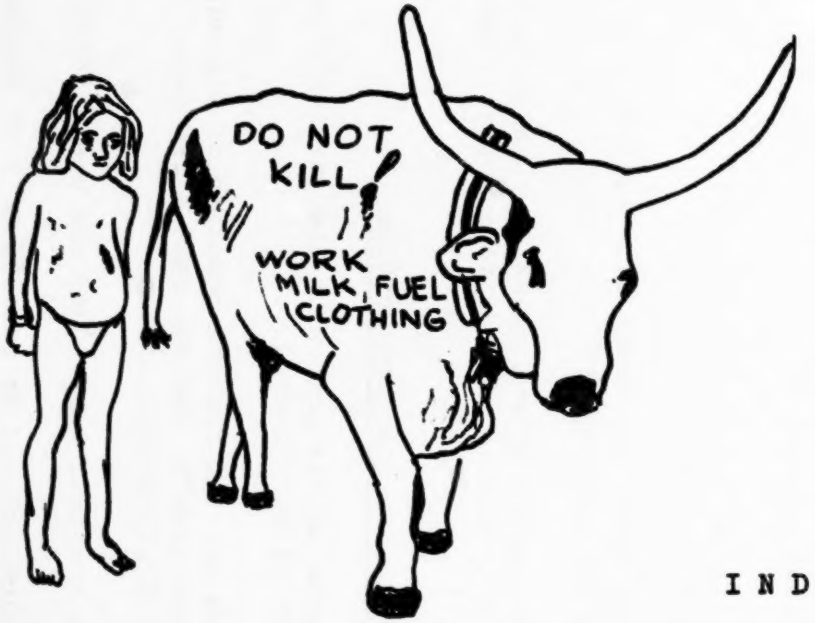
NECESSITY?



U. S. A.

OR "ENGINE OF DESTRUCTION"

NECESSITY?


DO NOT KILL!
WORK
MILK, FUEL
CLOTHING

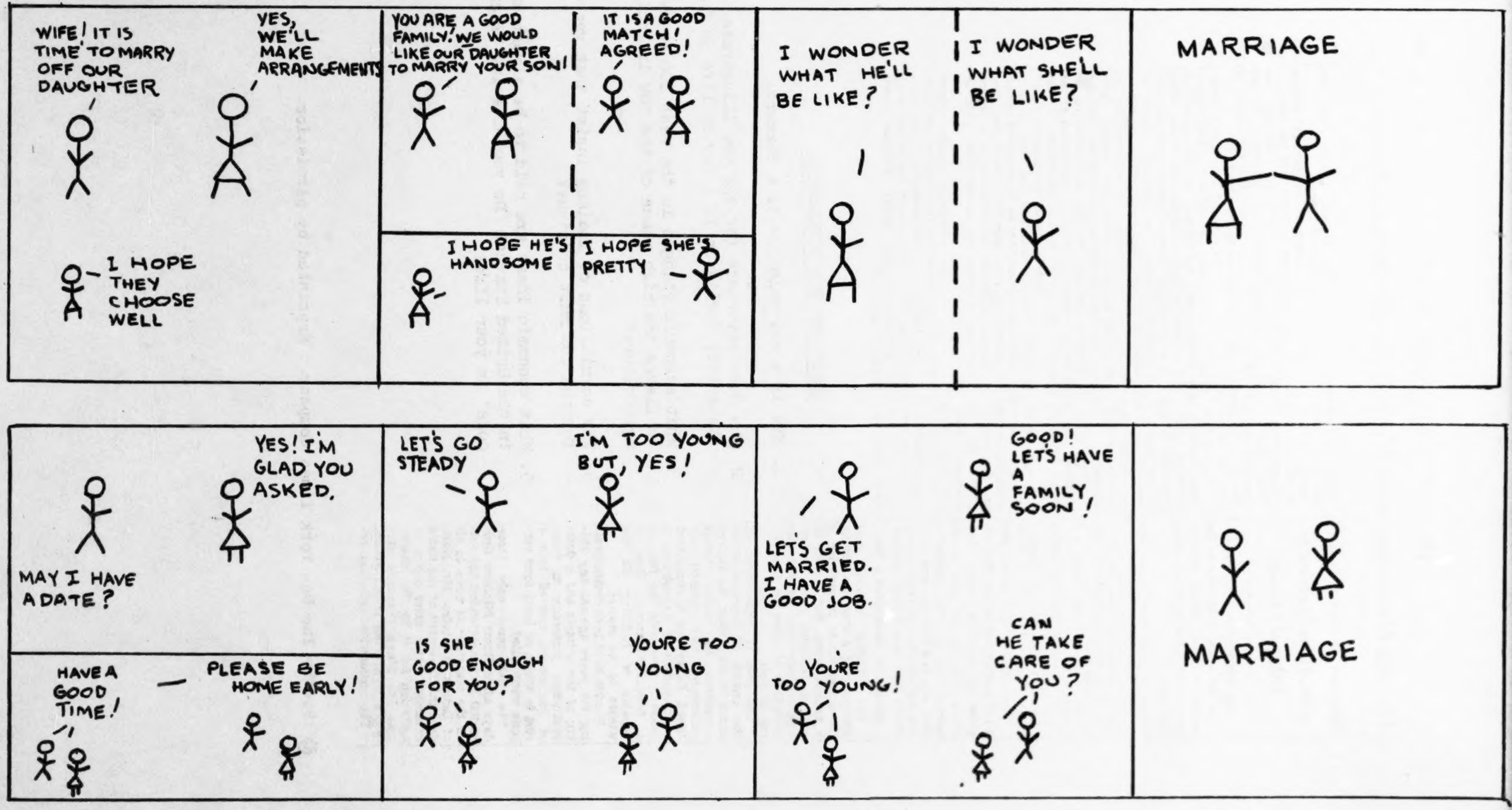
INDIA

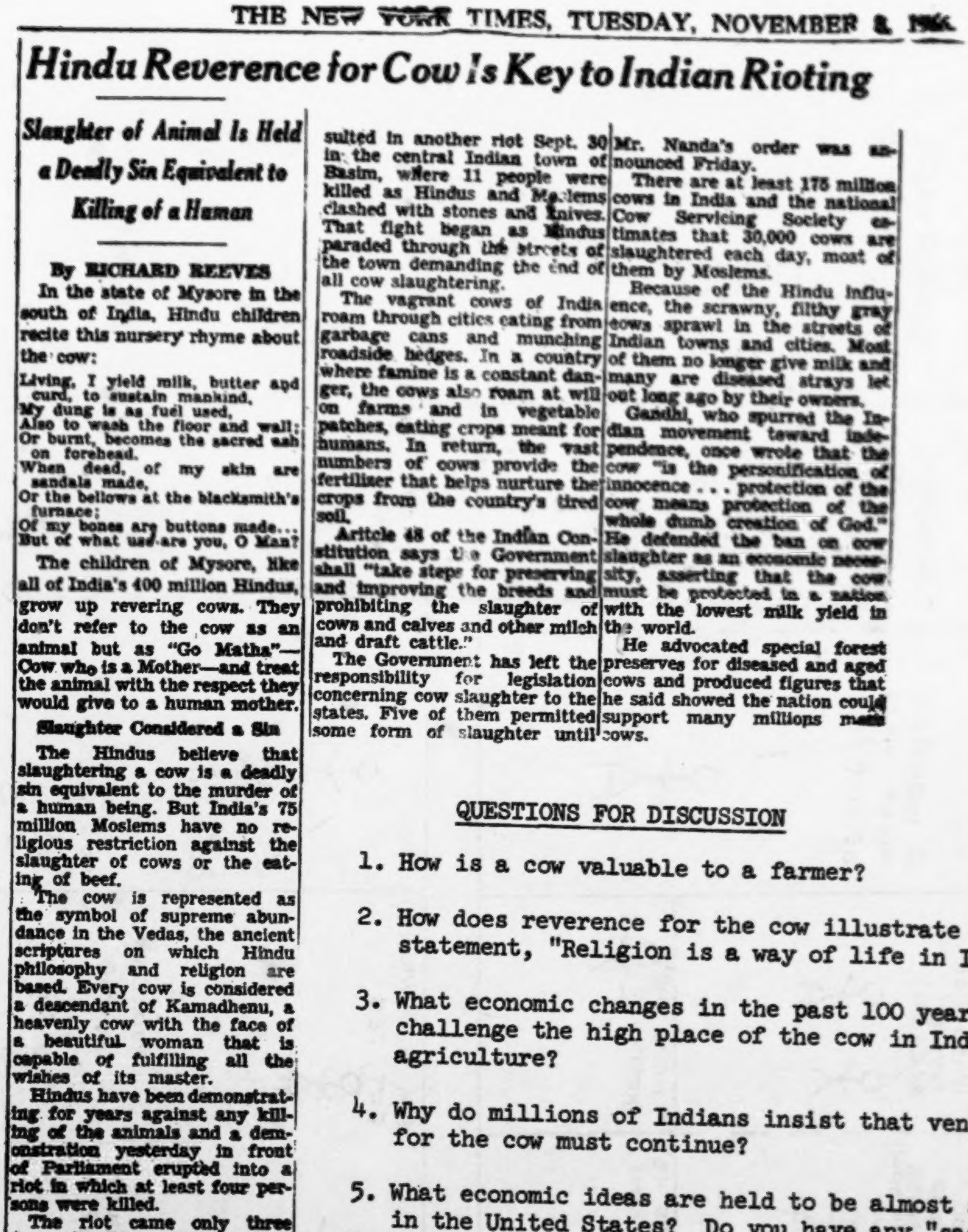
------OR BAR TO PROGRESS

TWO WAYS TO MARRIAGE

INDIA

U.S.A.


WIFE! IT IS TIME TO MARRY OFF OUR DAUGHTER
YES, WE'LL MAKE ARRANGEMENTS
I HOPE THEY CHOOSE WELL
YOU ARE A GOOD FAMILY! WE WOULD LIKE OUR DAUGHTER TO MARRY YOUR SON!
IT IS A GOOD MATCH! AGREED!
I HOPE HE'S HANDSOME
I HOPE SHE'S PRETTY
I WONDER WHAT HE'LL BE LIKE?
I WONDER WHAT SHE'LL BE LIKE?
MARRIAGE
MAY I HAVE A DATE?
YES! I'M GLAD YOU ASKED.
HAVE A GOOD TIME!
PLEASE BE HOME EARLY!
LET'S GO STEADY
I'M TOO YOUNG BUT, YES!
IS SHE GOOD ENOUGH FOR YOU?
YOU'RE TOO YOUNG
LET'S GET MARRIED. I HAVE A GOOD JOB.
GOOD! LET'S HAVE A FAMILY SOON!
YOU'RE TOO YOUNG!
CAN HE TAKE CARE OF YOU?
MARRIAGE



THE NEW YORK TIMES, TUESDAY, NOVEMBER 8, 1966.

Hindu Reverence for Cow Is Key to Indian Rioting

Slaughter of Animal Is Held a Deadly Sin Equivalent to Killing of a Human

By RICHARD REEVES

In the state of Mysore in the south of India, Hindu children recite this nursery rhyme about the cow:

Living, I yield milk, butter and curd, to sustain mankind,
My dung is as fuel used,
Also to wash the floor and wall;
Or burnt, becomes the sacred ash on forehead.
When dead, of my skin are sandals made,
Or the bellows at the blacksmith's furnace;
Of my bones are buttons made...
But of what use are you, O Man?

The children of Mysore, like all of India's 400 million Hindus, grow up revering cows. They don't refer to the cow as an animal but as "Go Matha"—Cow who is a Mother—and treat the animal with the respect they would give to a human mother.

Slaughter Considered a Sin

The Hindus believe that slaughtering a cow is a deadly sin equivalent to the murder of a human being. But India's 75 million Moslems have no religious restriction against the slaughter of cows or the eating of beef.

The cow is represented as the symbol of supreme abundance in the Vedas, the ancient scriptures on which Hindu philosophy and religion are based. Every cow is considered a descendant of Kamadhenu, a heavenly cow with the face of a beautiful woman that is capable of fulfilling all the wishes of its master.

Hindus have been demonstrating for years against any killing of the animals and a demonstration yesterday in front of Parliament erupted into a riot in which at least four persons were killed.

The riot came only three days after Home Minister Gulzarilal Nanda extended the ban on the slaughter of cows to all of India's 16 states. Mr. Nanda's announcement of the ban's extension came after years of agitation for it by the Bharatiya Jan Singh (People's party), a right-wing Hindu group.

The nationwide agitation resulted in another riot Sept. 30 in the central Indian town of Basim, where 11 people were killed as Hindus and Moslems clashed with stones and knives. That fight began as Hindus paraded through the streets of the town demanding the end of all cow slaughtering.

The vagrant cows of India roam through cities eating from garbage cans and munching roadside hedges. In a country where famine is a constant danger, the cows also roam at will on farms and in vegetable patches, eating crops meant for humans. In return, the vast numbers of cows provide the fertilizer that helps nurture the crops from the country's tired soil.

Article 48 of the Indian Constitution says the Government shall "take steps for preserving and improving the breeds and prohibiting the slaughter of cows and calves and other milch and draft cattle."

The Government has left the responsibility for legislation concerning cow slaughter to the states. Five of them permitted some form of slaughter until Mr. Nanda's order was announced Friday.

There are at least 175 million cows in India and the national Cow Servicing Society estimates that 30,000 cows are slaughtered each day, most of them by Moslems.

Because of the Hindu influence, the scrawny, filthy gray cows sprawl in the streets of Indian towns and cities. Most of them no longer give milk and many are diseased strays let out long ago by their owners.

Gandhi, who spurred the Indian movement toward independence, once wrote that the cow "is the personification of innocence . . . protection of the cow means protection of the whole dumb creation of God." He defended the ban on cow slaughter as an economic necessity, asserting that the cow must be protected in a nation with the lowest milk yield in the world.

He advocated special forest preserves for diseased and aged cows and produced figures that he said showed the nation could support many millions more cows.

QUESTIONS FOR DISCUSSION

1. How is a cow valuable to a farmer?

2. How does reverence for the cow illustrate the statement, "Religion is a way of life in India"?

3. What economic changes in the past 100 years challenge the high place of the cow in Indian agriculture?

4. Why do millions of Indians insist that veneration for the cow must continue?

5. What economic ideas are held to be almost sacred in the United States? Do you have any "sacred cows" in your life?

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READING VII

MARRIAGE - INDIAN STYLE

"Wouldn't you like to be free to choose your own marriage partners, like the young people do in the West?"

"Oh no!" several voices replied in chorus.

Taken aback, we searched their faces. "Why not?"

"For one thing," said one of them, "doesn't it put the girl in a very humiliating position?"

"Humiliating? In what way?"

"Well, doesn't it mean that she has to try to look pretty, and call attention to herself, and attract a boy, to be sure she'll get married?"

"Well, perhaps so."

"And if she doesn't want to do that, or if she feels it's undignified, wouldn't that mean that she mightn't get a husband?"

"Yes, that's possible."

"So, a girl who is shy and doesn't push herself forward might not be able to get married. Does that happen?"

"Sometimes it does."

"Well, surely that's humiliating. It makes getting married a sort of competition in which the girls are fighting each other for the boys. And it encourages a girl to pretend she's better than she really is. She can't relax and be herself. She has to make a good impression to get a boy, and then she has to go on making a good impression to get him to marry her."

Before we could think of an answer to this unexpected line of argument, another girl broke in.

"In our system, you see," she explained, "we girls don't have to worry at all. We know we'll get married. When we are old enough, our parents will find a suitable boy, and everything will be arranged. We don't have to go into competition with each other."

Report by two American marriage counselors.
Fersh: India and South Asia - Macmillan,
pp. 24-25.

"Marriage - Indian Style" offers an interesting contrast to American customs. It is an example of cultural variation that opens the way for expression of students' opinions and experiences in the area of child-parent relationships. After the pupils have read the passage, the teacher may raise such questions as:

1. Why did girls in India criticize American courtship customs?
2. Why do they think the Indian way is better?
3. Which system do you prefer? Why?
4. Why do you believe this custom will change as India develops through the years?
5. To what extent would the Indian way be out of step with many cultural trends in American life?

Concepts

1. Family organization takes different forms in different societies. (A-S)
2. Societies vary in culture. (A-S)
3. Varying attitudes toward change bring conflict. (A-S)

LANGUAGES AND LITERATURE

Hindi is the national language of India besides which there are 13 other languages recognized in the Indian Constitution as the principal regional languages. They are Assamese, Bengali, Gujarati, Kashmiri, Kannada, Malayalam, Marathi, Oriya, Punjabi, Sanskrit, Urdu, Tamil and Telugu. English has been in use as the official language since independence. In accordance with a provision in the Constitution which stipulated the replacement of English by Hindi as the official language, Hindi became the official language on January 26th, 1965. However, English is still being widely used and will continue to be an associate official language for an indefinite period.

Each of the fourteen Indian languages mentioned above has a well developed literature extending over several hundred years. The ancient Indian literature is mostly in Sanskrit or Pali. Early Indian literature includes the Vedas, the Brahmanas, the Upanishads, the Smritis and the Puranas. They deal with a large variety of subjects—religious ceremonies, philosophy, history, polity and so on. During the early centuries of the Christian era a large number of dramas were written in Sanskrit and the most outstanding figure among the playwrights was Kalidasa, who is still read with interest in many parts of the world.

Most of the Modern Indian languages originated during the medieval ages. The early Sanskrit literature was a common source for the writers in these languages. Persian language and literature also had a considerable influence on the languages of the North. Many of the medieval writers were mystics and saint-poets. The impact of the Western culture began to be felt in India in the 19th century, first in Bengal and then in other parts of India. The 20th century has produced many outstanding writers in Indian languages. Most notable among them was Rabindranath Tagore, who was awarded the Nobel Prize in 1913 for his collection of songs and poems, entitled "Gitanjali." He wrote mostly in Bengali and translated his own works into English.

Several Indian authors have also written in English. The writings of Dr. Radhakrishnan, now President of India, and of the late Prime Minister Nehru are well known, not only for their contents but also for their beautiful prose style. Quite a few Indian authors have written well known fiction in English. Among them are Mulk Raj Anand, R. K. Narayan and Kamala Markandaya. Many outstanding writings in Indian languages have been translated into English and other foreign languages.

India Information Center, Washington, D.C.

Where the mind is without fear
and the head is held high,
Where Knowledge is free,
Where the world has not been broken
up into fragments by narrow domestic
walls;
Where words come out from the
depth of truth;
Where tireless striving
stretches its arms towards
perfection;
Where the clear stream of reason
has not lost its way into the
dreary desert sand of dead habit;
Where the mind is led forward
by thee into ever-widening
thought and action—
Into that heaven of freedom,
my Father,
let my country awake.
Rabindranath Tagore

Rabindranath Tagore

From Gitanjali

Figure 5

Mohandus K. Gandhi (1869-1948)

"I do not want my house to be walled on all sides and my windows to be stuffed. I want the cultures of all lands to be blown about my house as freely as possible. But I refuse to be blown off my feet by any."

READING IX

STORIES FROM THE PANCHATANTRA

The Panchatantra contains the most widely known stories in the world. If it were further declared that the Panchatantra is the best collection of stories in the world, the assertion could hardly be disproved, and would probably command the assent of these possessing the knowledge for a judgment. Assuming varied forms in their native India, then traveling in translations, and translations of translations, through Persia, Arabia, Syria, and the civilized countries of Europe, these stories have, for more than twenty centuries, brought delight to hundreds of millions. The Panchatantra, or Five Books contain almost 100 stories. A story from Book II, "Mother Shandilee's Bargain" is shorter than most, longer than some.

BOOK II: THE WINNING OF FRIENDS

MOTHER SHANDILEE'S BARGAIN

At one time I asked a certain Brahman in a certain town for shelter during the rainy season, and this he gave me. So there I lived, occupied with pious duties.

One day I woke betimes, and listening to a conversation between my host and his wife, I heard the Brahman say: "My dear, tomorrow will be the winter solstice, an extremely profitable season. So I will go to another village in search of donations. And you, in honor of the sun should give some Brahman food to the extent of your ability."

But his wife snapped at him harshly, saying: "Who would give food to a poor Brahman like you? Are you not ashamed to talk like that? And besides:

Since first I put my hand in yours,
  I haven't had a thing:
I've never tasted stylish food;
  Don't mention gem or ring."

At this the Brahaman was terrified and he stammered: "My dear, my dear, you should not say such things. You have heard the saying:

You have a mouthful only? Give
  A half to feed the needy:
Will any ever own the wealth
  For which his soul is greedy?"

And again:

"The poor man can but give a mite;
  Yet his reward is such --
The Scriptures tell us -- as is his,
  From riches giving much.

The cloud gives only water, yet
The whole world treats him as a pet:
But none can bear the sun, who stands
With rays that look like outstretched hands."

"Bearing this in mind, even the poor should give to the right person at the right time -- though the gift seems beneath contempt. For

Great faith, a gift appropriate,
  Fit time, a fit recipient,
An understanding heart -- and gifts
  Are blest beyond all measurement."

And some quote this:

"Indulge in no excessive greed
(A little helps in time of need)
But one, by greed excessive led,
Perceived a topknot on his head."

Translated by Arthur W. Ryder
The Panchatantra, University of Chicago Press, pp. 234-235, with permission

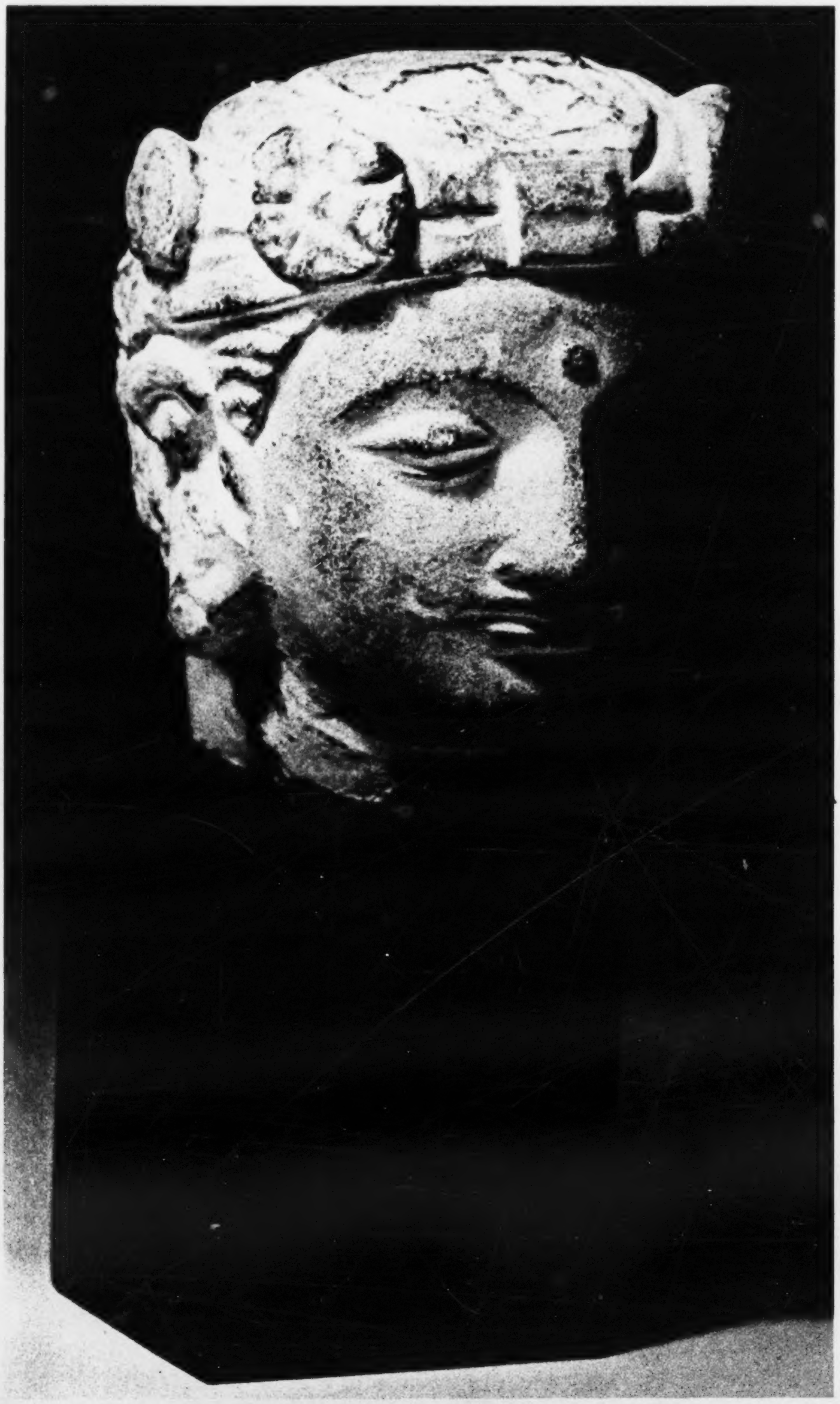

Figure 6

With permission of Alva Museum Replica Inc.

HEAD OF A BODHISATTVA. The original is of stucco, Graeco-Buddhist, N.W. Indian style, 2nd to 3rd century A.D.

A Bodhisattva is a buddhist deity who has passed through a series of incarnations and has finally entered on the Path of Bodhi or Perfect Knowledge. The statuette, to which this head at one time formed a part, may have come from a temple. The expression, "Graeco-Buddhist", refers to the fact that the native religious style was influenced by Hellenistic features. This phenomenon occurred in the art of many countries which as a result of Alexander's conquests were exposed to Greek culture. This contact was continued, and in many instances intensified, when these far flung provinces and tributary states were absorbed into the orbit of the Roman Empire, itself at this late date saturated with Greek culture.

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READING X

THE PROCESS OF INDUSTRIALIZATION
Stating the Issue

Industrialism is the hallmark of the modern world. Today no country without an industrial base can count for much in world affairs. In addition to prestige, industrialism brings with it a higher standard of living, military-might, better education, improved health and a host of other benefits. Hence, the entire world is caught up in a breakneck race to industrialize.

The rapid growth of industry took place first in England in the late eighteenth century. A peculiar combination of political, social, and economic conditions made it possible for the growth of a single industry, the cotton textile industry, to spur an economic take-off. But the same set of conditions has not existed in any other country that has undergone industrialization. The United States, closest to England in duplicating the conditions that provided for an economic take-off, had to follow a different path to industrialization. In the Soviet Union, a totalitarian elite had to overcome the weight of centuries of traditions to modernize the economy. The process of industrialization has been different in Great Britain, the United States and Russia.

It was and still is different again in India. Indian society was even more different from England's than Russia's had been. Subsistence farmers made up a larger proportion of her population; the pressure of population on limited resources was infinitely greater; the fact that India was a colony of Great Britain added another significant difference. There were many others. Given this different social setting, it is obvious that the process of industrialization would vary both from that of England and that of Russia.

Whether or not India can industrialize is a vital matter to the free world. If she can do so successfully, she will give the lie to the Communists who claim that underdeveloped countries can only progress economically through using command techniques in a totalitarian government. If she fails, much of the underdeveloped world may follow her into the Communist camp.

Whether or not she succeeds depends largely upon whether men reared in traditional society can adjust themselves to a technology and an accompanying way of life diffused into India from the West. Can India find the means to import and to develop machinery fast enough to industrialize? Can her teeming millions adjust to the new way of life? Can her industrial and agricultural productivity surpass the rate of growth of her population? Can she industrialize and still remain free?

READING XI

ELITES AND INDUSTRIALIZATION: AN APPROACH TO ANALYSIS

Nations do not become industrialized automatically. The process of industrialization depends upon the energy, ingenuity, and persistence of a very few men who shake the society out of its traditional ways. Even in nations where the drive to industrialize appears to have taken place unconsciously, as in Great Britain or the United States, a small elite led the way. Had it not been for the alliance of middle class entrepreneurs and landed aristocrats in England or the American industrial giants like Carnegie, Rockefeller and their financier allies like J. P. Morgan, the English-speaking peoples might still earn their livelihood on subsistence farms.

Four noted economists, Clark Kerr, John T. Dunlop, Frederick Harbison and Charles Myers, have attempted to analyze the functions of various elites who have carried out the industrialization process in various nations. In their book, Industrialism and Industrial Man, they have identified five "model" elites who have assumed the burden of industrializing their countries. The authors make no claim that their model elites have ever existed in the pure form in which they describe them, but their model does provide us with a tool for analyzing industrialization in various nations around the world. Starting from the model, the investigator interested in analyzing the methods and purposes of industrializing India, can develop a set of analytical questions which he can then apply to the data he encounters.

Readings from Area Studies in the Non Western World, Carmegie Institute of Technology

READING XII

THE INDUSTRIALIZING ELITES

In the past two hundred fifty years, five types of industrializing elites have led the way to the modernization of a nation's economy. They are:

1. **The dynastic elite: The members of a dynastic elite are originally drawn from a landed or commercial aristocracy sometimes with allies from among military, religious or governmental groups. Trying to save their own position at the top of the social structure, the dynastic elite disrupts the traditional society as little as possible as it pushes the process of industrialism. Its members try to save the essence of the past and graft onto it the elements essential to a modern society. The best historical example of the dynastic elite is the group of leaders who industrialized Japan in the late nineteenth and early twentieth centuries.**

2. **The middle class: The middle class elite is made up of a new group rising in opposition to an old elite but able to live with it. England represents the classic example. Middle class elites are likely to come from already existing commercial and artisan groups. Rather than make a frontal assault on the position of the old privileged classes, they attack piecemeal and make gains slowly. Since the societies in which the middle class has led the movement toward industrialization are mobile, the new classes climb the social ladder and eventually reach the top. In this case industrialism has provided ways to change an entire social structure.**

3. **The revolutionary intellectuals: In countries like the Soviet Union or Communist China, revolutionary intellectuals seize control of the political machinery and depose the established rulers of the land. They then use the state to speed the process of industrialism, sweeping away as quickly as possible the old elite and the old culture and establishing new ones.**

4. **The colonial administrator: The colonial elite has introduced industrialism into much of the underdeveloped world supplying capital, techniques and leadership. His role, however, is a transitional one, for sooner or later he is driven out to be replaced by natives. Usually the colonial elite begins industrialization to benefit the home country by developing raw materials or producing something which cannot be made at home. As an alien, the colonial administrator usually cannot survive permanently and is anxious to preserve the culture he finds in a land so that the native leaders will support him. The English in India are a typical example.**

5. **The nationalist elite: The nationalist leader is difficult to define because his type varies so much. There is no single nationalist type. But a nationalist revolt usually does raise up a small group of national heroes who can lead the march to industrialism. Moreover, the mass of people expect great changes to be made when freedom is attained, and these expectations are characteristic of industrial developments led by nationalist elites. Finally, nationalist leaders usually use the state as an instrument of industrial development. For this reason a mix of private enterprise and socialist ownership is common in these states. India's present leaders can be considered a nationalist elite.**

Chart #1

The Industrializing Elites and Their Strategies

Strategic Concepts	Dynastic	Middle Class	Revolutionary Intellectuals	Colonial Administrators	Nationalist Leaders
Basic goal of the elite	Preserve most characteristics of the traditional society. Industrialization to protect nation.	Individual self-advancement	Promote the ideology of the revolution.	Service the "mother" country.	Bring about national independence and progress.
Basic characteristic of the economy	Paternalistic, or aristocratic command	Open market	Centralized command	Alien command; economy controlled and regulated by mother country	State "guided" development. Mixture of market and command.
Basic rule-making authority in labor-management relations	Employer and state	Employer, labor union, state	State	Colonial administrator and employer	Largely state
Policy on the pace of industrialization	No faster than necessary to preserve the traditional social structure and values. Military needs may dictate faster pace.	Determined largely by individual's predicted prospects for private gain.	Determined by central authority. The fastest possible pace.	Determined by what advantage mother country sees. Irregular pace.	Determined by state's aspirations, which are high, but rate is irregular due to economic problems and traditional values.
Sources of funds	Grants from the aristocracy. Rents from farms influence ability of aristocracy to make grants.	Investments from private savings. Bank credit and international capital market important factors in determining investment.	From tax revenues. Forced restriction on consumption to return capital income for capital formation.	From budget of the mother country and investors in mother country	Elite seeks large sums from developed nations to supplement private savings and funds secured from taxation.

Chart #1 (continued)

Strategic Concepts	Dynastic	Middle Class	Revolutionary Intellectuals	Colonial Administrators	Nationalist Leaders
Priorities of Development	Preserve and protect agriculture; much effort turned to public works, military, and paternalistic projects, including housing.	Priorities determined by market conditions. What is produced is determined largely by consumer wants. Agriculture not emphasized.	Agriculture compressed by draining off of manpower to industry and prevention of individual agricultural enterprise. Priority assigned to capital goods (basic industry) with a vengeance. Consumer goods and housing not emphasized.	Emphasis on production of raw materials--increased agriculture. Some industries which supply materials and consumption goods to mother country.	Expands on previous industrial base of colonial administrator. Emphasis on upgrading agriculture in "poor food growing nations" Attempt to develop broad based industry producing capital and consumer goods. Much emphasis on electric power and other sources of energy.
Educational Policy	Aimed at preserving traditional values. Higher education limited to members of elite. Universities have little role in industrialization; workers have only elementary schooling.	Educational system seen as a major instrument in individual self-advancement. Mass public elementary and secondary schools. Vocational and liberal education combined.	Education designed to promote the revolutionists' ideology. High priority given to science and specialized fields. Workers receive specialized vocational training.	Educational system adapted from mother country. Higher education limited to few natives. Generally not related to industrialization.	Faces dilemma of providing general education to provide literate masses and higher education to train managerial and technical manpower.
Population Policy	A variety of policies which indirectly tend to produce growth. No encouragement to immigration.	Population largely depends upon market conditions, in particular income. Some public policies to promote health encourages growth. Permits immigration.	Establishes policies which are designed to keep population from growing in response to industrialization, except in Soviet Union where population growth is encouraged.	No concern over population if the labor supply is adequate. Otherwise recruits labor from abroad.	Conflict between establishing means to decrease the death rate and establishing means to prevent population increase from outstripping advances in the economy.

Chart #2

Industrializing Elites and Cultural Factors

Pre-existing cultural Traits	Dynastic	Middle Class	Revolutionary Intellectuals	Colonial Administrators	Nationalist Leaders
The family system.	Preserves joint family.	Weakens extended family, encourages nuclear family.	Attempts to destroy traditional family loyalty and responsibility.	Little change and little attempt at change. Might break up some extended families in recruiting labor.	Modifies extended family toward nuclear family.
Class and Race.	Preserves existing structure.	Modifies; develops fluid class structure allowing upward mobility as measure of individual self-advancement.	Destroys old class structure and substitutes new elite class.	Grafts a new superior class upon old social structure. Does not change existing structure to a great degree.	Modifies existing structure toward greater fluidity. Elite class is drawn from elite cultivated by colonial administrators.
Religious and Ethical Values.	Tends to preserve.	Modifies and builds on existing values. Some traditional values which interfere with self-advancement broken down.	Attempts to destroy old value system completely. Substitutes new values based upon ideology.	Two cultures slowly adapt to each other's values. Host culture undergoes most change.	Modifies existing values and breaks them down when they interfere with national unity and industrialization. Tries to retain essence of traditional values.
Concept of Nation-state.	Great emphasis.	Moderate emphasis.	Great emphasis. Attempts to link ideology and nation. Tries to break down provincial and family loyalties.	Little emphasis, though administrators indirectly help develop sense of nationalism by establishing nation-wide government.	Great emphasis. Attempts to break down provincial, family and class loyalties, and substitute national loyalty instead.

Questions for Discussion

1. Assume you were given the assignment to interview one of India's chief economic ministers. On the basis of the charts in this reading, what questions would you ask him in order to determine how India is going about industrializing her country. What questions would you ask him about how he must change Indian culture to industrialize? (Come to class with several questions written out.)

2. Would you be satisfied with the economic minister's answers to your questions? If you wished to have other answers, where would you look for evidence? Which of your questions would the minister be most capable of answering?

3. Why do you think different types of elites have industrialized different nations?

READING XIII

ECONOMIC PLANNING IN INDIA

India's industrialization began under the aegis of British colonial leaders. After World War II, Indian nationalists took over. They were devoted to the principle of national independence and progress for which they had struggled so long. Convinced that India must follow the path of the West toward a democratic political system, the nationalist leaders nevertheless realized that a marked degree of centralized economic planning was indispensable to progress. The attempt to blend democracy and rapid economic growth has focused the attention of the free world on the Indian experiment.

From the day of its independence the government of India placed economic planning in the forefront of its attention. Rooted in a traditional society and lacking many of the prerequisites of economic growth, India was forced to shepherd her resources of men, capital and equipment carefully if it wished to make the leap into the modern technological age. From the beginning it was clear that only a substantial amount of government planning could assure attention to the major demands of economic growth. The five-year plans grew out of this conviction.

The Indians claim that they have a socialist economy and the use this word freely in government reports. You must watch their use of the word carefully. They do not mean by socialism what Marx meant by the word or what contemporary Communists mean by it. The Indians still permit, in fact they encourage, a substantial amount of ownership of the means of production by private individuals. There is general, overall control of investment by the government and a firm attempt is made to be sure that investment flows into channels which the government thinks are socially desirable, but the private sector of the economy still plays a vital role.

As you read, think about the following questions:

1. What are the major objectives of the Government of India Planning Commission? Why these rather than others?

2. What value assumptions underlie India's third five-year plan?

3. Why would nationalist leaders embrace planning as a device to speed industrialization?

4. To what degree are the objectives and methods of the Indian planners conditioned by traditional Indian society? How may traditional society interfere with the development of the plan?

ACHIEVEMENTS OF FIRST TWO PLANS AND PRINCIPAL TARGETS OF THIRD PLAN

	Achievements 1950-51	Achievements 1955-56	Achievements 1960-61	Targets 1965-66	Percentage increase in 1965-66 over 1960-61
Index number of agriculture production (1949-50 = 100)	96.0	117.0	135.0	176.0	30
Food grain production (million tons)	52.2[1]	65.8	79.3	100.0	26
Nitrogenous fertilizers consumed (thousand tons of nitrogen)	55.0	105.0	230.0	1,000.0	335
Area irrigated (net total) (million acres	51.5	56.2	70.0	90.0	29
Co-operative movement: advances to farmers ($ million)	48.1	104.2	420.0	1,113.0	165
Index number of industrial production (1950-51 = 100)	100.0	139.0	194.0	329.0	70
Production of:					
Steel ingots (million tons)	1.4	1.7	3.5	9.2	163
Aluminum (thousand tons)	3.7	7.3	18.5	80.0	332
Machine tools (graded) (value in $ million)	0.7	1.6	11.6	63.0	445
Sulphuric acid (thousand tons)	99.0	164.0	363.0	1,500.0	313
Petroleum products (million tons)	—	3.6	5.7	9.9	70
Cloth:					
Mill-made (million yards)	3,720.0	5,102.0	5,127.0	5,800.0	13
Handloom, powerloom and khadi (million yards)	897.0	1,733.0	2,349.0	3,500.0	49
Total (million yards)	4,617.0	6,875.0	7,476.0	9,300.0	24
Minerals:					
Iron ore (million tons)	3.2	4.3	10.7	30.0	180
Coal (million tons)	32.3	38.4	54.6	97.0	76
Exports ($ million)	1,310.4	1,278.9	1,354.5	1,785.0	32
Power: installed capacity (million kw)	2.3[2]	3.4[2]	5.7	12.7	123
Railways: freight carried (million tons)	91.5	1.1	1.5	2.5	59
Road transport: commercial vehicles on road (thousand)	116.0	166.0	210.0	365.0	74
Shipping tonnage (million grt)	0.4	0.5	0.9	10.9	21
General education: students in schools (million)	23.5	31.3	43.5	63.9	47
Technical education: Engineering and technology—degree level—intake (thousand)	4.1	5.9	13.9	19.1	37
Health:					
Hospital beds (thousand)	113.0	125.0	186.0	240.0	29
Doctors (practising) (thousand)	26.0	65.0	70.0	81.0	16
Consumption level:					
Food (calories per capita per day)	1,800.0	1,950.0	2,100.0	2,300.0	10
Cloth (yards per capita per annum)	9.2	15.5	15.5	17.2	11

[1] Estimates of production adjusted for changes in statistical coverage and methods of estimation.

[2] Figures relate to calendar years 1950 and 1955.

Objectives

The central objective of planning was defined as initiating "a process of development which will raise living standards and open out to the people new opportunities for a richer and more varied life." Economic planning has to be viewed as "an integral part of a wider process aiming not merely at the development of resources in a narrow technical sense, but at the development of human faculties and the building up of an institutional framework adequate to the needs and aspirations of the people."

The long-term objectives of doubling the national and per capita incomes (from the levels obtaining at the beginning of the First Plan) and raising the consumption standards were laid down in the First and Second Plans, which were based on certain assumptions and prevailing conditions. Keeping in view the very rapid growth of population in the 1951-60 decade, and the likely trends, the Third Plan lays down the following long-term objectives to be attained by 1975-76: (i) a cumulative rate of growth as near as possible to 6 per cent per annum so as to secure more than a doubling of national income (from $30,450 million in 1960-61 to $71,400 million in 1975-76 at 1960-61 prices) and a 61 per cent increase in per capital income (from $69.3 in 1960-61 to $111.3 in 1975-76); (ii) the creation of employment outside agriculture for more than 46 million persons so as to reduce the proportion of population dependent on agriculture from about 70 per cent to about 60 per cent; and (iii) the provision of universal education up to the age of 14 as envisaged in the Constitution.

Soaring Populations Are Handicapping Underdeveloped Lands

WEEKLY NEWS REVIEW February 7, 1966

It would take decades for a nation such as India, for example, to attain decent living standards for its people even if the number of persons to be fed, housed, and clothed remained unchanged. The average annual output per person is only $86 a year, compared to $3,241 in the United States. Translated into more down-to-earth terms, this means that most Indians are living in conditions of dire poverty—either in slums of Bombay, Calcutta, and other large cities, or in squalid villages.

Right now, India is struggling to stave off a threatened famine. Food rationing is in effect, and millions would probably be starving were it not for U. S. food assistance.

Indian production of food and other goods is moving slowly but steadily upward. At the same time, though, the number of people that the economy must support is also increasing.

Between now and 2000, India's population is expected to grow by about 20,000,000 a year. These additional people will consume most, if not all, of the extra goods produced by the expanding economy. Consequently, the country's overall standard of living will remain about the same. Some experts even believe that it will go down, and that disastrous famines may occur.

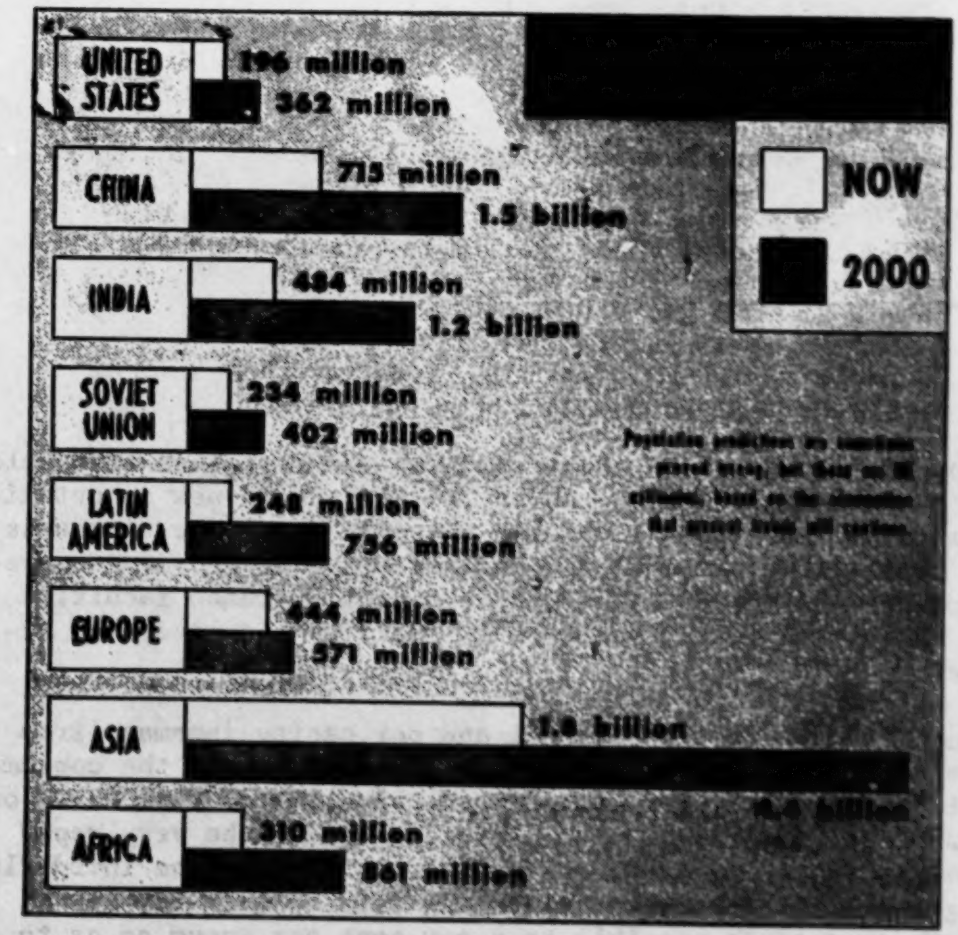

Figure 7

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* Tape recording: GEOGRAPHY IN MID-CENTURY SERIES
Reel: N-1
Time: 15 minutes
Speed: 3.75 feet per minute

Title: INDIA - POVERTY, A GRINDING PROBLEM
(summary of tape recording of radio program of March 6, 1961)

This recording shows us the many problems of India. It explains the causes and how the government is trying to solve them. It also goes into the role, very briefly, that India has taken in world affairs in the past decade.

The first part discusses problems that geography has brought to India. The only part of India that has good soil is the great plain, formed by the Ganges and Brahmaputra Rivers. This area is probably the most populated in the world. Yet, in the Deccan Plateau to the south and in the mountains in the North, very few people live. The monsoons has often caused famines and floods.

Other important conditions are; (1) different taboos (2) different languages (3) crowded population in certain parts (4) lack of education (5) poor health conditions in the villages (e.g., poor diet, primitive methods, unsanitary conditions, old customs) (6) difficulties in making a living and (7) hardship in producing enough food for its large population.

Birth and Death Rates in India

Birth Rate	1931	50.8%	Birth Rate	1966	39.4"
Death Rate	1931	40.4%	Death Rate	1966	16.32%
Life Expectancy	1931	27 years	Life Expectancy	1966	49.2 Years

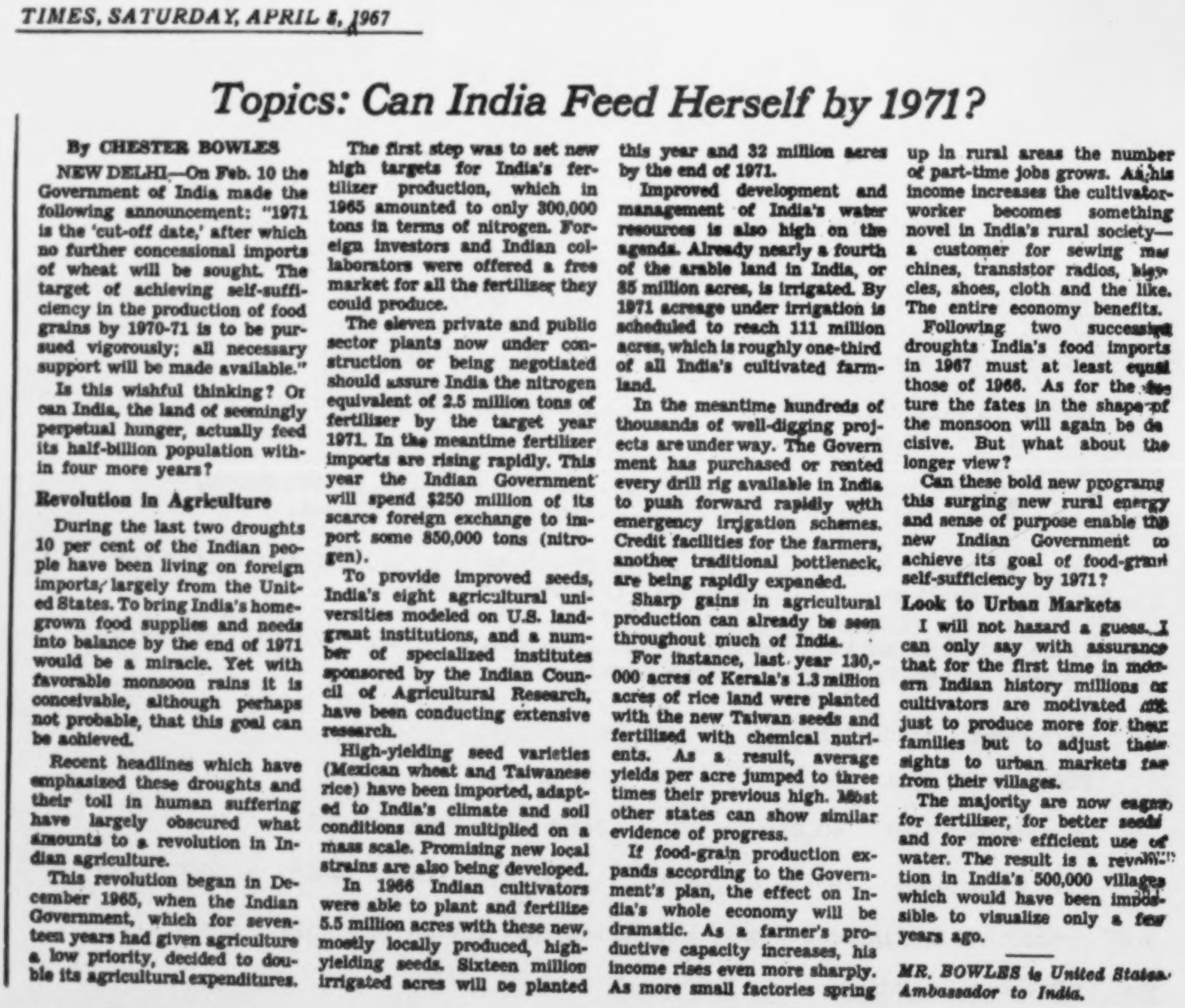
Food production has increased only 18% during this period (Per capita availability

How to Use the Recording

1. Motivation a) Unit Work for India
   b) Current Events - United Nations.

2. Developmental Lesson - 15 minute recording; with questions for discussion during lesson or for homework.
   a) How can India remain neutral in the face of strong pressure from East and West?
   b) Why are there some very rich people in India, yet it is basically a country of poverty?
   c) How is the government of India trying to solve many of the problems?
   d) The government of India has passed laws doing away with the caste system in the past decade. Why is it likely the laws will be poorly enforced for many years?
   e) Why do most of the people of India live in the coastal plains and river valleys?

* Tapes in this series are available at B.A.V.I., 131 Livingston Street, Brooklyn, N.Y.



TIMES, SATURDAY, APRIL 8, 1967

Topics: Can India Feed Herself by 1971?

By CHESTER BOWLES

NEW DELHI—On Feb. 10 the Government of India made the following announcement: "1971 is the 'cut-off date,' after which no further concessional imports of wheat will be sought. The target of achieving self-sufficiency in the production of food grains by 1970-71 is to be pursued vigorously; all necessary support will be made available."

Is this wishful thinking? Or can India, the land of seemingly perpetual hunger, actually feed its half-billion population within four more years?

Revolution in Agriculture

During the last two droughts 10 per cent of the Indian people have been living on foreign imports, largely from the United States. To bring India's home-grown food supplies and needs into balance by the end of 1971 would be a miracle. Yet with favorable monsoon rains it is conceivable, although perhaps not probable, that this goal can be achieved.

Recent headlines which have emphasized these droughts and their toll in human suffering have largely obscured what amounts to a revolution in Indian agriculture.

This revolution began in December 1965, when the Indian Government, which for seventeen years had given agriculture a low priority, decided to double its agricultural expenditures.

The first step was to set new high targets for India's fertilizer production, which in 1965 amounted to only 300,000 tons in terms of nitrogen. Foreign investors and Indian collaborators were offered a free market for all the fertilizer they could produce.

The eleven private and public sector plants now under construction or being negotiated should assure India the nitrogen equivalent of 2.5 million tons of fertilizer by the target year 1971. In the meantime fertilizer imports are rising rapidly. This year the Indian Government will spend $250 million of its scarce foreign exchange to import some 850,000 tons (nitrogen).

To provide improved seeds, India's eight agricultural universities modeled on U.S. land-grant institutions, and a number of specialized institutes sponsored by the Indian Council of Agricultural Research, have been conducting extensive research.

High-yielding seed varieties (Mexican wheat and Taiwanese rice) have been imported, adapted to India's climate and soil conditions and multiplied on a mass scale. Promising new local strains are also being developed.

In 1966 Indian cultivators were able to plant and fertilize 5.5 million acres with these new, mostly locally produced, high-yielding seeds. Sixteen million irrigated acres will be planted this year and 32 million acres by the end of 1971.

Improved development and management of India's water resources is also high on the agenda. Already nearly a fourth of the arable land in India, or 85 million acres, is irrigated. By 1971 acreage under irrigation is scheduled to reach 111 million acres, which is roughly one-third of all India's cultivated farmland.

In the meantime hundreds of thousands of well-digging projects are under way. The Government has purchased or rented every drill rig available in India to push forward rapidly with emergency irrigation schemes. Credit facilities for the farmers, another traditional bottleneck, are being rapidly expanded.

Sharp gains in agricultural production can already be seen throughout much of India.

For instance, last year 130,000 acres of Kerala's 1.3 million acres of rice land were planted with the new Taiwan seeds and fertilized with chemical nutrients. As a result, average yields per acre jumped to three times their previous high. Most other states can show similar evidence of progress.

If food-grain production expands according to the Government's plan, the effect on India's whole economy will be dramatic. As a farmer's productive capacity increases, his income rises even more sharply. As more small factories spring up in rural areas the number of part-time jobs grows. As his income increases the cultivator-worker becomes something novel in India's rural society—a customer for sewing machines, transistor radios, bicycles, shoes, cloth and the like. The entire economy benefits.

Following two successive droughts India's food imports in 1967 must at least equal those of 1966. As for the future the fates in the shape of the monsoon will again be decisive. But what about the longer view?

Can these bold new programs, this surging new rural energy and sense of purpose enable the new Indian Government to achieve its goal of food-grain self-sufficiency by 1971?

Look to Urban Markets

I will not hazard a guess. I can only say with assurance that for the first time in modern Indian history millions of cultivators are motivated not just to produce more for their families but to adjust their sights to urban markets far from their villages.

The majority are now eager for fertilizer, for better seeds and for more efficient use of water. The result is a revolution in India's 500,000 villages which would have been impossible to visualize only a few years ago.

MR. BOWLES is United States Ambassador to India.

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QUESTIONS FOR DISCUSSION

1. What geographic factors account for India's "seemingly perpetual hunger"?
2. To what extent do India's difficulties result from her cultural heritage?
3. What do you consider the best parts of the "Revolution in Agriculture"? Explain your choices.
4. What obstacles do you expect these plans will encounter? Why?
5. What role can Americans play in the future of Indian agriculture?

Lesson Plan: Filmstrip Lesson, "The Struggles Within Asia," The New York Times Monthly Filmstrip Series (November 1966)

General Educational Objective: Overview of social, economic and political difficulties in Asia.

Aim: Can Asians Win The Struggle For A Better Life

Method:
1) Show Frames 13-21.
2) Each frame should be considered as a visual springboard to pupil discussion of the issue presented in the frame.
3) Pupil discussion should be reflected in a sequentially developed chalkboard outline.

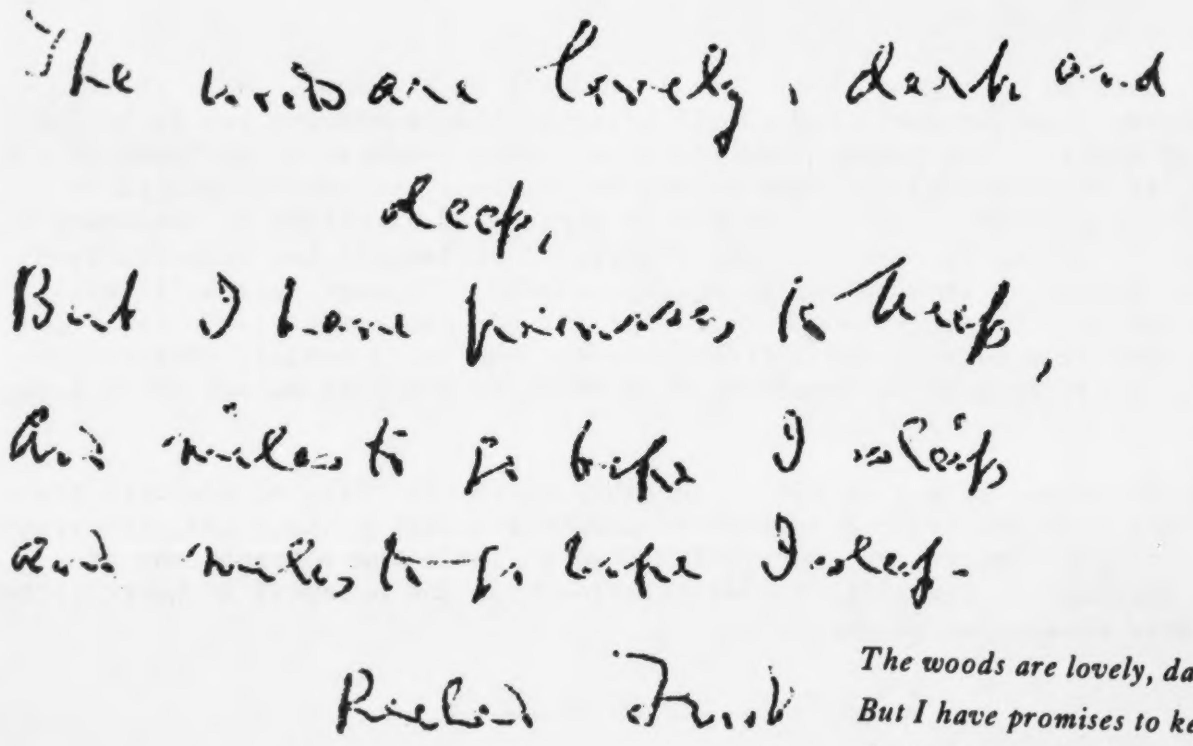
Content (Caption of each frame)	Questions for Discussion
Frame 13: Asia is awakening to a social and industrial revolution which began centuries ago in the West.	What happened in the West which is only now happening in Asia? "The fact that the industrial revolution occurred first in Europe is clear proof of the superiority of European civilization." Do you agree or disagree. Why?
Frame 14: In India, democracy faces the test of turning 500 million from age-old ways into a modern nation.	Why are wise, age-old ways now often criticized as obstacles to modernizing?
Frame 15: Smaller nations such as Burma and Ceylon watch India's progress against ignorance, hunger and desease.	Why are these nations watching India rather than China? What do they hope to learn from India?
Frame 16: In China, the Communists claim sweeping changes and progress, while regimenting a nation of 700 million.	What sweeping changes and progress are claimed by China?
Frame 17...In a strong effort to make China Asia's leading industrial nation, replacing Japan.	In your opinion, can sweeping changes and progress be made in an Asian nation without regimentation? Support your opinion.
Frame 18: Japan, Asia's industrial giant, is proof that democracy can flourish in Asia	How do you account for Japan's present status as "Asia's industrial giant." It has been said,"Japan would never have grown into Asia's giant without a diet of healthy democracy." Do you agree or disagree? Why?
Frame 19...But millions of Asians are gnawed by hunger, especially in India and China, where food is often short.	How do you explain widespread hunger in India and China? Cite geographic reasons. Cite social and economic reasons.
Frame 20...Formal education has just begun in many villages of Asia, where less than half can read or write.	"Education and taxation are like Siamese twins. They cannot be separated." What is the meaning of this statement. Why are Asian governments unable to collect enough taxes from the people for a large program of public education?
Frame 21: There is a constant struggle against malaria, tuberculosis and other diseases.	Why is an Asian boy or girl more likely to be seriously ill and die at a younger age than an American? What measures do you suggest for improving health of Asian boys and girls?

Summary Questions

1. What do you consider the most difficult problem facing Asians? Explain your choice.
2. In your opinion, what is the most difficult obstacle to progress in Asia? Support your statement.
3. In light of our discussion, what is your conclusion on the question we raised at the start of the lesson, "Can Asians Win The Struggle For A Better Life?"

Application Questions

1. How is the struggle of Asians for a better life related to your life?
2. What can you do, as an American, to help Asians in their struggle?



The woods are lovely, dark and
deep,
But I have promises to keep,
And miles to go before I sleep
And miles to go before I sleep.

Robert Frost

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Robert Frost

In Jawaharlal Nehru's own handwriting and kept by his bedside.

Discussion Questions:

1. **What do you think these lines meant to Mr. Nehru?**
2. **What does this tell you about Mr. Nehru?**
3. **Are you surprised to learn that an Indian leader cherished American poetry? Why?**
4. **What do the lines of Mr. Frost's poetry mean to you?**

NEHRU THE DEMOCRAT

Chanchal Sarkar

You might well ask why we should have to pause at all and consider whether Pandit Nehru was or wasn't a democrat. Isn't the answer self-evident? Well, it's because democracy is a complex thing and because, to our generation, brought up in his shadow, Panditji's most insistent advice was: "Be scientific in outlook, never take anything for granted". That's why it's important to question and analyse.

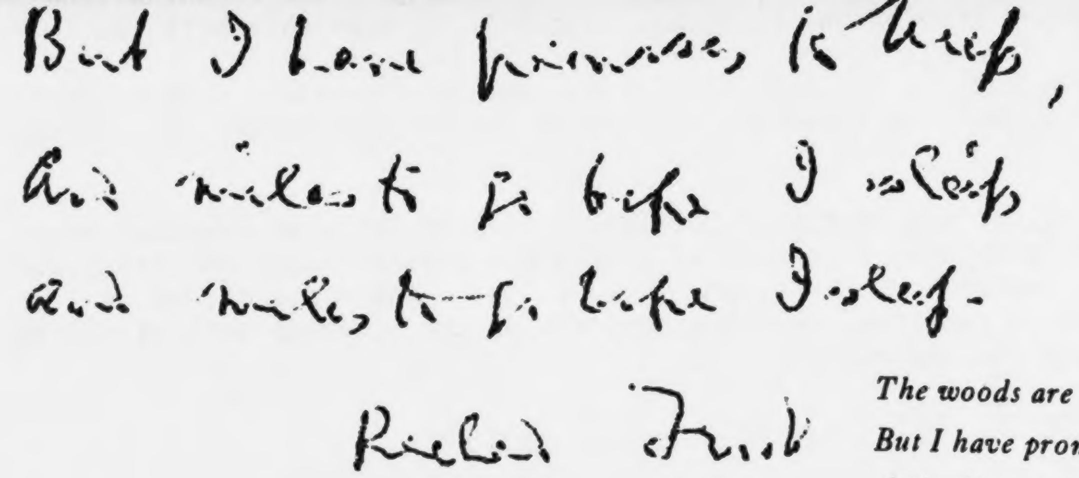
Democracy is something which deeply concerns the individual, and also the State. It has a personal side as well as an institutional. Panditji's personal commitment to democracy was clear. He believed in the freedom of the individual, in the right of an Opposition to exist and criticise. His faith was in a Parliamentary system, a free Press and an independent judiciary upholding the Rule of Law.

But politics is about power and democracy is one of the ways of using and regulating that power. We have to ask whether the seventeen years of Panditji's Prime Ministership saw the full transformation of the Indian people from subjects to citizens. Whether, in social structure, India became an egalitarian society. We should also ask if Panditji was able to transform his subordinates into colleagues, his followers into co-workers.

These are relevant questions, because democracy is not only about fundamental rights and entrenched freedoms, but equally about cabinets, parties and voluntary organisations. I posed the question about transforming subordinates into colleagues with the Nehru cabinets in mind. And, in asking about the change from followers to co-workers, I was thinking about him and the Congress Party.

INSTITUTIONAL SIDE

Democracy, as I said, has an institutional side. It is the sum of a chain of free organisations, small and large, which guarantee that there is no regimentation. Perhaps it'll not be



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INSTITUTIONAL SIDE

Democracy, as I said, has an institutional side. It is the sum of a chain of free organisations, small and large, which guarantee that there is no regimentation. Perhaps it'll not be wrong to say that, in the years since freedom came, the initiative of other associations has waned while the Government, as an organisation, has waxed and waxed, until it bestrides us like a colossus. In their Communist manifesto Marx and Engels wrote, "The State is the executive committee of the ruling class". This definition does need some change but there is a trend towards the State, in India, becoming the joint executive committee of one party and of a privileged and constantly growing, army of Government employees.

Discussion Questions:

1. **What do you think these lines meant to Mr. Nehru?**
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Did Panditji help to strengthen this trend? I don't wholly know. When an underdeveloped country plans economic and social advance, the Government has to be the major focus of decision and power. And since political leadership, stripped of all its coatings, is the exercise of power it may be necessary to concentrate it in a strong, charismatic leader. If that leader is personally committed to democracy then it's safe -- during his tenure. But a chain of colleagues and organizations must keep that democracy growing and changing. Gandhiji foresaw this brilliantly and provided for it. Panditji loomed too large for his contemporaries. And, taking Parliamentary democracy as the British left it, was he, I wonder, able to give it any special twist to make it immediately relevant to the poor masses of an Asian country?

Let's make no mistake. It's a terribly, terribly difficult thing to exercise great power for a long time and leave a network of people and institutions that are vigorously, self-actingly democratic. Particularly so in India where traditions of caste, great economic in equality, feudal relationships and parental authority often lead to the easy acceptance of autocracy....

A Eulogy to Jawaharlal Nehru

The American whom he most closely resembled was Thomas Jefferson. Both men were at once aristocrats and revolutionaries; both had a fatal flair for phrase; both spanned the liberation of their country and its first great phase of construction; both were intellectuals without being disciplined thinkers; both were philosophic without being philosophers; both were men of richly varied talents; both were at once at home on their soil but also members of the larger cosmopolitan world; both felt themselves part of a revolutionary wave of the future of which their own national revolution was only a part; both refused to confront the full implications of totalitarian terror in a country they had once admired.

The parallel goes even further. Both men, when they were in power, found themselves caught in the struggle between the two great powers of their time; both leaders fashioned a foreign policy of non-alignment to escape from this trap; both made a mystique of the people and yet were slightly detached from them; both operated on a vast continental scale; both were skilled partisans and used the party for their own principle and morality and mankind; yet both were highly pragmatic men who faced concrete problems flexibly and resourcefully.

Max Lerner, May 31, 1964

> "It is dangerous and harmful to be guided in our life's course by hatreds and aversions, for they are wasteful of energy and limit and twist the mind and prevent it from perceiving the truth."

* * * * *

> "True freedom is not merely politcal, but must also be economic and spiritual. Only then can man grow and fulfil his destiny."

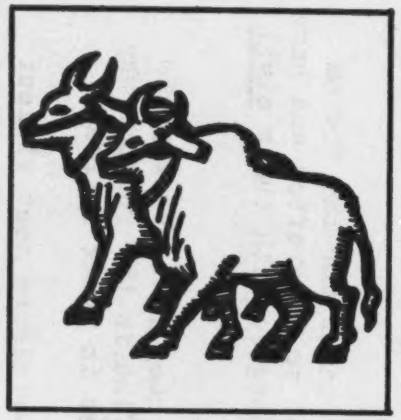
* * * * *

> "How amazing is this spirit of man! In spite of innumerable failings, man, throughout the ages, has sacrificed his life and all he held dear for an ideal, for truth, for faith, for country and honour. That ideal may change, but that capacity for self-sacrifice continues, and because of that, much may be forgiven to man, and it is impossible to lose hope for him."

Jawaharlal Nehru

India Information Center
Washington, D.C.

INDIAN POLITICS, FROM LEFT TO RIGHT



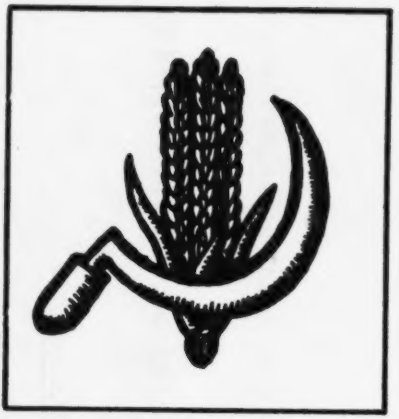
361 SEATS

NATIONAL CONGRESS

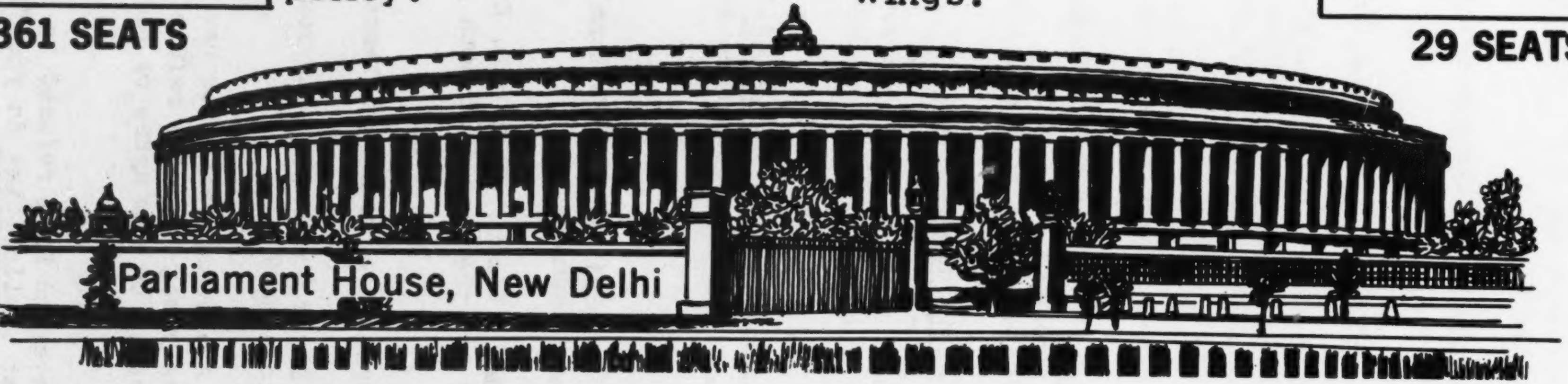
Pre-1947 national independence movement, ruling party since 1947; socialist, secular; supports welfare state, non-aligned foreign policy.

COMMUNIST PARTY

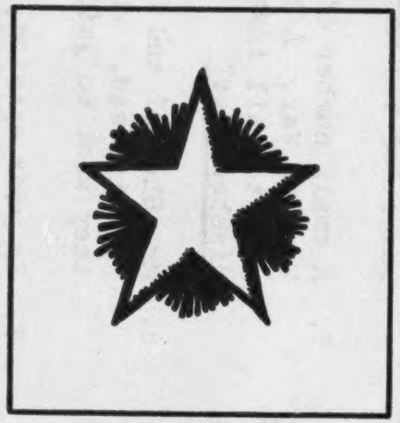
Started in 1924; influential in labor movements; has made greatest inroads in Kerala; split in 1964 into pro-Moscow and pro-Peking wings.



29 SEATS



Parliament House, New Delhi



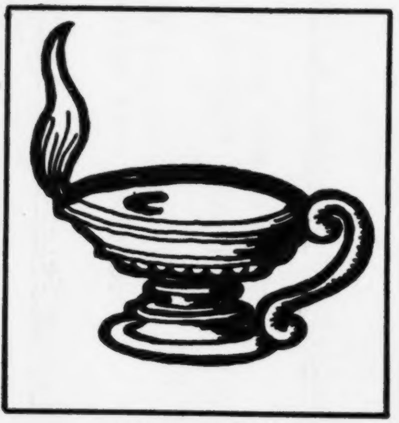
22 SEATS

SWATANTRA (FREEDOM)

Organized in 1959; economically, socially conservative; supports private enterprise, ancient Indian ideals, closer ties with West; many members from former princely class.

JAN SANGH (PEOPLE'S)

Organized in 1951; conconcerned mainly with preserving Hindu religious, cultural supremacy; adheres to traditional religious concepts; economically conservative.



14 SEATS

—seat totals represent pre-election strength in lower house of Parliament—

VISUAL

At an election rally earlier this month, the Prime Minister of India was confronted by an unruly crowd of students chanting, "Indira go back!" Undaunted, Mrs. Indira Gandhi struggled through her speech and yielded to a Congress Party colleague. Seconds later, the platform was pelted with stones, and one struck the 49-year-old widow in the face. Wiping away the blood, Mrs. Gandhi railed at her tormentors: "I am not worried about the success of the Congress Party. I am agonized over your future and calamities and human failures." As the daughter of the revered Jawaharlal Nehru, one of the founders of modern India, Mrs. Gandhi is a potent political symbol to her 500 million countrymen, but as Prime Minister she has had to bear most of the blame for the country's troubles. While one might wonder whether anyone could govern India effectively, the force of Mrs. Gandhi's idealism has been blunted by what her critics describe as her weak leadership. It is expected that India's

INDIAN POLITICS, FROM LEFT TO RIG

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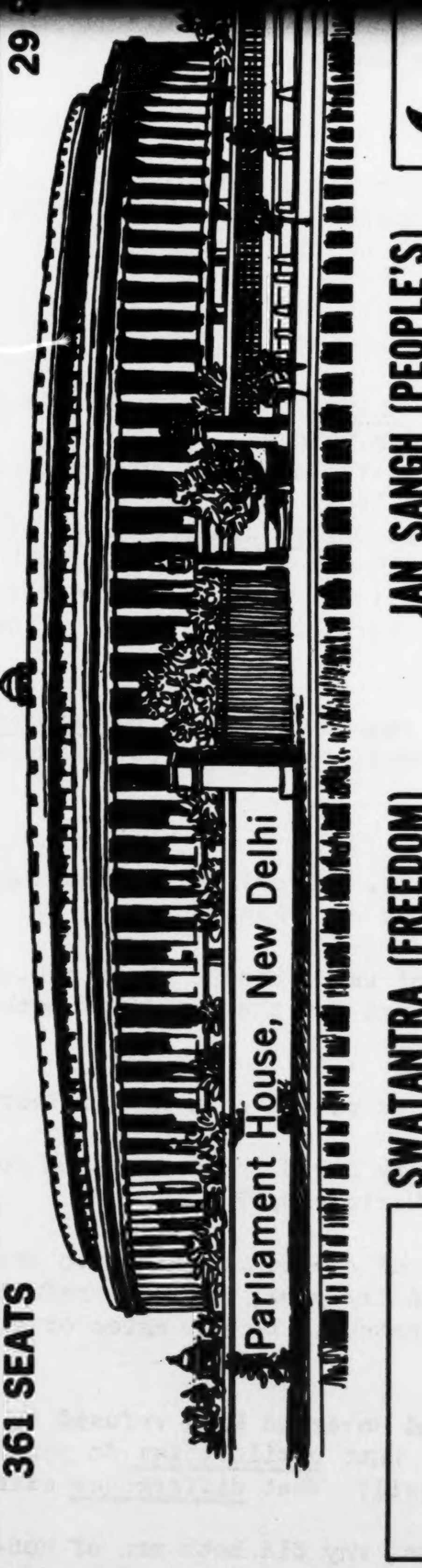
Started in 1924; influential in labor movements; has made greatest inroads in Kerala; split in 1964 into pro-Moscow and pro-Peking wings.

29



Parliament House, New Delhi

SWATANTRA (FREEDOM)
Organized in 1959; economically, socially conservative; supports private enterprise, ancient Indian ideals, closer ties with West; many members from former princely class.

22 SEATS

JAN SANGH (PEOPLE'S)
Organized in 1951; concerned mainly with preserving Hindu religious, cultural supremacy; adheres to traditional religious concepts; economically conservative.

14

seat totals represent pre-election strength in lower house of Pa

VISUAL

At an election rally earlier this month, the Prime Minister of India was confronted by an unruly crowd of students chanting, "Indira go back!" Undaunted, Mrs. Indira Gandhi struggled through her speech and yielded to a Congress Party colleague. Seconds later, the platform was pelted with stones, and one struck the 49-year-old widow in the face. Wiping away the blood, Mrs. Gandhi railed at her tormentors: "I am not worried about the success of the Congress Party. I am agonized over your future and over the future of democracy in this country." The violence that has marked India's national elections, which conclude this week, is only one of the problems facing the world's second most populous nation. In the thirteen months since Indira Gandhi took office, India has been beleaguered by drought, hunger, pressing economic troubles and widespread political and religious rioting. In the words of India's President, Sarvepalli Radhakrishnan, 1966 was "the worst year since independence, full of natural calamities and human failures." As the daughter of the revered Jawaharlal Nehru, one of the founders of modern India, Mrs. Gandhi is a potent political symbol to her 500 million countrymen, but as Prime Minister she has had to bear most of the blame for the country's troubles. While one might wonder whether anyone could govern India effectively, the force of Mrs. Gandhi's idealism has been blunted by what her critics describe as her weak leadership. It is expected that India's voters will return the Congress Party to power, but almost certainly with a reduced majority in the Lok Sabha, the lower house of Parliament. If its losses are severe, the Congress Party will need the leadership of an astute parliamentarian—which Mrs. Gandhi is not—and it may decide to elect a new Prime Minister. But as the balloting began last week there were indications that the brutal injury to Mrs. Gandhi might have generated enough sympathy votes to keep her at the helm of her troubled nation.

__News Focus__ February 24, 1967 by permission of __Newsweek__

*Activity: Mohandas K. Ghandhi and Non-Violence

1. The teacher might reproduce and distribute the reading selection, "Mahatma Ghandhi, Father of a Nation."

2. The teacher and students might clarify meaning of underlined words before class discussion.

Reading Selection: Mahatma Ghandhi, Father of a Nation

"Nonviolence is a powerful demand for reason and justice. What was new about Mahatma Ghandhi's movement in India was that he mounted a revolution on hope and love, hope and nonviolence."

Martin Luther King--

India's independence was achieved in a large part by the non-violent tactics of Ghandhi.
Ghandhi believed in Ahimsa, an Indian word meaning, "no injury and no violence to all living things."
Ghandhi said that non-violence was not inaction, but had satagraha (which translates as "soul force.")
Ghandhi practiced his "civil disobedience" by passive resistance against laws he didn't like, such as the salt tax.
Ghandhi learned this idea from the American writer Henry David Thoreau who went to jail rather than pay taxes for the Mexican War.

Martin Luther King changed "passive resistance" to "active resistance." He still felt, however, that this resistance must be non-violent.

Questions for Discussion

1. Why is Mohandas K. Ghandhi called "Mahatma" Ghandhi? Find the definition of the word Mahatma.

2. Mohandas Ghandhi was a Hindu. Martin L. King was a Christian. How do you account for the fact that both great men had faith in non-violence?

3. How much faith do you have in non-violence? Explain your feelings.

4. If you were Henry David Thoreau, would you have refused to pay taxes for the Mexican War?

5. A small number of Americans refuse to pay taxes for the Vietnm Vietnam War. A few young men have refused to be drafted and have gone to jail instead. Do you agree or disagree with their civil disobedience?

6. Mr. Ghandhi and Reverend King refused to obey laws and went to jail instead. What similarities do you find in the reasons why they went to jail? What differences exist in their actions?

7. In your opinion, why did both men of non-violence meet violent deaths?

8. Do you think that Mr. Ghandhi and Reverend King would have given up their faith in non-violence if they had known they would be assassinated? State your reasons.

* Recommended for students achieving below grade level

India Information Center
Washington, D.C.

FOR TEACHERS: SELECTED BIBLIOGRAPHY

Epics:

The Ramayana
The Mahabharata. Translated and edited by C. Rajagopalcharar (C.R.)
(Published by Bharatiya Vidya Bhawan Bombay, India, available in paperback)

History:

India Under Aryan Rule....E.B. Havell.
Advanced History of India by Mazumdar, Sarkar and Dutta.
The Wonder That Was India....A.L. Basham (available in paperback).
The Great Moghuls....S. Lane-Poole.
Akbar....Laurence Binyon.
The Twilight of the Moghuls....Perceival Spear.
Delhi....Perceival Spear.
Some Ancient Cities of India....Stuart Piggott.
The Rise and Fulfillment of British Rule in India....Garrett and Thompson.
"1857"....S.Sen. Foreword by Maulana Azad.
Jawaharlal Nehru...Michael Breecher.
Gandhi....Louis Fischer.
The History of the Freedom Movement....Tara Chand (Government of India).
The Founders....Philip Woodruff.
The Builders....Philip Woodruff.
India Wins Freedom....Maulana Azad.
Annals of Rajputana....Todd.
A Children's History of India....Publications Division, Government of India.

Fiction:

A Passage to India....E.M. Forster (available in paperback).
The Root and the Flower....L.H. Myers.
The Pool of Voshnu....L.H. Myers.
The Near and the Far....L.H. Myers.
The Land and the Well....Hilda Werhner.
Men and Rivers....Humayun Kabir.
The World is a Bridge....Christine Weston.
The River....Rumer Godden.
Kanthapura....Raja Rao.
The Resignation....Jainendra Kumar. Translated by S. Bolt and S.H. Vatsyayan.
Short Stories by Rabindranath Tagore. Translated by himself.
Short Stories by Prem Chand.
No Ankletbells for Her....Short Stories by Tamil in Manjeri Iswaran. Translated by himself.

Miscellaneous:

Gitanjali....Song Offering by Rabindranath Tagore (available in paperback).
My Experiments with Truth....Jawaharlal Nehru.
Autobiography....Jawaharlal Nehru.
Discovery of India....Jawaharlal Nehru.
India Today....Frank Moraes.
The Indian Heritage....Humayun Kabir.
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Story of India....Seymour Fersh (paperback).
The Light of Asia and the Song of Songs....Edwin Arnold (paperback).
Caste Today....Taya Zinkin (OUP - paperback).
The Third Five-Year Plan....Planning Commission, Government of India.
Tagore....Krishna Kripalani.
Shakuntala....Kalidas.
Collected Plays....Rabindranath Tagore.
The History of the Sikhs....Khushwant Singh.
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Shakuntala....Kalidas.
Collected Plays....Rabindranath Tagore.
The History of the Sikhs....Khushwant Singh.
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Indian Handicrafts....Kamaladevi Chattopadhyay.
Modern Indian Painting....W.G. Archer.
Indian Architecture (2 Vols.)....Percy Brown.
The Constitution of India.

SS 9 - THEME IV- THE SUB-CONTINENT OF INDIA

FOR PUPILS: SELECTED BIBLIOGRAPHY

N= Non-fiction F= Fiction B= Biography

CLASS	AUTHOR	TITLE	PUBLISHER	COPY-RIGHT	GRADE
F	Bothwell, Jean	Omen for a Princess	Abelard	1963	6-9
N	Bowles, Cynthia	At Home in India	Harcourt	1956	HS
N	Bryce, L.W.	India; Land of Rivers	Nelson	1966	7-9
N	Fairservis, Walter	India	World	1961	6-
N	Lamb, Beatrice	India	Macmillan	1965	6-9
F	Markandaya, Kamala	Nectar in a Sieve	Day	1955	HS
B	Sheean, Vincent	Mahatma Gandhi	Knopf	1954	HS

Audio-Visual Materials

Films

310.16	India's History: British Colony To Independence.
310.17	India's History: Early Civilization.
477.4	Population Explosion, The.

Filmstrips

55090.15	The Rise of Civilization in India.
54600	The Republic of India: A Regional Study.
47783	India and Ceylon.

Transparencies

9195.16	Ancient India.
9195.37	Asia 1900.

THEME V - THE MIDDLE EAST AND MOSLEM SOCIETY

Introduction

It is with the Islamic faith that any study in depth of the Middle East must start. Indeed, one of the most astute observers of the Non-Western World, Vera Micheles Dean has written, "the key problem of the Middle East, ancient crossroads of many civilizations and the goal of military strategists, and oil prospectors, is the need to mesh Islam, which is a faith, a way of life and a community, with the thought processes and techniques of the modern world as developed by the West."

Students should be helped to understand why the Arabs fell into a "long sleep" of six centuries and how they reacted to their awakening by the West. Of special significance are recent attempts by these peoples to enter the modern world. President Nasser of Egypt pinpointed the problem when he wrote:

> "Our real crisis in my view is that we are going through two revolutions, not merely one. Every people on earth goes through two revolutions -- a political revolution by which it wrests the right to govern itself from the hand of tyranny and a social revolution involving the conflict of classes which settles down when justice is secured.... Peoples preceeding us on the path of human progress have passed through two revolutions, but they have not had to face both at once; their revolutions in fact were a century apart in time. But as for us, the terrible experience through which our people is going is that we are having both revolutions at once."

Emphases

1. The strategic location of the Middle East has made it a focal point in the struggle between East and West.
2. The development of the Middle East has been restricted by the lack of water.
3. There are factors that unite the people of this region and give stimulus to change and nationalism.
4. The steadily increasing demand for petroleum and petroleum products in Europe, the United States, and the rest of the world draws attention to the vast reserves and potential oil production in the Middle East.
5. The conflict between Israel and her Arab neighbors adds greatly to many of the problems of the Middle East.
6. The Middle East has made many contributions to world culture. The contributions have been made through continuing cultural diffusion through the ages.

*Lesson Plan: North Africa and Southwest Asia

Aim: Why are North Africa and Southwest Asia desert regions?

Motivation: Show a picture of life in a desert. How have the people who live in desert regions adapted themselves to desert living? (Nomadic herding, various types of clothing, shelter, transportation, foods, etc., small group travel.)

Lesson Development:

1. What do you think a desert is?

2. From the diagrams, can you figure out where most deserts might be? (Use Figure 5.) (30 degrees North or South of the Equator. Winds are leaving this area and not entering it. High pressure belt.)

3. Referring to Figure 1, answer the following questions:

   The largest desert area is around letter A,B,C,D, or E?

   How are deserts primarily made; by winds going out of the area? by winds coming into the area? by moisture in the air?

   Why should the area around the equator get a large amount of rain?

4. Referring to Figure 2, answer the following questions:

   Is air moist or dry when it comes in from the the ocean? Explain your choice.

   "It does not rain on the hot, dry side of the mountain because the air has lost its moisture." Do you agree or disagree with this statement? Defend your opinion.

5. In Figure 1, the letter C is the Gobi Desert, in the central part of Asia. Winds enter this area and it still is a desert. Can you tell why? (Center of a large land mass, away from oceans and other sources of water.)

6. The letter E represents another cause of deserts. Alongside of the letter E is a cold current of water called the Humboldt Current. How can cold water next to a hotter land area cause a desert. (As the cold air comes over the hot land it expands and will not release its moisture.)

Summary:

1. We can now list four major causes of deserts. Most deserts are caused by a combination of these causes:

   Pressure Belts.
   Mountains
   Center of a large land mass
   Cold water currents

2. Show how these causes can be related to the deserts of North Africa and Southwest Asia? (Pressure belts, Mountains (Atlas Mountains) and center of a large land mass Sahara, to some extent).

Concepts:

1. Where man lives influences the way he lives. (G)

2. Natural occurrences over which man has no control either improve or destroy life and property. (G)

*Recommended for students achieving below grade level.

Figure 1

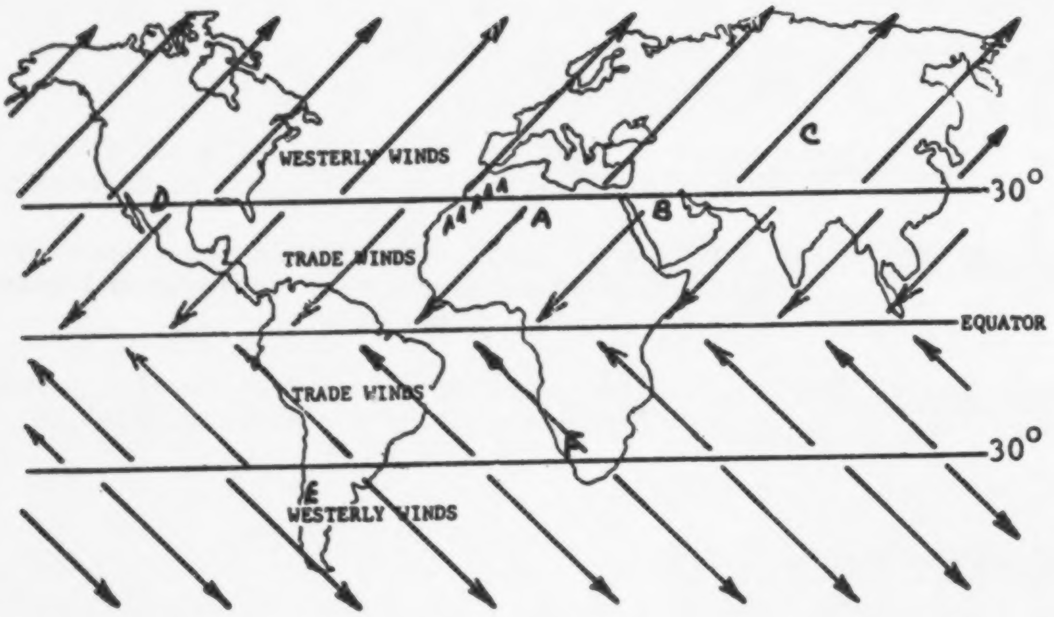
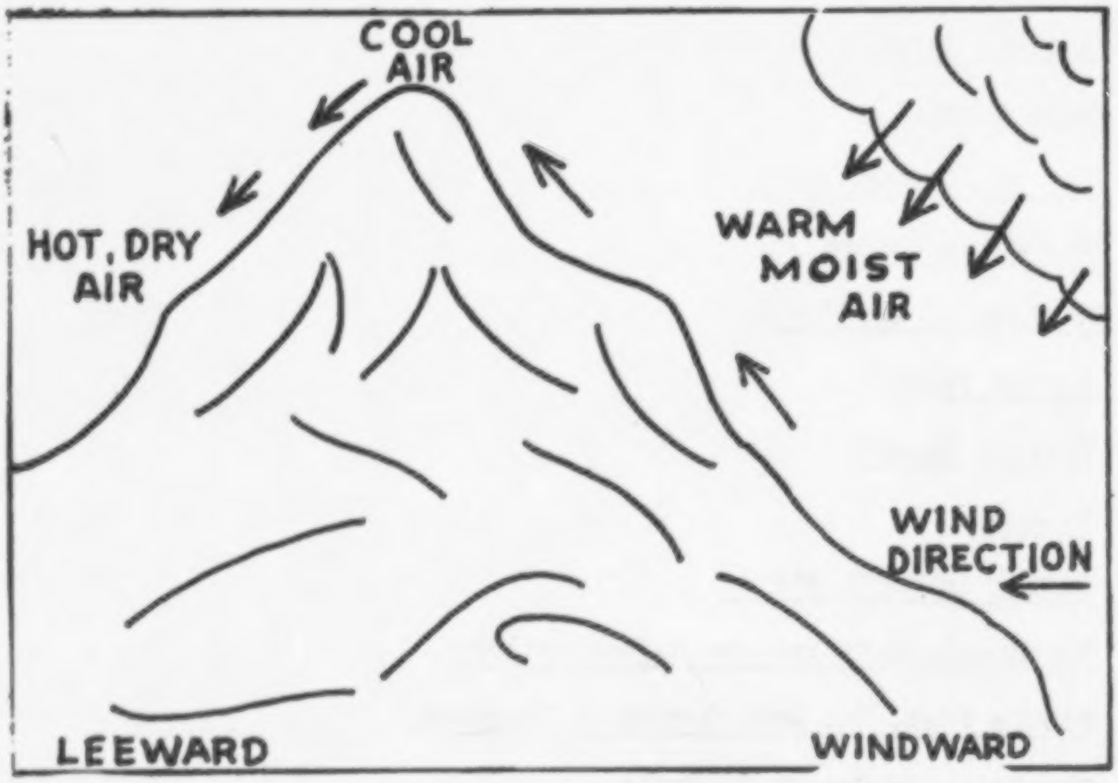

WESTERLY WINDS
30°
D
A
B
C
TRADE WINDS
EQUATOR
TRADE WINDS
F
30°
E
WESTERLY WINDS

Figure 2


COOL AIR
HOT, DRY AIR
WARM MOIST AIR
WIND DIRECTION
LEEWARD
WINDWARD

Suggested Learning Activities For Filmstrips On The Middle East

1. Introductory Overview: Show and analyze selected frames as introduction to the topic.
2. Culminating Summary: Show and analyze selected frames as summary of the topic.
3. Motivation For Social Recitation: Show one or several selected frames as visual stimulation for developmental discussion.
4. Visual Summary for Social Recitation: Show several selected frames as visual reenforcement and summary of concepts and understandings explored in class discussion.
5. Visual Enrichment: Show and analyze selected frames for visual enjoyment of cultural heritage of an Eastern civilization.

Filmstrips

*50330.12	Along the Rivers of Iraq
49140.1	Arab Villages
45560.11	Building A Nation
44417	Children of the Developing Nations
63300	Ancient Egypt
50010.1	Ancient Egypt
50010.11	Modern Egypt
45321	Day in Ancient Egypt
46610.14	Hashemite Jordan
47290	History of the World
58290	Israel Today
58500	This is Israel
46610.16	Lebanon
49400.1	Living in North Africa
59760.2	The Middle East and the United Nations
59760.3	Middle East, The Well Spring of Progress
50330.1	Mountain and Desert in Syria
46610.17	Old Jerusalem
55090.12	Rise of Mesopotamia Civilization, The
54800	Revolution of Expectations
60090.17	Suez Canal, The
50330.11	Village and City in Turkey
63310	World's Great Religions - Islam

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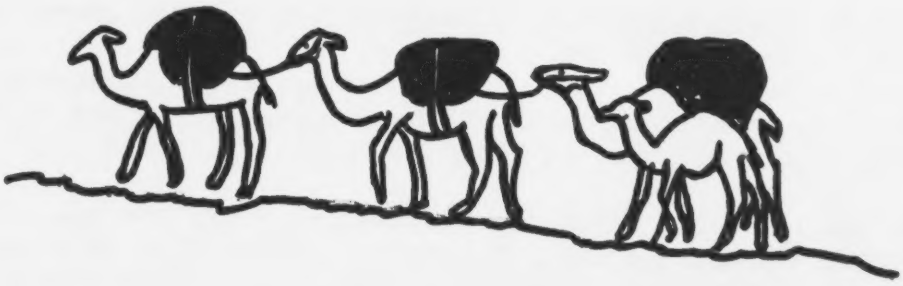
*Item Number, List of Approved A-V Materials, B.A.V.I.

*Activity: Picture of Camels

1. This picture must be made into a transparency and used in a variety of ways:

   a) enrichment
   b) motivation
   c) review
   d) a pivotal question

2. The teacher should refer to page 190 of the course of study and apply this lesson to the geographic factors of the Middle East.



Questions for Discussion:

1. Why was the camel so important in the Middle East? Is it as important today? Why not?

2. Did the camel serve any function besides transportation?

3. Why don't we in the United States use the camel in our deserts?

Religion in the Middle East

*Activity:

1. The teacher can reproduce this selection for distribution to each child or prepare a transparency for use on the overhead projector.

"Once upon a time there lived a very old man and his wife. He was a good man. This man was warned by God that because mankind was bad he intended to destroy it by creating a devasting flood. Because the man was good, he was told to construct a large boat and fill it with his wife and pairs of all living creatures. After many days of rains and floods, the man sent out a dove which came back because it could find no resting place. The boat finally came to rest on the top of a mountain".

Does this story seem familiar to you? Who do you think the man is? This story really is found in the Epic of Gilgamish, a Babylonian tale, which is believed to have been composed around 2000 B.C.

Questions for Inquiry and Discovery:

1. Why do you think this story is similar to the biblical tale of Noah and the Ark?
2. Do you think that the fact that the Middle East was the birthplace of three of the world's great religions could be part of the reason? Why?
3. Do you know of other examples of similarities between ancient stories and biblical tales?

* Recommended for students achieving below grade level.

Traditions in the Middle East

*Activity: Survey of Opinions

1. Some few years ago a study was made of life in modern Turkey. Many people in small villages all over the Middle East were questioned about various topics. The teacher can make copies of these statements and distribute them to the class or make a transparency and use the overhead projector.

   1.1 One Syrian man expressed his unhappiness because "I am illiterate and so can understand nothing about life. Another thing that makes me unhappy is my inability to teach my only son and I can't find the way how to do this."

   1.2 A Turkish peasant was asked what he would do if he were President. "My God! How can you ask such a thing? How can I . . . I cannot . . . a poor villages . . . president of Turkey . . . master of the World."

   1.3 Another Turkish peasant, a shepherd, when asked where he would like to live if he could not live in his native village, answered that he could not live, could not imagine living anywhere else. When the questioner insisted the shepherd said that if he couldn't live in his village, he would rather kill himself.

2. A class "Gallup Poll" might be organized in which the class as a whole or committees prepare a list of questions about life in their neighborhood. Teams might be sent out to seek the answers and reports would be made to the class.

3. A tape recorder could be used to record interviews of faculty and students. The class could then listen to the results and evaluate and compare them with the answers above.

Questions for Discussion:

1. If you were asked what you would do if you were President, what would you say?
2. Why did the peasant think the President of Turkey was master of the world?
3. Why did the Syrian feel that he could not find the way to teach his son?
4. If you couldn't live here would you prefer to die? How would your parents answer this question?
5. If you asked these questions anywhere in the United States, do you think the responses would be similar to those given by the people in the Middle East? Why?

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* Recommended for students achieving below grade level

*Activity: The Ancient World of the Middle East

1. The teacher might reproduce and distribute the reading selection as is or he might want to revise the passage to suit the reading ability of his students.

1. As members of the Mediterranean branch of the Caucasian race, rockers
2. of the cradle of our civilization, inventors of our alphabet, founders
3. of our religion, co-sharers of our classical heritage, contributors
4. to our medieval science and intellectual renaissance, inhabitants of
5. the nearest part of the East to Europe, the Near Easterners, come closest
6. to us ethnically, historically, culturally, and geographically. An
7. Ancient Near Easterner would have felt less strange in Greece or Rome
8. than elsewhere in the then known world, and so would a medieval Near
9. Easterner. By the same token a European would have felt more at home
10. in Near Eastern culture than in any Asian or African culture. The
11. realm in which Europeans and Near Easterners share has always been
12. vastly larger than that in which they differ. As early as 1819 the
13. poetic poem of Goethe inscribed:
14. "Whoever knows himself and others
15. This he will also know
16. That East and West
17. Are not separable any more."

Adapted from Philip K. Hitti,
The Near East in History (Van Nostrand
and Company, Inc., N.Y., 1961)

Question for Discussion:

1. In lines 1-2, what is meant by rockers of the cradle of our civilization?
2. In lines 2-3, what is meant by founders of our religion?
3. In lines 6-7, what is meant by the sentence beginning, An Ancient Near Easterner...?
4. In lines 11-12, what does the author mean by the statement, "The realm in which Europeans and Near Easterners share...larger than that in which they differ."
5. Do you agree with the poem by Goethe beginning on line 14?
6. Could this lesson also be taught in the schools of the Middle East, in your opinion?
7. To what extent does this reading selection apply to modern Europe and the Middle East?

* Recommended for students achieving below grade level

*Activity: Medical Practices in the Ancient Middle East

1. The teacher could prepare a transparency of the reading selection for use with overhead projector.
2. The teacher could reproduce and distribute the reading selection for class discussion.
3. The teacher might read the reading selection aloud and, with pupils, explain the meaning of difficult words.
4. If these passages stimulate the interest of the class, the teacher could assign a committee report on ancient medical practices and beliefs, comparing them to current practices of medicine. The school Nurse or Doctor could be invited to comment on the committee report.
5. In preparation for class discussion, the teacher might list the following difficult words and, with pupils, define each.

demon
lair
stature
poplar
arthritis
fetters
pinions
respite
poultices
incantation
quackery

Reading Selection: Medical Practices in Ancient Babylon

Reading Selection: Medical Practices in Ancient Babylon

In ancient Babylon a paralyzed, bed-ridden, ruler wrote the following:

An evil demon has come out of his lair;
From yellowish, the sickness became white
It struck my neck and crushed my back
It bent my high stature like a poplar;
Like a plant of the marsh, I was uprooted, thrown on my back.

One of the cures suggested at that time was an incantation which the sick man was supposed to say.

Away, away, far away
Be ashamed, be ashamed! Fly away!
Turn about, go away far away
May your evil like the smoke mount to heaven!
To my body do not return
To my body do not approach,
To my body draw not nigh,
My body do not afflict.

Other medical cares used massage, poultices, and herbal remedies on the assumption that if the demon of the disease does not like the smell or taste of a plant he is likely to run away. Surgery made a rapid advancement and Hammurabi's code punished a surgeon, by cutting off his fingers, who operates on a man's eye and blinds him. It also prescribed death for quack surgery.

Adapted from Philip K. Hitti, Near East in History (Van Nostrand and Company, Inc., N.Y. 1961).

Questions for Discussion

1. According to the rule of ancient Babylon, what caused his illness?
2. How do you account for the fact that a rich, powerful and educated man of ancient Babylon held these ideas about disease and illness?
3. Contrast the ancient and modern ideas of the causes of illnesses. How are they similar; how are they different?
4. Compare the ancient medical practices described in the reading selection with modern practices. How are they similar; how are they different?
5. Every group of people have their own favorite, special remedies for illnesses. Cite examples of favorite remedies used in your family. To what degree are these favorite remedies unscientific?

for use with overhead projector.

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5. Every group of people have their own favorite, special remedies for illnesses. Cite examples of favorite remedies used in your family. To what degree are these favorite remedies unscientific?
6. To what extent does quackery still exist in modern medicine? Cite examples from your experience and the experience of others.
7. How do laws now protect patients by threatening doctors with punishment for "quack surgery" and malpractice of medicine?
8. Imagine the year is 2970; the place is a Social Studies classroom. What "ancient" practices of medicine in America of the 20th Century might young people find barbaric, unscientific?
9. Do people continue to rely on unscientific approaches to physical and mental illness, in your opinion? Explain.

*Recommended for students achieving below grade level.

The History of the Indian Muslims....M. Mujeeb.

*Activity: Slavery in Ancient Days

1. The teacher could reproduce and distribute the passages to students.

Hittites: The prisoners of war became the slaves. If one wanted, one could kill them. "And if ever a servant leaves his master, either they kill him or they injure his nose, his eyes or his ears; or the master calls him to account and also his wife, his sons, his brother, his sister, his relatives by marriage, and his family, whether it be a male servant or a female servant. Also if a servant is in any way at fault and confesses his fault before his master, then whatever his master wants to do with him he will do."

Babylonians: (circa 1780 B.C.) "Slaves might be prisoners of war or purchased abroad and imported into Mesopotamia. A bankrupt man might himself be enslaved for debt or, as was more common, might sell his wife, son or daughter into slavery so as to acquire capital to pay his debts. If a son, or an adopted son, disowned his parents he could be cast out and enslaved; a man could be reduced to slavery because he kicks his mother or he strikes his older brother. The Hammurabi Code specifically says: Three years shall they work in the house of their buyer, and in the fourth year he shall fix their liberty; and in the meantime they were protected to the extent that should one die as a result of ill treatment by his temporary master, the latter's son was to be killed in retribution. The slave could marry and free woman but his children would be free.

Hebrews: The master's absolute ownership of the slave is undisputed: if a man should smite his servant with a rod and kills him outright he is to be punished...but if the victime only dies after a day or two, the master is not to be punished, but for his money; i.e.,the money loss is penalty enough. If a slave be gored, by a neighbor's ox, the animal's owner must pay compensation to the injured slave's master. If a master pulls out a slave's eye or causes him to lose a tooth, he has to set him free. Any Hebrew slave acquired by purchase could be kept for six years only and in the seventh he shall go out free for nothing.

Adapted from Jacquetta Hawkes
and Sir Leonard Wooley,
History of Mankind (Harper & Row,
N.Y. 1963)

Questions for Discussion:

1. Compare the treatment of slaves in the various societies in ancient times. Why were slaves treated so harshly by the Hittites?

2. How was the ancient treatment of slaves different from the way slaves were treated in the United States before the Civil War? Similar?

3. What does the treatment of slaves tell us about the ways of making a living in ancient days?

4. Discuss the significance of a written code such as Hammurabi's. Do you think it was important?

5. Organize a committee to explore treatment of slaves in other countries studied this year.

* Recommended for students achieving below grade level

*Lesson Plan: While Europe Was Asleep

Students may have heard of the term "Dark Ages," sometimes applied to Europe after the fall of Rome. They should be reminded that for the Arabs these were not the Dark Ages and that between 832 and 1000 the Arabs spread a high degree of culture into three continents.

Using pictures that they have clipped or drawn, students may make a tack board display showing some of the cultural ideas introduced into Europe by the Arab people. The display may be set up under the following headings:

Agriculture	Scientific irrigation, new crops (coffee, sugar cane, oranges)
Architecture	Vaulted roofs, arches, minarets, arabesque patterns in mosaics and carvings
Education	Universities, libraries, treasure of Greek and Roman knowledge that was kept for posterity
Mathematics	Arabic numerals, algebra, decimal system
Practical arts	Paper making, book binding, glass blowing, pottery, weaving
Science	Surgery, astronomy, physics, chemistry

One section of the display may be devoted to terms we use today that are derived from the Arabic. The terms may be shown in some graphic or pictorial form. Words that may be included are:

azimuth
check
cypher
elixir
jar
lemon
mattress
nadir
orange
sherbet
sofa
sugar
syrup
tariff
zero

This activity may be summed up by having the students answer questions such as the following, based on the preceding list of words:

> What words show that the Arabs were interested in finance and commerce?
>
> What words show that they were interested in mathematical accuracy?
>
> What words show that they were interested in leisure and comfort?
>
> What words show that they had developed more than staple crops?

From this activity the students can make inferences concerning the culture, leisure, and comfort introduced by the Arabs into a feudal and provincial Europe of the so-called Dark Ages.

*Recommended for students achieving below grade level.

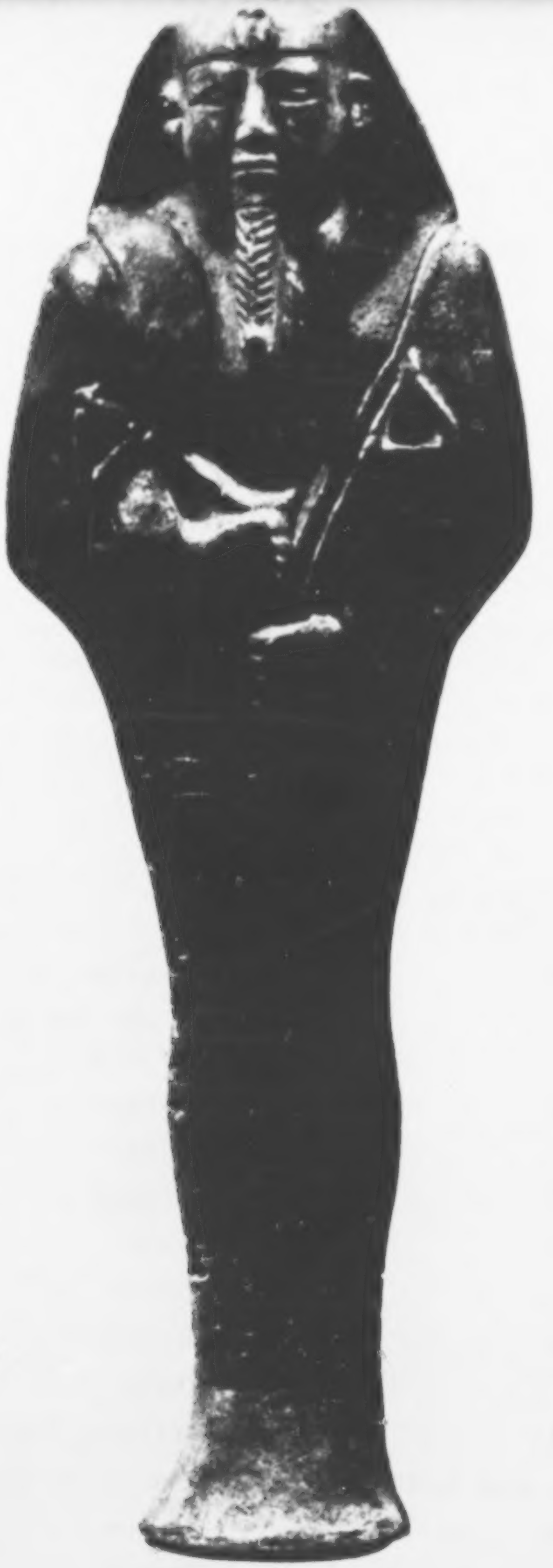

Figure 3

Used with the permission of the
Alva Museum Replica Inc., N.Y.

SHAWABTI OF KING ASPELTA FROM NURI

Ethiopian, 6th Century B.C.

Shawabti figures were placed in the tombs of important persons, so that if the dead man were called upon to do any kind of work in the hereafter, he would send along one of these representations to do it for him.

This figure was found in the tomb of King Aspelta in Nuri. Aspelta was king of Ethiopia from 593 to 568 B.C. Ethiopia was in a large degree a province of Egypt, though it maintained its independence and even conquered and ruled Egypt for a while. It was, however, completely Egyptian in culture and religion, carrying on the Egyptian traditions after these had been displaced in Egypt proper by Roman culture during the Roman Empire.

This delicately incisive figure is made of glazed clay, called faience.

The original is in the MUSEUM OF FINE ARTS, Boston, Mass.

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BY ALVA MUSEUM REPLICAS, INC., NEW YORK

*Aim: How did the two great World Wars affect the Middle East?

Chart Analysis: Short test based on the information on the chart.

1. Which countries in the Middle East have become independent since World War II?
2. Which countries in the Middle East became independent between wars?
3. Which European countries (with the exception of Turkey) owned colonies in the Middle East before the First World War?
4. In what year did each of the following gain its independence? (Name at least five allowing pupils time to find the answers.)
5. What country lost most of the Middle East after World War I?

THE MIDDLE EAST

PROGRESS TOWARDS INDEPENDENCE

Country	Year of Independence	Foreign Control Before World War I	Control Between World War I and World War II
Turkey	1326 as the Ottoman Empire	Numerous Foreign Concessions	Self
Iran (Persia)	1502	Russia, Britain Spheres of Influence	Self
Afghanistan	1919	British Sphere of Influence	Self
Egypt	1922	Britain	Britain
Saudi Arabia	1932	Turkey	Tribal War won by Saud Family
Iraq	1932	Turkey	Britain
Yemen	1932	Turkey	Britain
Jordan	1946	Turkey	Britain
Lebanon	1946	Turkey	France
Syria	1946	Turkey	France
Israel	1948	Turkey	Britain
Libya	1952	Italy	Italy
Sudan	1956	Britain	Britain, Egypt
Morocco	1956	France and Spain	France and Spain
Tunisia	1956	France	France
Algeria	1962	France	France

Materials:

A. Copies of chart (above) to be duplicated and given to pupils.
B. Large wall map of the area.

Lesson Development:

1. Before World War I, Turkey was called the "sick man of Europe." What is meant by this statement?
2. How did the First World War affect Turkey's possessions in the Middle East?
3. In 1918 President Wilson of the United States said that each country should have the right of "self-determination." a) Were the countries of the Middle East given that right after that war? b) What does this statement mean?
4. Show how the independence movement in the Middle East after World War II showed a decline of European influence?

---

*Recommended for students achieving

Sana, Yemen: The Tribesmen Love Westerns

By HEDRICK SMITH

SANA, Yemen

The Bilkis movie house is staging its own quiet revolution in the Yemeni highlands, upsetting one of the most established customs of Yemeni men.

From the earliest stage of manhood the traditional-minded Yemeni begins carrying a menacing, curved, foot-long dagger, called a jambia, in a sheath on his stomach and has a rifle slung over his shoulder. These he wears, as one Westerner put it, "like we wear neckties."

The man carries his jambia and rifle all day and keeps the rifle beside him and the jambia under his head when he sleeps. They accompany him to hospitals, mosques, funerals—even diplomatic parties.

But not to the Bilkis movie house, where the management insisted that such weapons not be taken into close quarters in the dark.

Movies are so popular with Yemeni tribesmen that they acquiesced without a whimper. They have become accustomed to leaving their weapons at home or "checking them" with shops near the cinema while they go in for the show.

Bilkis tried to carry the social revolution a step further last fall by offering some female emancipation in this male-dominated society. In conjunction with the celebration of the Yemeni revolution's third anniversary, the movie house had a ladies' day.

Although it has only about 1,500 seats, 2,000 to 3,000 women managed to squeeze inside and a milling crowd of similar size jammed the courtyard outside. As a result of this pandemonium the management has not dared try another ladies' day. (Women do go to the movies in the more liberal port town of Hodeida, on the Red Sea.)

Yemeni tribesmen, who love a good battle of their own, have a taste for American westerns. They take their movie-going seriously. Many like to attend in the afternoon, when they customarily chew kat, a mild narcotic leaf that brings on a dreamy euphoria. Yemenis say movies go well with kat.

Some like to go every day even though the film is often the same. One Yemeni told a foreign friend that when he gets his wages every month he promptly goes off to pay his rent and to buy a month's supply of movie tickets.

Last month, it is reported, a Yemeni military officer tried to push his way into a movie house free on the basis of his rank. The management refused to let him in and called the police. Guns were drawn and the officer was killed during the ensuing argument.

Despite the slight outward trickle of Egyptian troops from Yemen in the last three weeks, Sana still swarms with Egyptians. Army camps encircle the city, technical advisers sit in Yemeni ministries and on the Currency Board, and Egyptian teachers man the schools and the health clinics.

About 15,000 to 18,000 Egyptian soldiers are believed to be encamped around Sana; the number fluctuates. One of their main problems is killing time now that warfare between republicans and royalists has stopped.

They drill endlessly, modify their fortifications and engage in intensive physical training. "What do you do after work?" a visitor asked one soldier. He smiled and shrugged his shoulders. After a moment's silence he said: "We drink tea and coffee. Lots of tea and coffee."

Time weighs even more heavily on the handful of Saudi Arabian troops who are in Sana as members of the joint Saudi-Egyptian peace commission set up by President Gamal Abdel Nasser and King Faisal in their agreement on Yemen last August. Nominally the Saudis have freedom of movement; in practice few venture out of their compound except on business.

"I work in this building and I live right over there," said a Saudi captain, pointing out an adjacent barracks. "I go from here to there and that's all. We stay behind the barbed wire enclosure. They tell us the Yemenis don't like us."

New York Times

Copyright by The New York Times Company. Reprinted by permission.

1. How do these two articles show the influence of change on life in the Arabian peninsula? Give examples of old customs and how they are being altered.

2. To what extent is King Faisal committed to complete change in his country? Give facts from the first article to support your answer.

3. What factors are causing cultural change to take place in the Arabian peninsula?

SAUDI TRADITIONS RELAXING SLOWLY

Customs on Women Persist Despite Modern Trend

By THOMAS F. BRADY

Special to The New York Times

JIDDAH, Saudi Arabia, May 25—In the rest of the Arab and Islamic worlds, women are relatively emancipated. Here, except for a few young Saudi couples educated abroad, women are unveiled only by the men of their immediate families. Even brothers-in-law are likely to be excluded.

The emancipated group, who probably number fewer than a thousand in Jiddah and Ridyadh combined, dine together and even swim together on private beaches, but they carefully avoid

Faisal said:

"Women have their own domain by nature, where they are more useful than in offices. They are at their best bringing up the new generation or teaching or nursing. We don't believe it is in their interest to work in offices or airplanes."

Schools for Girls

Yet the King has introduced schools for girls, and some Saudi optimists predict that in 20 years women here will be as free as they are in Beirut or Tunis.

Jamil al-Hejailan, the Saudi Minister of Information, told a story of the schooling problem.

"In 1960 the Government tried to open a girls' school in Buraida, the second city of the Nejd province," he said. "The people there are fanatically religious and traditional. They protested bitterly that the school would mean moral downfall for their daughters.

"The Government waited two years and then revived the plan. A deputation of 500 Buraidis traveled to Riyadh to

interfere either.'"

"Not only did the school open peacefully," the Minister said, "but since then another deputation from Buraida has called on the King, to ask for a second girls' school."

Television, he said, has become exceedingly popular, though traditionalists bitterly oppose it after eight months of operation.

One violent critic of television was a young prince of the large royal family, all descended from the present King's father, the founder of the Saudi kingdom, Ibn Saud.

Officially the incident is being carefully forgotten, but the prince was killed recently when he tried to shoot a policeman.

No Saudi woman has appeared on the television screen, though Western women are seen in carefully censored films from which kissing, for example, is always excised. However, the Minister said with some pride that women's voices could now be heard on the Saudi radio and that songs, once taboo, were

penalties are prescribed by Sharia or Islamic law, the only law in force in Saudi Arabia, but it is hardly likely that crime has disappeared.

Although King Faisal could never admit to squeamishness about anything in the Koran, the explanation, according to many Saudis, is that he regards the rigors of Islamic punishment with distaste and has insisted rather on the Koranic provisions for mercy and leniency.

An absolute monarch within the constitutional limits of Koranic law and Islamic tradition, the King is regarded as a prudent progressive but no revolutionary innovator.

Asked about the possibility of an elected Parliament for Saudi Arabia, he said the other day:

"Our whole life and existence in this country is a parliament. Unfortunately, some people are more interested in forms than in substance. We have in our country a democracy that does

From the earliest stage of manhood the traditional-minded Yemeni begins carrying a menacing, curved, foot-long dagger, called a jambia, in a sheath on his stomach and has a rifle slung over his shoulder. These he wears, as one Westerner put it, "like we wear neckties."

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The emancipated group, who probably number fewer than a thousand in Jiddah and Ridyadh combined, dine together and even swim together on private beaches, but they carefully avoid mixing with traditional Saudi men who leave their wives at home. The young people of this tiny group say their comparative liberty and prudent camaraderie could not have existed five years ago.

Asked the other day if he foresaw a time when Saudi women could work in offices with men or as airline hostesses or even civil servants, King Faisal said:

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"The Government waited two years and then revived the plan. A deputation of 500 Buraidis traveled to Riyadh to protest to the King. He received five of them and said, 'Can you cite the Koran to forbid education for women? No? Then those of you who want to send your daughters to the new school may do so, and we will see to it that none of the rest of you interfere. And those who want to keep their daughters at home may also do so, and no one will interfere either.'"

"Not only did the school open peacefully," the Minister said, "but since then another deputation from Buraida has called on the King, to ask for a second girls' school."

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Other Signs of Modernism

There are other signs of creeping modernism in Saudi Arabia, to those who are familiar with the past. For instance, no thief has had his hand severed from his arm for more than a year, and no adulteress has been stoned to death in the last six years. The penalties are prescribed by Sharia or Islamic law, the only law in force in Saudi Arabia, but it is hardly likely that crime has disappeared.

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"Our whole life and existence in this country is a parliament. Unfortunately, some people are more interested in forms than in substance. We have in our country a democracy that does not exist anywhere else. If the time comes when we are convinced that the forms of democracy are in the interest of the country, we will think the matter over. But we already have the substance."

NEW YORK TIMES

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MODERN EGYPT: LEADER OF THE MIDDLE EAST(?)

One of the features of many non-western countries is a government dominated by the armed forces. In the first of the following selections the reasons for this phenomenon are discussed with the emphasis placed on Egypt. However, similar reasons can be marshalled to explain the rise of army dictatorships in many areas of the non-western world.

> When there is a vacuum of political leadership and when poor countries, such as Egypt, go through a crisis of anarchy as did Egypt in 1952, the army offers the only alternative to chaos.
>
> The role of the army in many non-Western countries (Turkey, Iraq and Pakistan, for example) is quite different from its role in advanced, industrialized societies. In these newer states the young officers are the only group who have received a modern technical education and who also have been trained primarily to serve their country. They have an esprit de corps and a sense of responsibility not found in other groups in their societies.
>
> In Egypt, thanks to British training, the army of the 1950's had become such a force. Moreover, except for the older officers faithful to Farouk, it was potentially a revolutionary force. Whereas in European countries army officers are conspicuously conservative in outlook, in Egypt the new generation shared the aspirations of the growing middle class for change.
>
> -- Stevens, Georgiana G., Egypt-Yesterday & Today, Holt, Rinehart & Winston, Inc. 1963.

One of the most outstanding and successful of these army leaders is President Gamal Abdel Nasser. In the following selection President Nasser attempts to justify the government he set up in Egypt.

How Nasser justified his government:

> "Before July 23rd, I had imagined that the whole nation was ready and prepared, waiting for nothing but a vanguard to lead the charge against the battlements, whereupon it would fall in behind in serried ranks, ready for the sacred advance towards the great objective. And I had imagined that our role was to be this commando vanguard...
>
> Then suddenly came reality after July 23rd (date of the revolution - 1952). The vanguard performed its task and charged the battlements of tyranny. It threw out Farouk and then paused, waiting for the serried ranks to come up...
>
> For a long time it waited. Crowds did eventually come, and they came in endless droves - but how different is reality from the dream! The masses that came were disunited, divided groups of stragglers... At this moment I felt, with sorrow and bitterness, that the task of the vanguard, far from being complete, had only begun.
>
> We needed order, but we found nothing but chaos. We needed unity, but we found nothing behind us but dissension. We needed work, but we found behind us only indolence and sloth....
>
> In addition to all this, there was a confirmed individual egotism. The word 'I' was on every tongue. It was the solution to every difficulty, the cure for every ill. I had many times met eminent men - or so they were called by the press -- of every political tendency and color, but when I would ask any of them about a problem in hope he could supply a solution, I would never hear anything but I
>
> Economic problems? He alone could understand them; as for the others, their knowledge on the subject was that of a crawling infant. Political issues? He alone was expert. No one else had gotten beyond the a-b-c's of politics. After meeting one of these people, I would go back in sorrow to my comrades and say, "It is no use. If I had asked this fellow about the fishing problems in the Hawaiian Islands, his only answer would be 'I.' "
>
> (Quoted in Crane Brinton et. al., HISTORY OF CIVILIZATION: 1715 TO THE PRESENT, Vol. II, 635-636)

Aim: How can Egypt take the maximum advantage of its major asset, the Nile River, to improve its standard of living?

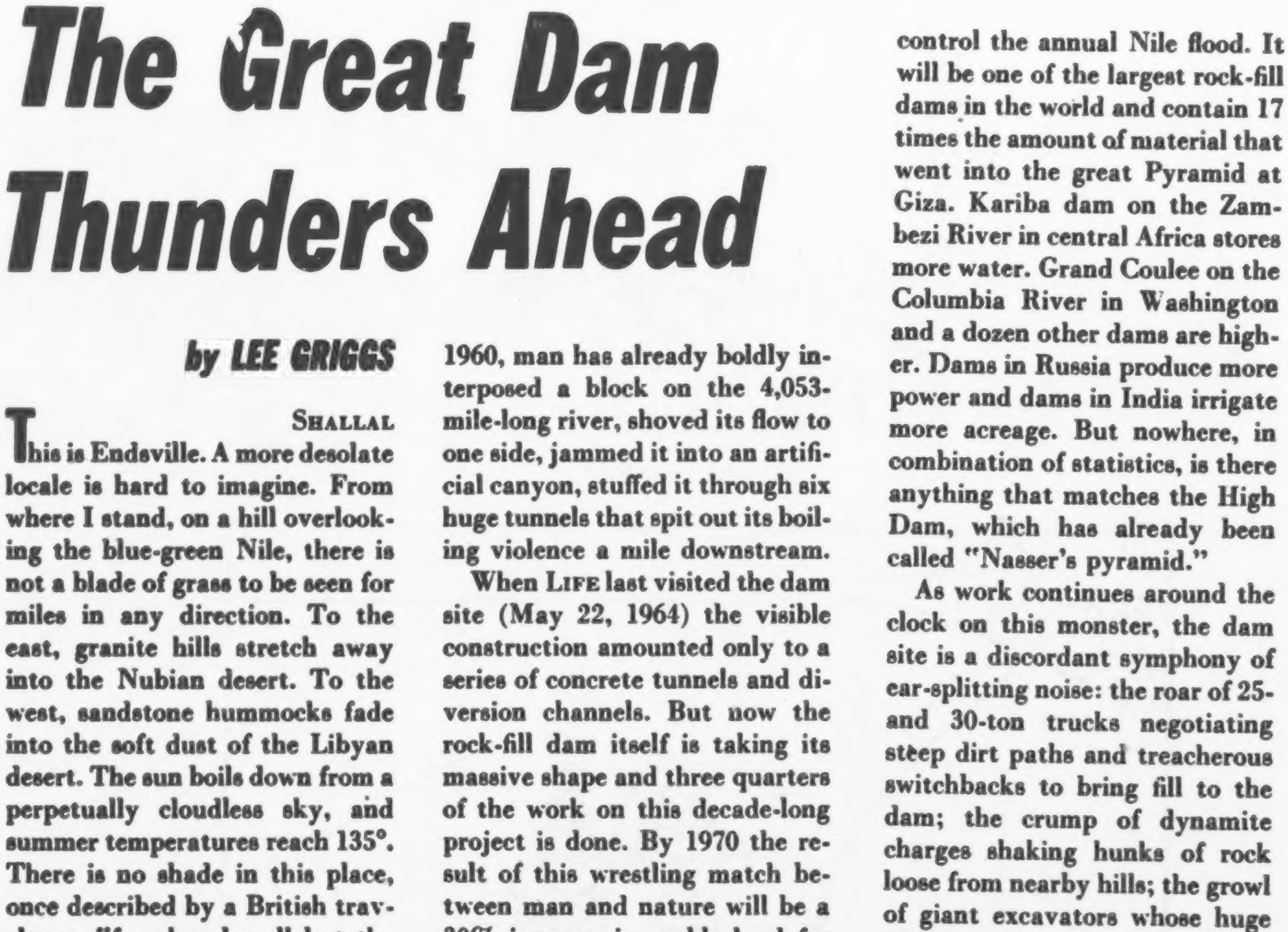
Motivation: Article from Life Magazine, dated June 17, 1966.

Method: Why are the conservation and control of water vital in this part of the world?

What conditions exist that will make the building of the Aswan Dam a great improvement on the life of the people of Egypt?

What improvements in living conditions are expected from the High Dam?

How do you account for the fact that Russian engineers are working on the project?



The Great Dam Thunders Ahead

by LEE GRIGGS

SHALLAL

This is Endsville. A more desolate locale is hard to imagine. From where I stand, on a hill overlooking the blue-green Nile, there is not a blade of grass to be seen for miles in any direction. To the east, granite hills stretch away into the Nubian desert. To the west, sandstone hummocks fade into the soft dust of the Libyan desert. The sun boils down from a perpetually cloudless sky, and summer temperatures reach 135°. There is no shade in this place, once described by a British traveler as "forsaken by all but the most miserable of men." Yet it is here, 10 miles south of the Egyptian Nile port of Aswan, that nearly 30,000 people have congregated to work a miracle that makes pikers of the ancient pyramid builders.

The High Dam, which is taking shape below my vantage point, will finally enable man to win the battle of millenniums against the Nile. In a struggle that began in 1960, man has already boldly interposed a block on the 4,053-mile-long river, shoved its flow to one side, jammed it into an artificial canyon, stuffed it through six huge tunnels that spit out its boiling violence a mile downstream.

When LIFE last visited the dam site (May 22, 1964) the visible construction amounted only to a series of concrete tunnels and diversion channels. But now the rock-fill dam itself is taking its massive shape and three quarters of the work on this decade-long project is done. By 1970 the result of this wrestling match between man and nature will be a 30% increase in arable land for Egypt, a doubling of agricultural production and electricity output, and an end for all time to the savage alternatives of flood and famine—the Biblical "seven fat years and seven lean years."

This huge creation is called simply the High Dam, to distinguish it from the older and lower Aswan Dam five miles downstream, built in 1902 and heightened twice since in unsuccessful efforts to control the annual Nile flood. It will be one of the largest rock-fill dams in the world and contain 17 times the amount of material that went into the great Pyramid at Giza. Kariba dam on the Zambezi River in central Africa stores more water. Grand Coulee on the Columbia River in Washington and a dozen other dams are higher. Dams in Russia produce more power and dams in India irrigate more acreage. But nowhere, in combination of statistics, is there anything that matches the High Dam, which has already been called "Nasser's pyramid."

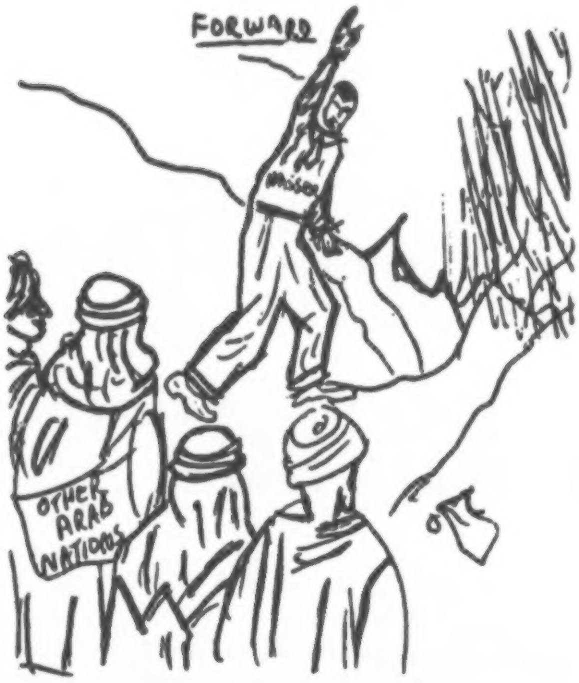
As work continues around the clock on this monster, the dam site is a discordant symphony of ear-splitting noise: the roar of 25- and 30-ton trucks negotiating steep dirt paths and treacherous switchbacks to bring fill to the dam; the crump of dynamite charges shaking hunks of rock loose from nearby hills; the growl of giant excavators whose huge 10-ton shovels strike sparks at night against the resistant granite, the tapocketapocketa of drills injecting clay into the dam's guts to bind the fill, the hiss of high-pressure hoses firing 500 tons of water an hour against the loose rock fill to compact it.

The cast of workers on the High Dam consists of 27,000 Egyptian technicians, and about 800 Soviet engineers and technicians. Since the first stage of construction was completed in May of 1964, when Nikita Khrushchev and Gamal Abdel Nasser pushed a button to blow up temporary cofferdams to divert the Nile so construction of the dam proper could begin, there has been a cutback of 8,000 laborers and 1,000 Russians. But the work force is still one of the biggest to be assembled for a single project anywhere in the world.

-- Source: Life Magazine, June 17,1966

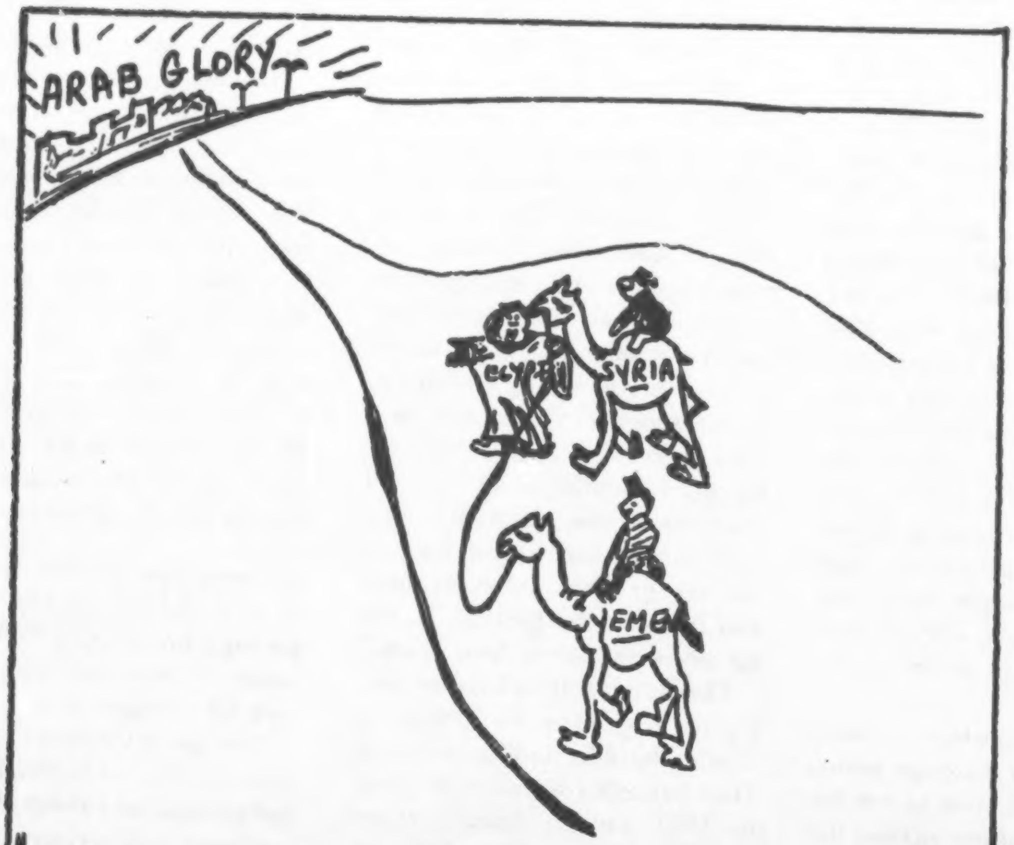
*Lesson Plan: Cartoon Analysis

The cartoons below can be used as motivational devices to depict Arab Nationalism. An essential aim of most political cartoons is to tell a story that will impress the reader in a more emphatic way than the written word.



INTO WHAT?

Figure 4



"THE REST OF THE CAMELS ARE SURE TO FOLLOW"

Figure 5

Al-Akhbar, Cairo

Source: The Changing Middle East by Emil Lengyel, Oxford Book Co., 1969

Discussion Questions

1. What is happening in the cartoon
2. Identify the symbols used.
3. What is the meaning of the caption?
4. State in your own words what the cartoonist is trying to say.

---

*Recommended for students achieving below grade level.

***Lesson Plan: Map Study**

Aim: Why is the Nile River extremely important to the life of Egypt?

Motivation: Duplicate and distribute map of the Nile River shown below.

Method: I. Quiz on map below.
II. Discussion based on questions in the quiz.

1. The Nile River begins at A,B,C,D or E.
2. This beginning is called the a)source b)mouth c)bed d)bank of the river.
3. There is a dam at A,B,C,D, or E.
4. Dams are used a)to hold water in reserve b)to prevent floods c)to provide electric power d)all of these reasons.
5. There is a city at A,B,C,D or E.
6. The area between A and B where the river branches into two rivers is called a a)source b)delta c)sea d)bank.
7. The place where the Nile empties into the Mediterranean Sea is called the a)source of the river b)bank of the river c)mouth of the river.
8. Using the scale at the bottom of the map, you would estimate the Nile River to be a)500 miles long b)2,000 miles long c) 8 miles long d)4,000 miles long (Going from A to E).
9. The Nile River flows a)northward b)southward c)eastward d)westward.
10. The Nile River as a source of water in a desert area, can be called an a)an oasis b)the lifeline of Egypt c)both of these.

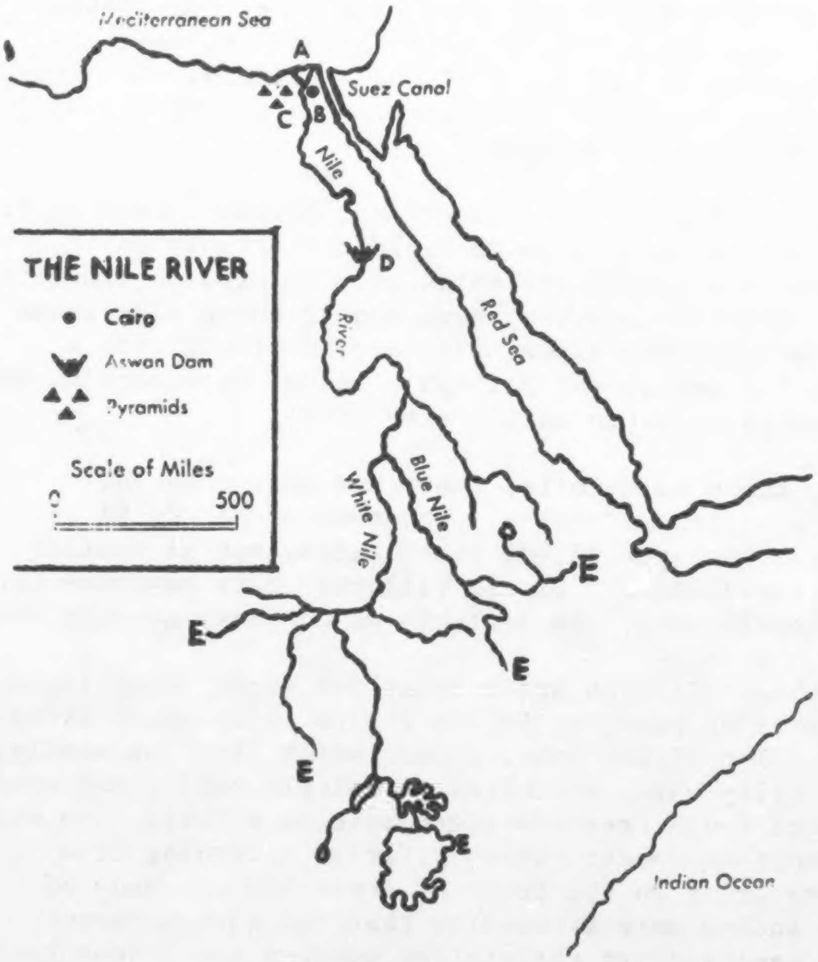

Mediterranean Sea
A
Suez Canal
C
B
Nile
D
River
Red Sea
THE NILE RIVER
Cairo
Aswan Dam
Pyramids
Scale of Miles
0
500
Blue Nile
White Nile
E
E
E
E
E
Indian Ocean

Figure 6

*Recommended for students achieving below grade level.

TRADITION IN THE ARAB VILLAGE

The great majority of the people in the Middle East are peasants tilling the soil. They till it with the same tools and in the same way as their ancestors did thousands of years ago. Thanks to modern medicine, masses of people no longer are swept away by periodic plagues. So they have been steadily increasing in numbers in recent decades. But the amount of land available to the peasants has not risen proportionately. The result has been declining standards of living. How low they have fallen is made clear in the following description of the Egyptian village of Sirs-el-Layyan, which is typical of many Middle Eastern villages.

Here, the earth has no respite. No sooner is the harvest gathered than the fields are ploughed and, at the same time, sown; year in year out, each acre yields cereals, then fodder, and then cotton. It is the land where the fields are ever green --the Nile delta, which for 5,000 years has produced the finest crops in the world.

Nor have the peasants any easier lot. Regularly, at the appointed hour, they must irrigate the fields; the water must be pumped, directed into a complex network of cuts, and distributed; every inch of ground must be flooded for just the necessary length of time; the channels must be filled up and then opened again. The men never part from their fas, the proverbial hoe so often depicted by the Pharaonic painters in their frescoes; it is an all-purpose tool, almost the only tool they have.

All day long they dig, weed, cart compost, clean the canals...or work on their knees in the rich mud that they seem almost to be modelling into a fetish. Men of the earth indeed, they are wedded to the soil. They are the fellahin--a word that to the world suggests humility and poverty, but in fact means simply "farmers."

The women, too, work in the fields; they look after the poultry, cows and black water-buffaloes; they mould the slabs of cow-dung, the only form of fuel, they go the the market to sell eggs, fowl, and vegetables, all packed into big bundles that they carry on their heads; and as travellers say, they walk like goddessess, head erect, until they die. They prepare the evening meal and make bread, but cooking is the least of their burdens. The children boys and girls alike, also have their set tasks; at the age of 10 they are already experienced workers.

Little importance is attached to villages and houses. Land is far too dear for the people to be able to build comfortably on it. Only the mosque and the church are relatively spacious. The little dried-mud houses, huddled together, have two or three dark rooms shared by people and animals alike, They are furnished with a marriage chest, a few bowls, and perhaps a mat or two--nothing more. In winter, the occupants sleep on the clay stove.

In this province, known as Menufia, there are more than 740 inhabitants to the square kilometre. The town of Menuf, 45 miles distant from Cairo, has over 60,000 inhabitants, but is smaller than the Park of Versailles. "Little villages" here may have five or ten thousand inhabitants; the fellahin do not take up much space.

From a distance these villages are a beautiful sight, nestling on the banks of a canal or pool, or in the fields under giant palms and eucalyptuses. The little houses, too, which line the smelly, unbearably dusty alley-ways, are often pleasingly built; and some visitors admire the rough frescoes--representing a train, the sea, a steamer, or famous monuments--which pilgrims returning from Jerusalem or Mecca paint on the front of their homes. Many of these houses are indeed more attractive than the square cement buildings of the capital; yet the visitor wonders how anyone could possibly live in them.

The fact remains that people do live--and die-- in these dwellings with their mud floors. For the fellahin, the earth is never dirty--it is the earth. Likewise, for them, the water is never impure; it is sacred, life-giving water of the Nile; if it were too clean and too well-filtered, many people would think it lifeless and useless.

But life is perhaps not long in these surroundings; few old folks are about in the villages; that toothless, wrinkled, spent old woman in the street may not have seen 60. All the same, the fellahin are rightly renowned for their strength and toughness, their muscular arms and broad shoulders--as are the girls for their supple sturdiness. There has been no degeneration in the race, it is said, since the epoch of the Pyramids.

It might be said that their faces, too, are as handsome; but trachoma has too often overlaid their deep-set brown or black eyes with a whitish stain, or the eyelids are covered with pus. Whether of native stock or Arab origin, the Egyptians have always lived frugally; but today they are stalked by hunger. Of all the crops they grow they only keep some wheat or maize for making bread, some beans for making soup, and a few vegetables to eat raw. They work the same soil as their forbears, with the same tools, though their crops are worth more because of the cotton--thousands of acres, cared for like "gardens." But land seems harder and harder to come by.

For this is the vital fact: Seven or eight million men are working on the land in Egypt, and at least three million of them own the land they work. But most of them own less than a feddan (some one and a quarter acres); while the country's population has doubled in 40 years, the land under cultivation has only increased by one quarter.

These tireless workers, these sturdy fellahin, are all sick men. Ninety-two per cent of them suffer from bilharziasis, a disease caused by a microscopic worm which is peculiar to swampy land or irrigation channels. The worm breeds in the snails which abound in the irrigation cuts where men work, children bathe, and women draw drinking-water. It penetrates the skin of human beings and circulates through the body, lodging in the intestines or bladder and eating them away. A vicious circle is set up; the infection leaves the body with excrement, which goes into the irrigation canals, where the snails are waiting. And so on. Ninety-two per cent.

And besides endemic diseases there are other scourges. Of cholera there have been only sporadic outbursts since the 1948 epidemic, but the threat is ever present. Malaria seems now to be under control, as a result of the introduction of DDT as a prophylactic... Tuberculosis, however, is rife...the annual death-rate from it is about 200 per 100,000 inhabitants. In France the corresponding figure is 42, in Denmark eight.

It should be added that in Egypt, as in many Middle Eastern countries, infantile mortality amounts to over 65 per cent in the first five years. Trachoma afflicts about half the population, or even more, for the primary stage often escapes diagnosis...

(Quoted in Stavrianos, et.al., READINGS IN WORLD HISTORY, pp.547-550)

Questions for Discussion

1. What are some of the conditions of the people of this Arab village?
2. Why is the "land problem" so serious in the Middle East?
3. If you had to move to Middle Eastern village, how might your life be changed?
4. What obstacles would you face, if you made plans for social reforms in the Middle East?

Lesson Plan: Arab Socialism

Note: In studying about the developing nations, it is important to note progress as well as problems, if pupils are not to be overwhelmed by the world's difficulties. Legislation of land reform and related educational and health programs in a selected area reveals what can be done. Also, indicate how foreign aid may assist in the solutions of the problems of these countries.

Aim: Arab Socialism: Is It Promise For Progess?

Motivation: Many of the leaders of the developing nations profess to be "socialists" or "Marxists." They usually describe their program as "Arab Socialism" or "Ghanian Socialism." This abstract indicates some of the actions taken by Gamal Nasser in Egypt.

Questions:

1. How many acres of land can an Egyptian own? Why was this limit established?
2. How were wealthy persons affected by "Arab Socialism"?
3. What steps were taken to improve conditions for workers?
4. What happened to the ownership of industry in 1961? Would Communists have paid the owners?
5. What effect do measures such as these have on the desire of people to invest in business?

Summary: What does Nasser mean by "Arab Socialism"?

To strengthen this concept, a board outline of the major elements in the program should be presented.

"Arab Socialism"

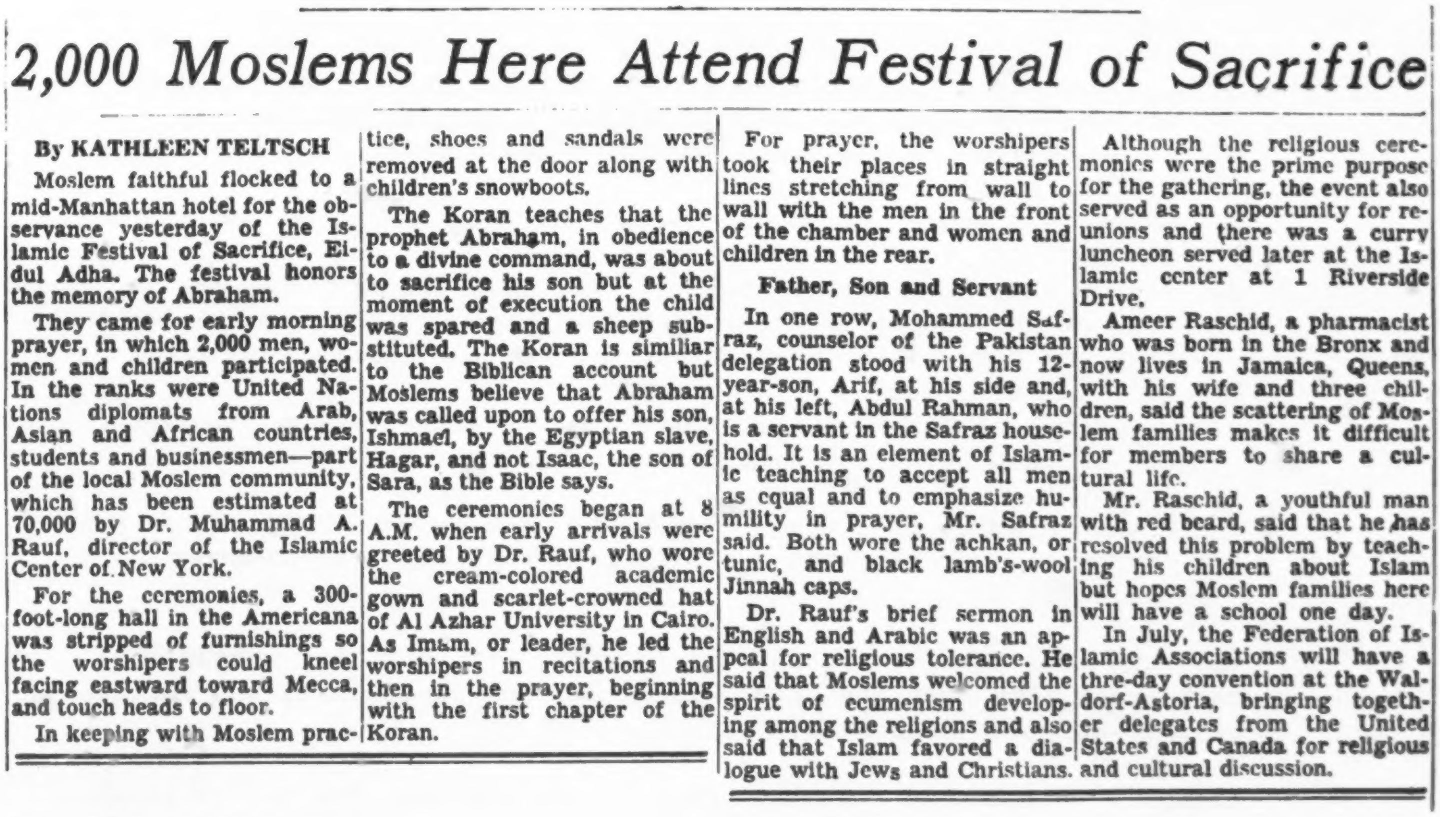
In July of 1961, "Arab Socialism" was introduced by a series of decrees. Over 300 Egyptian enterprises were taken over by the government. The former owners were paid off with government bonds. Many companies were placed under public management.

A top limit was placed on all salaries ($14,350). Two directors of all corporations were to represent the workers. Twenty-five percent of all company profits were to be paid to the workers.

Every Egyptian was limited to one job. Income taxes on the wealthy were sharply raised. No person was allowed to own more than 100 acres of land.

In the fall of 1961 the property of about 800 wealthy Egyptians was placed under public control.

(Adapted from Egypt Under Nasser
by Malcolm H. Kerr, pp. 24-25)



2,000 Moslems Here Attend Festival of Sacrifice

By KATHLEEN TELTSCH

Moslem faithful flocked to a mid-Manhattan hotel for the observance yesterday of the Islamic Festival of Sacrifice, Eidul Adha. The festival honors the memory of Abraham.

They came for early morning prayer, in which 2,000 men, women and children participated. In the ranks were United Nations diplomats from Arab, Asian and African countries, students and businessmen—part of the local Moslem community, which has been estimated at 70,000 by Dr. Muhammad A. Rauf, director of the Islamic Center of New York.

For the ceremonies, a 300-foot-long hall in the Americana was stripped of furnishings so the worshipers could kneel facing eastward toward Mecca, and touch heads to floor.

In keeping with Moslem practice, shoes and sandals were removed at the door along with children's snowboots.

The Koran teaches that the prophet Abraham, in obedience to a divine command, was about to sacrifice his son but at the moment of execution the child was spared and a sheep substituted. The Koran is similiar to the Biblican account but Moslems believe that Abraham was called upon to offer his son, Ishmael, by the Egyptian slave, Hagar, and not Isaac, the son of Sara, as the Bible says.

The ceremonies began at 8 A.M. when early arrivals were greeted by Dr. Rauf, who wore the cream-colored academic gown and scarlet-crowned hat of Al Azhar University in Cairo. As Imam, or leader, he led the worshipers in recitations and then in the prayer, beginning with the first chapter of the Koran.

For prayer, the worshipers took their places in straight lines stretching from wall to wall with the men in the front of the chamber and women and children in the rear.

Father, Son and Servant

In one row, Mohammed Safraz, counselor of the Pakistan delegation stood with his 12-year-son, Arif, at his side and, at his left, Abdul Rahman, who is a servant in the Safraz household. It is an element of Islamic teaching to accept all men as equal and to emphasize humility in prayer, Mr. Safraz said. Both wore the achkan, or tunic, and black lamb's-wool Jinnah caps.

Dr. Rauf's brief sermon in English and Arabic was an appeal for religious tolerance. He said that Moslems welcomed the spirit of ecumenism developing among the religions and also said that Islam favored a dialogue with Jews and Christians.

Although the religious ceremonies were the prime purpose for the gathering, the event also served as an opportunity for reunions and there was a curry luncheon served later at the Islamic center at 1 Riverside Drive.

Ameer Raschid, a pharmacist who was born in the Bronx and now lives in Jamaica, Queens, with his wife and three children, said the scattering of Moslem families makes it difficult for members to share a cultural life.

Mr. Raschid, a youthful man with red beard, said that he has resolved this problem by teaching his children about Islam but hopes Moslem families here will have a school one day.

In July, the Federation of Islamic Associations will have a thre-day convention at the Waldorf-Astoria, bringing together delegates from the United States and Canada for religious and cultural discussion.

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THE NEW YORK TIMES, WEDNESDAY, MARCH 22, 1967

Questions for Discussion

1. How do you account for some similarity between Islamic and Judaic and Christian religious rituals?

2. What is the significance in the difference between Biblical account and Koranic version of Abraham's sacrifice?

3. Investigate and report on blood sacrifice to God's rituals in Asian, African and Pre-Colombian American civilizations. How do you explain similarities and differences?

4. What surprised you the most about Moslem religious services? Why were you so surprised?

Activity: Languages of the Middle East: Arabic

1. For Students: Facts about Arabic
   - a. It is a Semitic language compared to English which is Indo-European.
   - b. It is related to Hebrew, another Semitic language. Some letters are pronounced in the same way as Hebrew. The Arabic alphabet contains 28 letters. (Hebrew has a 22 character alphabet.)
   - c. Fifty million people speak Arabic in the Middle East, about 100 million in the world.
   - d. Arabic was spoken by the conquering armies of Mohammed and spread to North Africa, Southern Europe, and West and Central Asia.
   - e. Arabic writing is horizontal right to left (in the same way as Hebrew
   - f. Most of the 28 letters have four variant forms depending on whether they are used in isolated position or as the initial, medial, or final letter of a word.
   - g. Classical Arabic is a unified and highly conservative language and is used throughout the entire Arabic world as the written language.
   - h. Spoken Arabic, as a tongue which has been in constant use for many centuries over an extended area, has broken up into numerous dialects.

2. The word root consists of three consonants with shifting vowels that carry auxiliary meanings, performing the same function as the endings of Indo-European languages.

Example: The Arabic root that conveys the general idea of "writing" is K-T-B; of "breaking" is K-S-R (Fill in).

kataba - he had written 1
kutiba - it had been written 2
yaktuba - he will write 3
yuktabu - it will be written 4
aktaba - he has made someone write 5
kitabun - writing a book 6
katibun - writer 7
katbun - act of writing 8
katabna - we write 9
naktubu - we will write 10
maktabun - a place of writing, a school 11
muktibun - a teacher of writing 12
maktub - letter 13

3. Some words that have come into English from Arabic generally through the intermediation of Spanish, Italian, or French are numerous.

algebra
alcohol
alchemy
alkali
alphabet
admiral
atlas
assassin

azimuth
magazine
muslim
check
elixir
jar
sofa
syrup

cipher
zero
zenith
nadir
tariff
traffic
sugar
lemon

orange
mattress
sherbet

4. Some similarities between Arabic and Hebrew.

	Arabic	Hebrew
great	kibir	kabbir
eye	'ayn	'ayin
death	mawt	mavet
Peace to you (common form of greeting)	assalamu aleykum	shalom alekhem

Lesson Plan - A Middle Eastern Democracy: Israel

Aim: How did Israel become an independent country?

Materials: A map (or set of maps) such as the ones below, should be duplicated and distributed to the class. A large wall map would be prepared by a previously assigned pupil.

Activities: The teacher can draw a time line on the blackboard and have two or three previously assigned pupils use it to show the time period during which successive groups have dominated the Holy Land since 1000 B.C. The teacher can then elicit from the class the various steps (since 1919) in the development of the State of Israel. Key terms such as the ones listed below should be written on the board and included in notebook summaries and or used as test items.

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Balfour Declaration
Anti-Semitism
Nazi Germany
British White Paper

Arab League
Terrorists
Partition
Gaza Strip
Arab Refugees

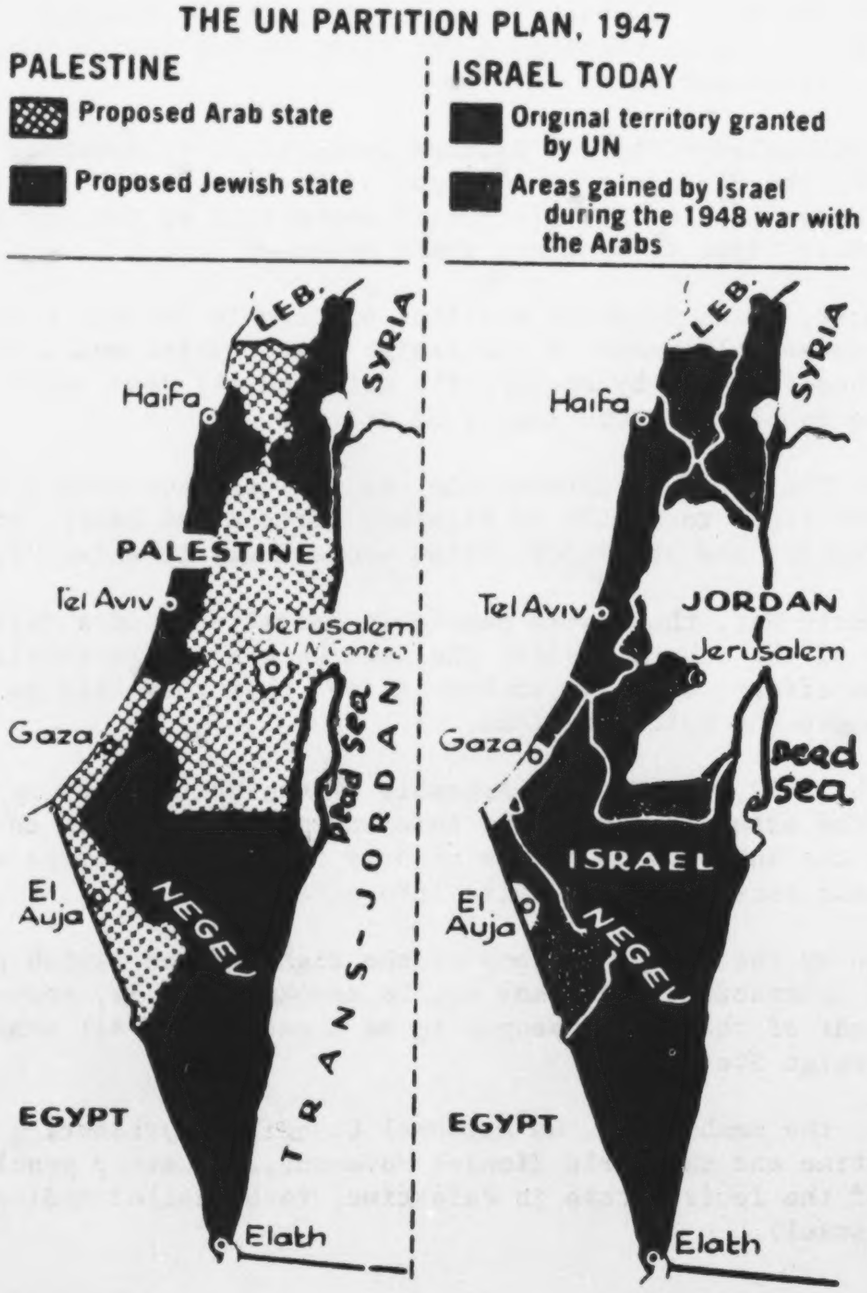
THE UN PARTITION PLAN, 1947
PALESTINE
▨ Proposed Arab state
■ Proposed Jewish state
ISRAEL TODAY
■ Original territory granted by UN
■ Areas gained by Israel during the 1948 war with the Arabs
LEB.
SYRIA
Haifa
PALESTINE
Tel Aviv
Jerusalem
(U.N. Control)
Dead Sea
TRANS-JORDAN
Gaza
El Auja
NEGEV
EGYPT
Elath
LEB.
SYRIA
Haifa
Tel Aviv
JORDAN
Jerusalem
Dead Sea
Gaza
ISRAEL
El Auja
NEGEV
EGYPT
Elath

Figure 7

In 1947 the United Nations approved a partition plan, for Palestine, creating two states–the first, Jewish; the other, Arab. When the state of Israel was proclaimed by the Jewish population in 1948, the Arab nations attacked. During this war, the Israeli forces actually gained twice as large a territory as the UN

by a previously assigned pupil.

Activities: The teacher can draw a time line on the blackboard and have two or three previously assigned pupils use it to show the time period during which successive groups have dominated the Holy Land since 1000 B.C. The teacher can then elicit from the class the various steps (since 1919) in the development of the State of Israel. Key terms such as the ones listed below should be written on the board and included in notebook summaries and or used as test items.

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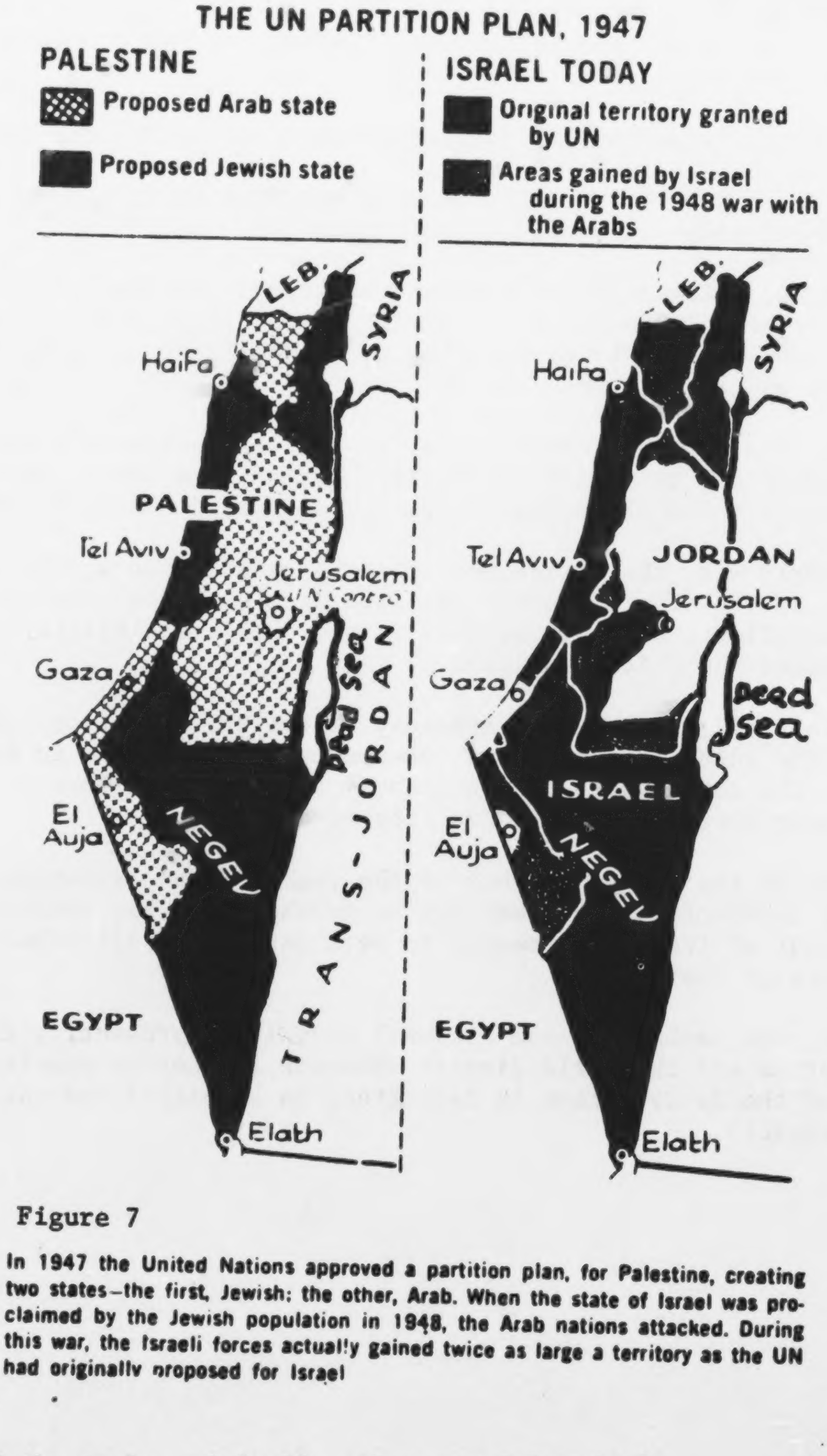
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Figure 7

In 1947 the United Nations approved a partition plan, for Palestine, creating two states—the first, Jewish; the other, Arab. When the state of Israel was proclaimed by the Jewish population in 1948, the Arab nations attacked. During this war, the Israeli forces actually gained twice as large a territory as the UN had originally proposed for Israel

Questions:

1. How did the Arabs originally take over Palestine?
2. Why did immigration of Jews into Palestine rise during the 1930's?
3. Why did her Arab neighbors invade Israel after the U.N. had proposed a separate Jewish state?
4. Why was Israel able to defeat the Arab invaders?
5. What is the present status of the Arab Refugees?
6. What are the present boundaries of Israel?

THE ISRAELI VIEW OF ISRAEL

The Israeli Proclamation of Independence

The land of Israel was the birthplace of the Jewish people. Here their spiritual, religious and national identity was formed. Here they achieved their independence and created a culture of national and universal significance. Here they wrote and gave the Bible to the world.

Exiled from Palestine, the Jewish people remained faithful in all the countries of their dispersion, never ceasing to pray and hoping to return to their national homeland.

Impelled by this historic association, Jews strove throughout the centuries to go back to the land of their fathers and regain their statehood. In recent decades they returned in large numbers. They reclaimed the wilderness, revived their language, built cities and villages, and established a vigorous ever-growing community, with its own economic and cultural life. They sought peace yet were prepared to defend themselves. They brought the blessing of progress to all inhabitants of the country.

In the year 1897 the First Zionist Congress, inspired by Theodore Herzl's vision of the Jewish state, proclaimed the right of the Jewish people to national revival in their own country.

This right was acknowledged by the Balfour Declaration of November 2nd, 1917, and reaffirmed by the Mandate of the League of Nations, which gave explicit international recognition to the historical connection of the Jewish people with Palestine and their right to continue their national home.

The Nazi holecaust, which engulfed millions of Jews in Europe, proved anew the urgency of the re-establishment of the Jewish State, which would solve the problem of Jewish homelessness by opening the gates to all Jews and lifting the Jewish people to equality in the family of nations.

The survivors of the European catastrophe, as well as Jews from other lands, proclaiming their right to a life of dignity, freedom and labor, and undeterred by hazards, hardships and obstacles, tried unceasingly to enter Palestine.

In the Second World War, the Jewish people in Palestine made a full contribution to the struggle of the others against the Nazi Germany. The sacrifices of their soldiers and the efforts of their workers gained them the title to rank with the peoples who founded the United Nations.

On November 29th, 1947, the General Assembly of the United Nations adopted a resolution for the establishment of an independent Jewish State in Palestine, and called upon the inhabitants of the country to take such steps as may be necessary on their part to put the plan into effect.

This recognition by the United Nations of the right of the Jewish people to establish their independent State may not be revoked. It is, moreover, the self-evident right of the Jewish people to be a nation, as all other nations, in its own sovereign State.

Accordingly, we, the members of the National Council, representing the Jewish people in Palestine and the World Zionist Movement,... hereby proclaim the establishment of the Jewish State in Palestine, to be called Medinat Yisrael (The State of Israel).

THE ARAB VIEW OF ISRAEL

Palestine was an Arab land. The Arab right to Palestine rests on three distinct foundations. The first is the natural right of a people to remain in possession of the land of its birthright; the second is that the Palestine Arabs have lived there continuously for over 1300 years; and the third is that they are still the rightful owners of most of the homes and fields in which the Israelis now live and work.

Forty years ago, Palestine was an Arab country to the same extent as other parts of the Arab world. It had a population of about 700,000, of whom 674,000 were Moslem and Christian Arabs and 56,000 were Jews--mostly "Arabs of the Jewish faith"--who lived with the rest of the inhabitants in peace and harmony and enjoyed equal rights and privileges. These Jews owned about 2% of the total area.

Today, 77% of the territory of Palestine is Israeli-occupied. Instead of the 56,000 "Arabs of the Jewish faith," there are nearly 2,000,000 alien Jews brought into the country from all parts of the world. The Moslem and Christian Arabs who in 1948 constituted 67% of the total population, have been reduced to a mere 10%. The remainder have been expelled and dispossessed, and now nearly 1,000,000 of them are in refugee camps living on the charity of the United Nations at a cost of seven cents per day per person. The 2% Jewish land holdings have been increased to 77% not by legitimate and peaceful means, but by force of arms and confiscation. . . .

The Arabs are determinded not to settle for anything less than their full rights to their homes and homeland. . . .

Stavrianos, L., et. al Readings in World History, pp. 539-542

Questions for Discussion

1. On what basis do the Jewish people claim the right to establish their homeland?

2. Discuss the significance of the Balfour Declaration and the Resolution of the General Assembly.

3. On what foundations do the Arabs base their claims to Palestine?

4. Discuss the validity of the claims of both the Arab and Jewish peoples to the land of Palestine.

Aid Israeli Style— The African Program.

JERUSALEM (Israeli Sector), June 4—A Western diplomat suggested to an Israeli expert not so long ago that one of the reasons for his country's success in Africa was because "you people live like the natives."

"We don't live like the natives," the expert replied with a grin. "We live like Israelis."

Nothing could be more dissimilar than the backgrounds of the Israeli expert and his African host, nor could the lush tropical landscape of the vast continent be compared to Israel's largely parched terrain.

But Israel has advanced only 18 years from her own struggle for independence and she shares many experiences with the young nations of Africa: the bleak predictions of foreign "experts," the desperate need for technical assistance—and the equally great desire to stay clear of burdensome political ties—and the conflicts born of pride and insecurity.

Thus to live like an Israeli in Africa is to work frequently under pioneering conditions with backward peoples, to make do with inadequate means and to be satisfied sometimes with an initial half measure.

This week Premier Levi Eshkol began a three-week trip through seven African states to see how his nation's much-publicized but somewhat less well understood African program was getting along.

Israel's African program is by far her largest such venture. Of the nation's 832 experts working abroad in 62 lands last year, more than 600 were working in Africa. Of the 2,150 foreign trainees who came from 80 nations to study in Israel, about 1,200 came from Africa.

Large Program

The Jerusalem Government is helping Africans build highways, airports and hotels, train pilots and paratroops, establish a women's civil service and harness solar energy. In Israel, African students are taking seven-year medical courses, studying for graduate degrees in agriculture and engineering, and are being trained as broadcasters, police officers and hotel managers.

Israel has diplomatic relations with 29 nations in Africa, including Mauritius, which is not yet independent. She has technical assistance links with all of them, ranging from modest student programs to major land development and military training programs. The ties are with nations containing Moslem populations and with both left-wing and right-wing governments.

By far the largest and most successful Israeli programs have been those dealing with agricultural settlement and youth groups based on Israel's own Nahal and Gadna programs. Nahal is part of the Israeli army and Gadna is the nation's youth corps.

The Nahal experts are establishing new villages with solid houses and introducing modern agricultural methods.

The Gadna youth corps in Israel trains boys and girls 14 to 18 years old under the Ministries of Education and Defense. In Africa, these paramilitary boy and girl scouts are popular with governments anxious to imbue a sense of nationhood in states cut by tribal lines.

Israel takes on much of the cost of these programs herself, paying her experts' salaries or salary difference while they are abroad, usually for two years. International grants also underwrite some of the costs.

Aid Budget

The Israeli budget allocates $3.5-million for such aid but "this doesn't represent a quarter of the cost to us," a Foreign Ministry official said. "An African student, let's say, will have his transportation and tuition paid by the United Nations Special Fund, some of his university fees underwritten by the university itself, other expenses paid for by the joint Israeli-African company he will work for and the rest by the Israeli and African Governments," he said.

Israel's success in Africa has been based largely on the Government's learning what it could do well and not going beyond it. It is a highly selective program limited to clearly defined projects. Israel does not recommend programs, but will advise a nation that seeks help. She fulfills about half the requests she gets.

Israeli officials see the African program as a window in the Arab wall that surrounds the Jewish state. At one time, some of the African nations asked Israel not to publicize their links, but these requests have all but disappeared now. Arab pressure similarly has failed to persuade the Africans to forgo Israeli aid.

"You never read anything in the Arab press dealing with Africa that does not bring in Israel," a diplomat said. "We've learned that the Africans don't give a damn what the Arabs say."

Israel's African program has gained her considerable prestige in Eastern and Western capitals and has provided a more sympathetic audience in international forums. Many African nations have majority Moslem populations but either vote with Israel or abstain on United Nations issues important to the Jewish state.

"If we had not made the effort to work with these African states there is no doubt that they would have been hostile or at best indifferent to us," an Israeli diplomat said. "As for the Arabs, our goal is normalization of relations and if we can show them that they and not we are out of step it might hasten this normalization. In this sense the African progra has proved valuable by ena us to demonstrate what we for."

NEW YORK-TIMES

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Large Program

The Jerusalem Government is helping Africans build highways, airports and hotels, train pilots and paratroops, establish a women's civil service and harness solar energy. In Israel, African students are taking seven-year medical courses, studying for graduate degrees in agriculture and engineering, and are being trained as broadcasters, police officers and hotel managers.

Israel has diplomatic relations with 29 nations in Africa, including Mauritius, which is not yet independent. She has technical assistance links with all of them, ranging from modest student programs to major land development and military training programs. The ties are with nations containing Moslem populations and with both left-wing and right-wing governments.

By far the largest and most successful Israeli programs have been those dealing with agricultural settlement and youth groups based on Israel's own Nahal and Gadna programs. Nahal is part of the Israeli army and Gadna is the nation's youth corps.

The Nahal experts are establishing new villages with solid houses and introducing modern agricultural methods.

The Gadna youth corps in Israel trains boys and girls 14 to 18 years old under the Ministries of Education and Defense. In Africa, these paramilitary boy and girl scouts are popular with governments anxious to imbue a sense of nationhood in states cut by tribal lines.

Israel takes on much of the cost of these programs herself, paying her experts' salaries or salary difference while they are abroad, usually for two years. International grants also underwrite some of the costs.

Aid Budget

The Israeli budget allocates $3.5-million for such aid but "this doesn't represent a quarter of the cost to us," a Foreign Ministry official said. "An African student, let's say, will have his transportation and tuition paid by the United Nations Special Fund, some of his university fees underwritten by the university itself, other expenses paid for by the joint Israeli-African company he will work for and the rest by the Israeli and African Governments," he said.

Israel's success in Africa has been based largely on the Government's learning what it could do well and not going beyond it. It is a highly selective program limited to clearly defined projects. Israel does not recommend programs, but will advise a nation that seeks help. She fulfills about half the requests she gets.

Israeli officials see the African program as a window in the Arab wall that surrounds the Jewish state. At one time, some of the African nations asked Israel not to publicize their links, but these requests have all but disappeared now. Arab pressure similarly has failed to persuade the Africans to forgo Israeli aid.

"You never read anything in the Arab press dealing with Africa that does not bring in Israel," a diplomat said. "We've learned that the Africans don't give a damn what the Arabs say."

Israel's African program has gained her considerable prestige in Eastern and Western capitals and has provided a more sympathetic audience in international forums. Many African nations have majority Moslem populations but either vote with Israel or abstain on United Nations issues important to the Jewish state.

"If we had not made the effort to work with these African states there is no doubt that they would have been hostile or at best indifferent to us," an Israeli diplomat said. "As for the Arabs, our goal is normalization of relations and if we can show them that they and not we are out of step it might hasten this normalization. In this sense the African program has proved valuable by enabling us to demonstrate what we stand for."

NEW YORK TIMES
June 5, 1966

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1. Why are the Israelis giving so much aid to the new African countries?

2. What are some of the problems common to the Israelis and the newly independent countries of Africa?

3. Have a student present facts and figures on what the Arab countries of the Middle East are doing to help the same countries. Consult the local Office of the Arab Information Center.

ISRAEL AND 4 HOSTILE NEIGHBORS

	AREA (Sq. Mi.)	POPULATION	LITERACY %	AV. ANNUAL OUTPUT PER PERSON
ISRAEL	7,992	2,745,000	88%	$1,678
EGYPT	386,100	31,300,000	35%	$186
JORDAN	37,737	2,215,000	32%	$286
SAUDI ARABIA	870,000	7,000,000	10%	$444
SYRIA	71,498	5,650,000	35%	$200

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TRANSPARENCY MASTER NO. 12

Questions for Discussion: Based on Chart, "Israel and 4 Hostile Neighbors"

1. Which statistic shocked you the most?
   Why did this shock you?
   How might you account for this statistic?
2. Which statistic, in your opinion, is the most important? Why?
3. Based on the Chart, how would you predict the success or failure of Israel to defend herself against her neighbors?
   Which figures are most closely related to waging war? Why?
4. Mrs. Golda Meir, Prime Minister of Israel, has often stated that Israel's neighbors have more to gain from Israel through peace than war. Based on the chart and your knowledge of the Middle East, explain this statement.

*Activity: Using a Cartoon

1. This cartoon might be used in a number of ways:

   a) summary of a unit

   b) introduction to a unit

   c) a medial summary

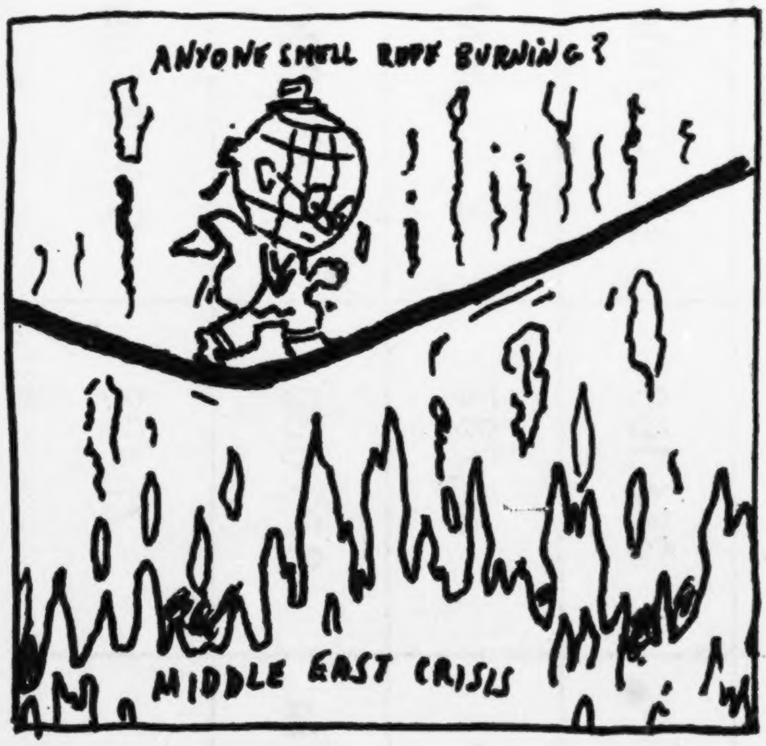
   d) a homework assignment

   e) a class lesson

2. The teacher might reproduce the cartoon blocking out all labels, and ask students to label all parts 1P.

3. A discussion of which title is best and what might be used to stimulate thinking.

4. This cartoon might also be reproduced with the labels intact and a discussion of whether the labels are proper or not might follow.



Shanks in The Buffalo
Evening News

Questions for Discussion:

1. What does the rope stand for?

2. Who does the man represent?

3. Why is there a fire?

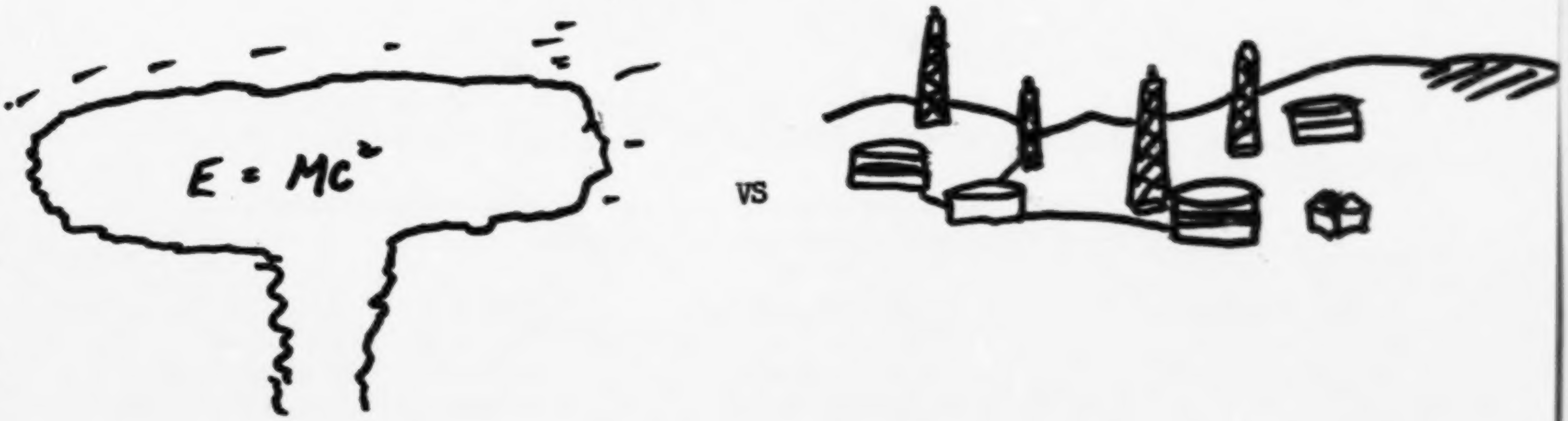
4. How can we put the fire out?

* Recommended for students achieving below grade level.

*Activity: The Future of the Middle East

1. The teacher might reproduce the drawings and questions.

2. This activity might be a culminating activity on the Middle East to discuss the future of the region.



Questions for Discussion:

1. What does each picture represent?

2. If oil weren't important to the Western World, would the Middle East still be a "powder keg"?

3. Assume that atomic energy can safely provide all the necessary power needed by the world. How, then, do you think the major world nations would react to a crisis in the Middle East?

   a. Imagine a setting with the representatives of England, France, Soviet Union, and the United States. What might the representatives of the major world powers say to the Middle East representatives?

   b. What would be the effect on the use of each of the following?

      a) pipe lines

      b) supertankers

      c) Suez Canal

* Recommended for students achieving below grade level.

*Activity: Meet the Press Program

1. Since most schools have a cosmopolitan population, a survey of the student body (or community) may very well discover a student who comes from the Middle Eastern area or whose parents have lived there. (A faculty member who travelled there is also a possibility).

2. The teacher might organize a panel of students who would list questions they would like answered about a country. The entire class should be involved in preparing the questions.

*Activity: Pen Pals Project

1. The teacher early in the term might organize his class into teams to begin correspondence with students in the regions to be studied.

2. Letters and their responses might be used in class discussions, bulletin board displays and assembly programs.

3. Contact:

Letters Abroad
18 East 60th Street
N.Y.C. 10022
(age 15 & up)

World Pen Pals
World Affairs Center
University of Minnesota
Minneapolis 14, Minnesota
(age 12-20)

4. The teacher should be aware of the fact that many of the letters received will be written in a foreign language and will need translating before they can be used.

Note: Both of these activities can be used at any time in the Social Studies and almost at any grade level.

TOOLS FOR TEACHERS

FILMS: *Israel—A Nation Is Born*, 17 minutes, sound, black & white or color, sale, Universal Education & Visual Arts, 221 Park Avenue South, New York, N. Y. 10003. Story of Israel, built in two generations by Jews who came in search of a better life. *Israel: Making a Land Productive*, 17 minutes, sound, color, sale or rent, McGraw-Hill Films, 330 West 42 Street, New York, N. Y. 10036. Kibbutz family in northern Galilee. *After the Miracle*, 60 minutes, sound, rent, NET Film Service, Audio-Visual Center, Indiana University, Bloomington, Ind. 47401. Social documentary on modern Israel.

FILMSTRIPS: *Israel*, 4 filmstrips, 35mm, color, 219 frames, 10" LP with guide, Filmstrip House Inc., 432 Park Avenue South, New York, N. Y. 10016. Highlights of the history of Israel.

BOOKS: *Israel: The Promised Land*, by Civic Education Service & Scholastic Book Services, $1.25 pap. (Scholastic Book Services, rev. 1969). *Middle East*, by Hugo Jaeckel & Don Peretz, 95¢ (Scholastic Book Services, rev. 1967). Israel: *Miracle in the Desert*, by Terence Prittie, $1.45 pap. (Penguin, 1968). *New People in an Old Land*, by Lily Edelman, $3.95 (Nelson, rev. 1968).

PAMPHLETS: *Free booklets, maps, etc., available free* from Israel Information Services, 11 East 70 Street, New York, N. Y. 10021. *Background Notes—Israel*, latest edition, 5¢; *Basic Data on the Economy of Israel* (OB Reports), latest edition, 15¢; Superintendent of Documents, U.S. Government Printing Office, Washington, D. C. 20402.

ARTICLES: "Reports: Israel," by E. Simon, *Atlantic*, Dec. 1969. "Journey from Israel," by E. Grossman, *Commentary*, Oct. 1969. "Israel Has Found a Replacement for Golda Meir, It's Golda Meir," by J. Feron, *N. Y. Times Magazine*, Oct. 26, 1969. "Israel: War Without End?" *Newsweek*, Sept. 29, 1969. "Golda," by J. R. Moskin, *Look*, Oct. 7, 1969. "Middle East: the War and the Woman," *Time*, Sept. 29, 1969.

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* Recommended for students achieving below grade level

THEME V - THE MIDDLE EAST AND MOSLEM SOCIETY

For Teachers: Selected Bibliography

Binder, Leonard. The Ideological Revolution in the Middle East.
Wiley, 1964

Brockelman, Carl. History of the Islamic People.
Capricorn Books, 1960

Christopher, J. B. Middle East-National Growing Pains.
Foreign Policy Association, 1961

Cressey, G. B. Crossroads: Land and Life in Southwest Asia.
Lippincott, 1960

Department of State. The United States and the Middle East.
Government Printing Office, 1964

Fraenkel, G. Israel: Today's World in Focus.
Ginn, 1963

Hitti, P. K. The Near East in History.
Van Nostrand, 1961

Jones, S. Shepard. America's Role in the Middle East.
Laidlaw, 1963

Kerr, M. H. Egypt Under Nasser.
Foreign Policy Association, 1963

Lehrman, H. Portrait of Israel: Mythand Reality.
Public Affairs Committee, 1962

Lengyel, Emil. The Changing Middle East.
Oxford Book Co., 1958

Pearsey, G. E. The Middle East: An Indefinable Region.
Government Printing Office, 1964

Peretz, Don. The Middle East Today.
Holt, 1963

Sefran, Nadov. Israel Today.
Foreign Policy Association, 1965

St. John, Robert. Israel.
Time Inc., 1965

Steward, Desmond. The Arab World.
Time Inc., 1964

For Students: Selected Bibliography

N= Non-fiction F= Fiction B= Biography

CLASS	AUTHOR	TITLE	PUBLISHER	COPY-RIGHT	GRADE
N	Daly, Maureen	Moroccan Roundabout	Dodd	1961	HS
N	Ellis, H.B.	Arabs	World	1958	7-
N	Glubb, John	Great Arab Conquests	Prentice	1963	HS
B	Lengyel, Emil	They Called Him Ataturk	Day	1962	7-
N	Price, Christine	Story of Moslem Art	Dutton	1964	HS
N	Price, Christine	Cities of Gold and Isles of Spice	McKay	1965	HS
N	Raswan, Carl	Drinkers of the Wind	Farrar	1962	HS
B	Samuels, Gertrude	B-G, Fighter of Goliaths: the Story of Ben-Gurion	Crowell	1961	HS

GRADE 9 THEME V

Audio-Visual Materials

Films

5.41 (C)	African Continent: An Introduction.
5.412 (C)	African Continent: Northern Region.
266.4	Ben Gurion
278.83	History & Culture Pt. I.

Filmstrips

55090.1	Birthplaces of Civilization.
45180	Countries of the Near East, The.
65665.11	The Oldest Nation - Egypt.
48280	Israel
55090.13	Rise of Egyptian Civilization, The.

Theme VI: Sub-Saharan Africa

Introduction

A step toward world understanding is in trying to know each other. To the average African, an American is an unreal person. As great as this ignorance about Americans may be, American ignorance of Africans is no less.

Only as men and women of the two continents attempt to achieve understanding ..."will Americans and Africans be able to think of each other not as two-dimensional caricatures but as real people struggling with real problems. Only then will the United States be to the African more than newspaper headlines about racial battles in Alabama and Los Angeles, pictures of skyscrapers and the sight of a tourist rushing down the road in a giant automobile. Only then will Africa become for the American more than stories of political outbreaks and jokes about cannibalism and witch doctors". (1)

In 1945 there were only four independent countries in Africa. Today there are more than thirty-six; one-third of the total membership of the United Nations. In the span of one generation, some 225 million people have taken control of their political destinies. Political changes have been accompanied by social transition in tribal society and cultural upheaval in the values, thoughts and action of Africans.

Emphases

1. The unique geography of Africa has influenced cultures, civilizations and history of the continent.
2. The natural and human resources attracted European exploitation.
3. The history of civilizations in Africa has been as varied and as complex as the development in other continents.
4. The emergence of newly independent nations have not been without internal unrest and international crises.
5. The number of new African nations can influence the balance of power in the United Nations. Africa is a pressure point in East-West tensions.
6. Case studies of specific countries can analyze various stages of political, economic and social transition.

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(1) Nielsen, Waldemar A. Africa. New York Times Byline Books, 1966, p. 150

Learning Activity

The following Opinionnaire can help students recognize their attitudes concerning Africa. The teacher can plan discussions in terms of questions in the Opinionnaire and statistical results of the poll.

Source: Africa and World Today by Martha J. Porter, Laidlaw Brothers

OPINIONNAIRE

TO THE TEACHER: Note that this is not a test. The Opinionnaire is designed to help your students recognize the attitudes they have about Africa.

TO THE STUDENT: Mark "A" if you agree with the statement. "D" if you definitely disagree, and "U" if you are uncertain how you feel. Place an "X" next to the "U" if you think additional information would enable you to form a definite opinion.

If you would like to clarify your views or briefly explain your position, you may do so in the space provided after each question.

1. It would be a mistake to assume that democracy, as it exists in the United States, would be the best system of government for African nations.

2. Africa would have remained a backward continent if it had not been for the industry and hard work of European settlers. Therefore, European communities in Africa have every right to maintain a dominant position.

3. A high degree of industrialization is good for all countries.

4. The Congo's chaotic debut into independent statehood clearly shows that African peoples are not capable of governing themselves.

5. The United States government should appoint mostly Negro diplomats to African posts.

6. Most African leaders are merely opportunists, and will accept aid from any government regardless of ideological concerns.

7. All colonial territories in Africa should be given immediate independence.

8. The United States should take a positive stand against South Africa's policy of apartheid by severing diplomatic relations and boycotting South African goods.

9. Since Africans are not business-minded or machine-minded, they will never develop highly industrialized societies.

10. Communism is not the most serious problem in Africa. Disease, illiteracy, and poverty are far more formidable enemies for African leaders.

11. The United States should channel all economic assistance to Africa through the United Nations.

12. Highly developed economies and cultures would be flourishing in Africa today if European governments had never exploited the continent.

-- Used with permission of Laidlaw Brothers.

*Activity: Student Constructed Objects and Projects

Note: The following learning activity, described specifically for African culture, is applicable to all regional studies in this Curriculum Bulletin.

1. The teacher might instruct each student to make an object or project on an African theme. The object or project must be made by the student, not store-bought.

2. The teacher should schedule individual and group displays, and presentations of objects and projects, upon their completion.

3. Objects and projects should not be limited to those suggested below.

Suggestions and Helpful Hints to Students

1. Materials: You may make your project out of any or all of the following: cardboard, copper, wood, tin, paper mache, cloth, popsicle sticks, etc.

2. Specific Ideas:

   a. Model of an African ship such as the one which is presently being used by a famous explorer to try and cross the Atlantic Ocean.
   b. Clay figure, carving or drawing of a famous African person such as Tom M'boya, Jomo Kenyatta, and Kenneth Kaunda. Pictures of these people are fairly easy to find in issues of magazines such as Ebony.
   c. Paper mache replicas of masks, figures or shields. Copy authentic African designs from books you can obtain in the school library.
   d. Dioramas of African villages or landscapes.
   e. Plaster of paris casts of African sculpture.
   f. Soap carvings duplicating African sculpture or carving.
   g. Plasticene contour maps of Africa's topography.
   h. Picture collections from magazines on such themes as African cities, the different peoples of Africa, African farms, African animals or plants, etc.
   i. Resource map of Africa or of an African country.
   j. Stick figures showing scenes from African history.
   k. A well-thought out cartoon illustrating some important problem faced by present-day Africa.
   i. ANY COMBINATION OF THE ABOVE.

3. Dioramas:

   A diorama is a model of a large area. It may be constructed in a shoe box or either suitable container or it may be made on a sturdy flat surface such as a piece of plywood or masonite. Make a plan on paper showing what you wish to include and how you will lay it out. Plasticene or sand make good bases for you to work on. If you use a sand base don't forget that you will need a high edge around your board in order to keep the sand from running out. A good way to get started is to find some pictures of what you are planning to make and figure out how you will make it.

4. Paper Mache:

   You will need a large dish of paste made by mixing flour and water and a supply of old newspapers. To cake a paper mache project you will first have to make a model out of plastic clay and coat it lightly with vaseline. The next step is to tear some newspaper into long thin strips and soak them in the paste mixture. Coat the model with the strips of paper until you have built up a coating several layers thick. The coating should now duplicate the model underneath the paper. Allow

   to dry for at least 24 hours and remove gently. Use the sandpaper to smooth down any rough edges. The razor blade can be used to trim off any unwanted pieces of paper. Paint in tempera colors and display on a good background such as a board or a showcard.

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* Recommended for pupils achieving below grade level.

Introductory and Culminating Activities

SOME STEREOTYPES TO SHATTER

Here are some of the stereotypes about Africa that your students may believe. If they are to obtain an accurate, realistic picture of that continent, you will have to replace generalizations with facts.

The Stereotype	The Facts
1. Africa is a country.	1. Africa is a continent, with 50 countries and territories.
2. Africa is mostly jungles and deserts.	2. The Sahara is about one-fourth of Africa, and the Kalahari is relatively small. The extent of jungles has been grossly exaggerated. Most of Africa is not desert and jungle.
3. Africa is filled with wild animals.	3. There are many wild animals in Africa but not in all parts, especially not in the western regions. They are fast disappearing.
4. All African countries are rich in minerals.	4. All African countries are not rich in minerals. Some of its nations do have wonderful mineral resources.
5. Africa is hot and humid.	5. The coastal plains are hot and humid, but most of Africa is plateau country and is not hot and humid.
6. Africans are naked, drum-beating savages.	6. This is the worst stereotype of Africans, and you should try to erase it.
7. Africans are African "natives" with a few Europeans.	7. There are large numbers of Indians and Pakistani in East and South Africa and Lebanese and Syrians in West Africa.
8. Africans live in small tribes.	8. Some do, but some tribes are very large: the Fulani of Nigeria, the Ibo, and the Yoruba.
9. Africans live in villages.	9. Many do, but in parts of East Africa they live on small plots of land; many Africans live in cities, too.
10. Africa had no great civilizations.	10. Africa had the civilizations of the Ghana, Songhai, and Mali empires.
11. Africa has no industrialization.	11. There are some very large industries, such as the copper and gold industries.
12. Africa is filled with race problems.	12. Actually, race is a major issue in only a few sections—Kenya, South Africa, and Rhodesia.

Leonard Kemworthy - "Studying Africa" from Background Papers for Social Studies Teachers, Wadsworth Publishing Co. Inc., Belmont, Cal. 1966. Reprinted by special permission of the publisher.

Introductory Activity

Method:

1) List on chalkboard, the stereotypes about Africa. Instruct students to retain the list in their notebooks for discussion as culminating activity at the end of the theme on Africa
2) Discuss the obvious falsities, drawing on knowledge of the students.
3) Elicit additional stereotypes from students.

Culminating Activity

Method:

1) Once again, list on chalkboard the stereotypes about Africa.
2) Now, students should be able to correct and clarify each in detail.
3) Distribute copies of Some Stereotypes To Shatter. Compare students' list of "The Facts" with printed list.

Lesson Plan

Aim: What are the major physical features of the African Continent?

Motivation: Distribute "Basic Geographic Concepts," Reading I. What geographic features on the sheet that you have been given are advantageous to Africa? How?

Method: Make up a chart explaining the advantages and disadvantages of each physical feature listed in "Basic Concepts."

ADVANTAGES - WHY?	DISADVANTAGES - WHY?
1. Size-	1.
2. Shape-	2.
3. Low latitudes-	3.
4. Regular coastline-	4.
5. Less favorable regions-	5.
6. Plateau-	6.
7. Rivers-	7.
8. Natural resources	8.

Summary: How have these natural features hindered or helped Africas' progress?

Concepts:
1. Where man lives influences the way he lives. (G)
2. Man must reexamine his geographic environment in light of his changing attitudes, objectives and technical skills. (G)
3. No nation is completely self-sufficient. (G)

READING I

Basic Geographic Concepts

1. Vast size - 2nd largest continent.

2. Shape - roughly like a triangle with rounded edges and with the western side scooped out (Gulf of Guinea).

3. The most tropical of all continents. Most of it is in the low latitudes.

4. The shortest, for its size, of all continents. It has few bays, gulfs, or natural harbors. (This helps explain why the continent was late in being "penetrated" or explored.)

5. Its major geographic regions are of the type that are generally less favorable for economic development.

6. Most of Africa is high flat plain. Even the "scooped out" areas (deserts and river basins) are high above sea level. The coastal plain rises sharply from the sea, causing a short coastal plain.

7. The rivers, generally, are not good for natural transportation and communication. There is no great north-south river system, such as our Mississippi system, to unify the continent. On the contrary, most of the rivers rise in the highlands and flow in an east-west direction towards the coast. As they flow, they drop precipitously (see #6 above), forming falls and rapids. Many inland rivers never reach the sea. They form inland lakes - complete dead ends. (This helps to explain the growth of tribal systems that seem almost foreign to each other. It helps account for dialects in Africa. It helps to explain the lack of unity among the peoples of Africa.)

8. Nevertheless, the land offers many rich resources:

    a. Mineral wealth (e.g., uranium, gold, diamonds).

    b. Water power resources - great potential which is largely untapped. (See #7 above - especially the reference to waterfalls. Study such major river projects as the Niger River project, the Volta River project, the Karibe Dam.)

    c. Animal resources - Africa is sometimes called "The Zoo of the World."

    d. Agricultural resources.

*Activity: "Getting There," Map Study of Africa

1. The teacher could reproduce and distribute or project on the overhead projector.

    a. Physical features map (Map No. 1)
    b. Climate and Vegetation (Map No. 2)
    c. Agricultural and mineral products (Map No. 3)
    d. Population density (Map No. 4)
    e. Urbanization (Map No. 5)

2. The teacher could plan a trip by appropriate means through the continent. He might use the idea of a trading expedition, a tourist trip, a search for oil, or a hunt for lost civilizations.

3. The teacher should plan to move either from West to East Africa or from North to South Africa.

4. The teacher could suggest that students keep a log or diary of the following:

    a. Types of landforms
    b. Kinds of climates
    c. Political borders you might cross
    d. Tribal areas crossed
    e. Probably ways of livelihood noticed
    f. Possibilities of trade
    g. Resources noticed

Questions for Discussion:

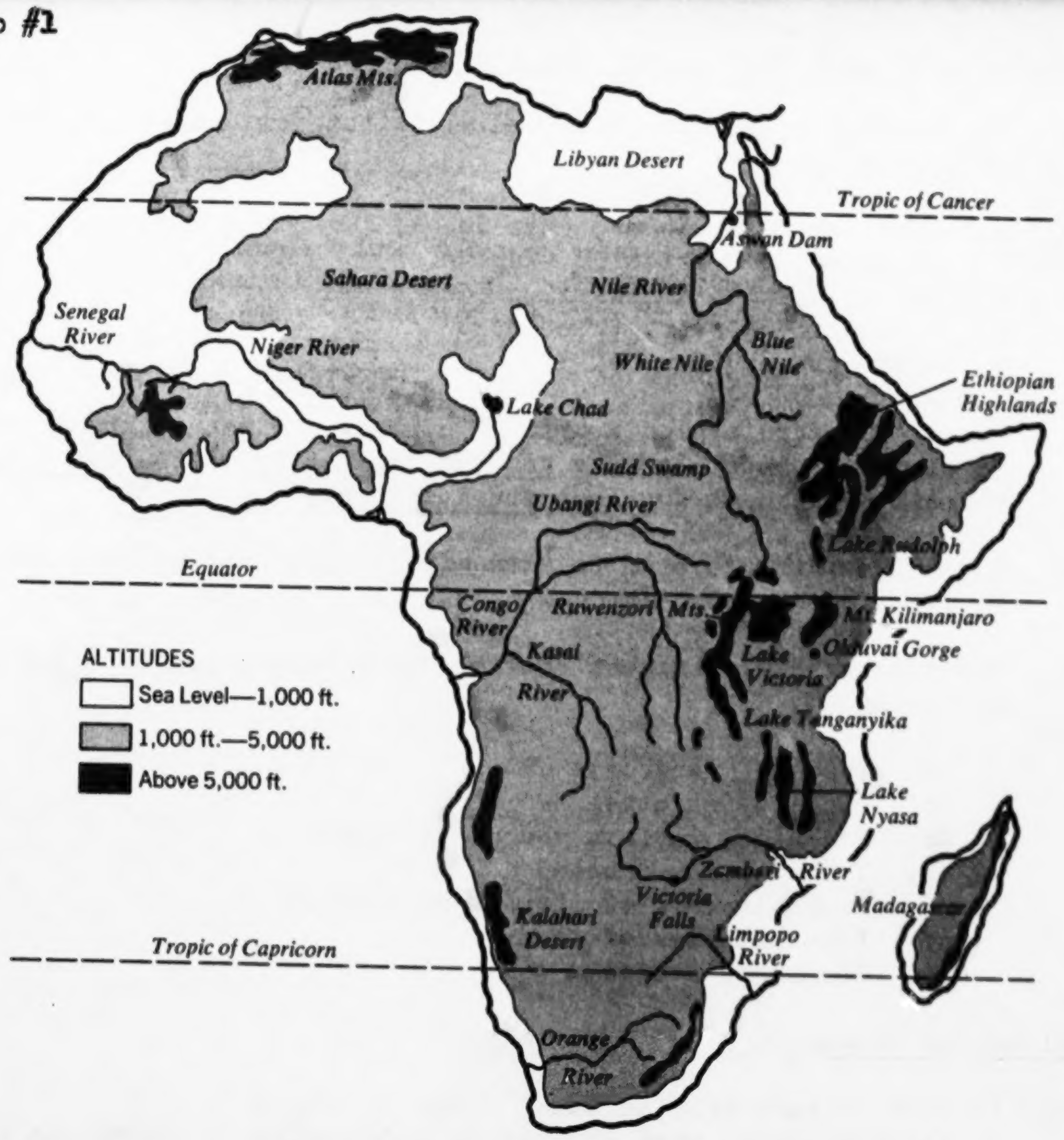
1. Is this an easy trip to take? (Map No. 1, 2)
2. In today's world, what additional information is needed to know if the journey is easy or difficult.
3. Why did Europeans find it difficult to know Africa in the last century? (Maps 1, 2)
4. What equipment would you take with you? (Map No. 1, 2)
5. What health precautions would you take? (Map No. 2)
6. Where would you find the most populated areas. Why? (Map No. 3, 4)
7. Which products are best for trade with other nations of Africa? (Map No. 3) With other parts of the world?
8. Can these products get to parts for world trade easily?
9. Why are there more cities in some areas than others (Maps No. 4, 5, 1, 2)
10. Where would you settle on the African continent. Why?
11. In your opinion, where in Africa is the best chance for modern industrial growth. Why?

* Recommended for students achieving below grade level.

Note:

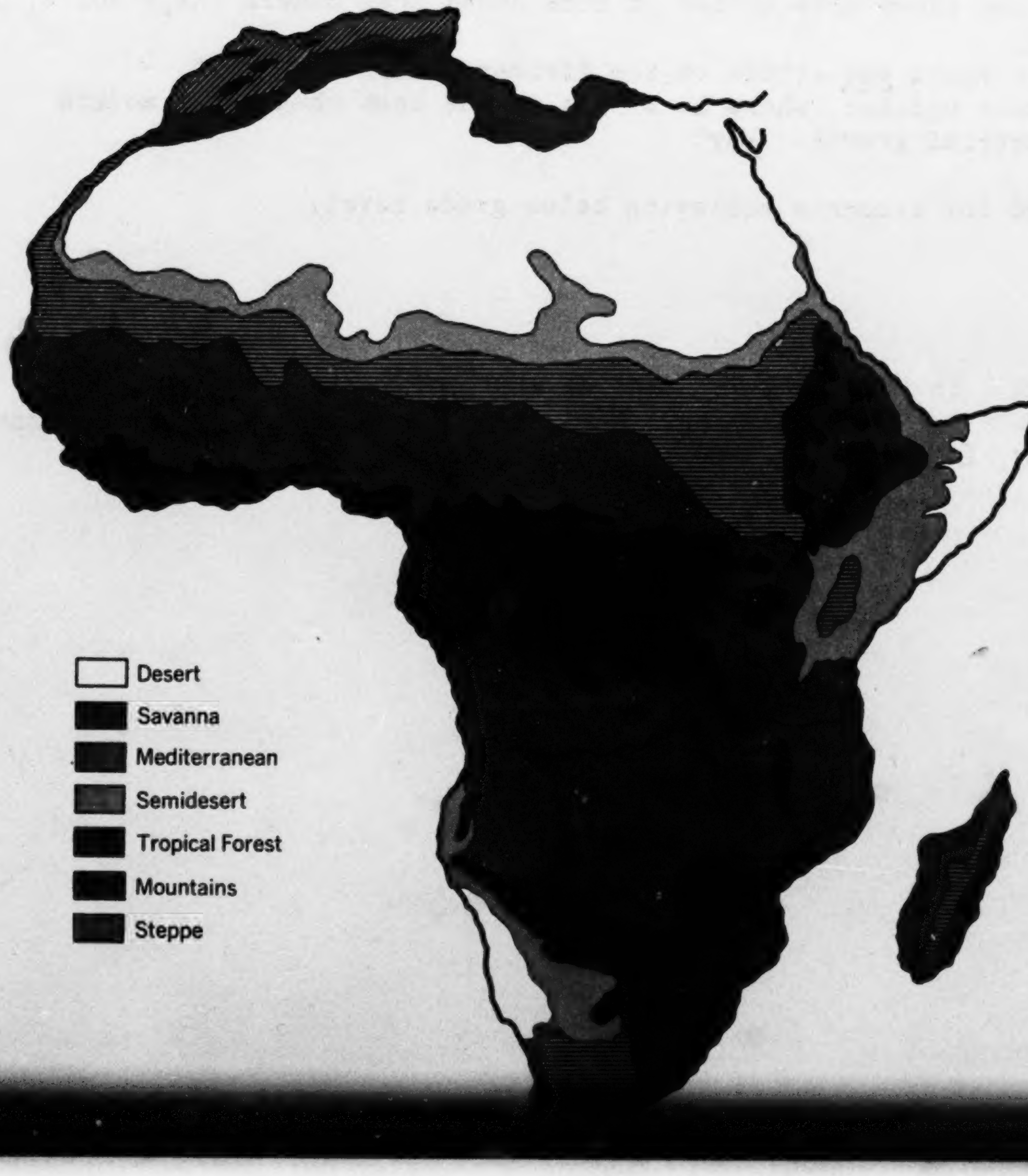
Maps #1-8 in this activity from Africa In Perspective by F. Seth Singleton and John Shingler. Reprinted by permission of Hayden Book Company, Inc. Copyright 1967.

Map #1


Atlas Mts.
Libyan Desert
Tropic of Cancer
Aswan Dam
Sahara Desert
Nile River
Senegal River
Niger River
Blue Nile
White Nile
Ethiopian Highlands
Lake Chad
Sudd Swamp
Ubangi River
Lake Rudolph
Equator
Congo River
Ruwenzori Mts.
Mt. Kilimanjaro
Kasai River
Lake Victoria
Olduvai Gorge
Lake Tanganyika
Lake Nyasa
Zambezi River
Victoria Falls
Madagascar
Kalahari Desert
Limpopo River
Tropic of Capricorn
Orange River
ALTITUDES
Sea Level—1,000 ft.
1,000 ft.—5,000 ft.
Above 5,000 ft.

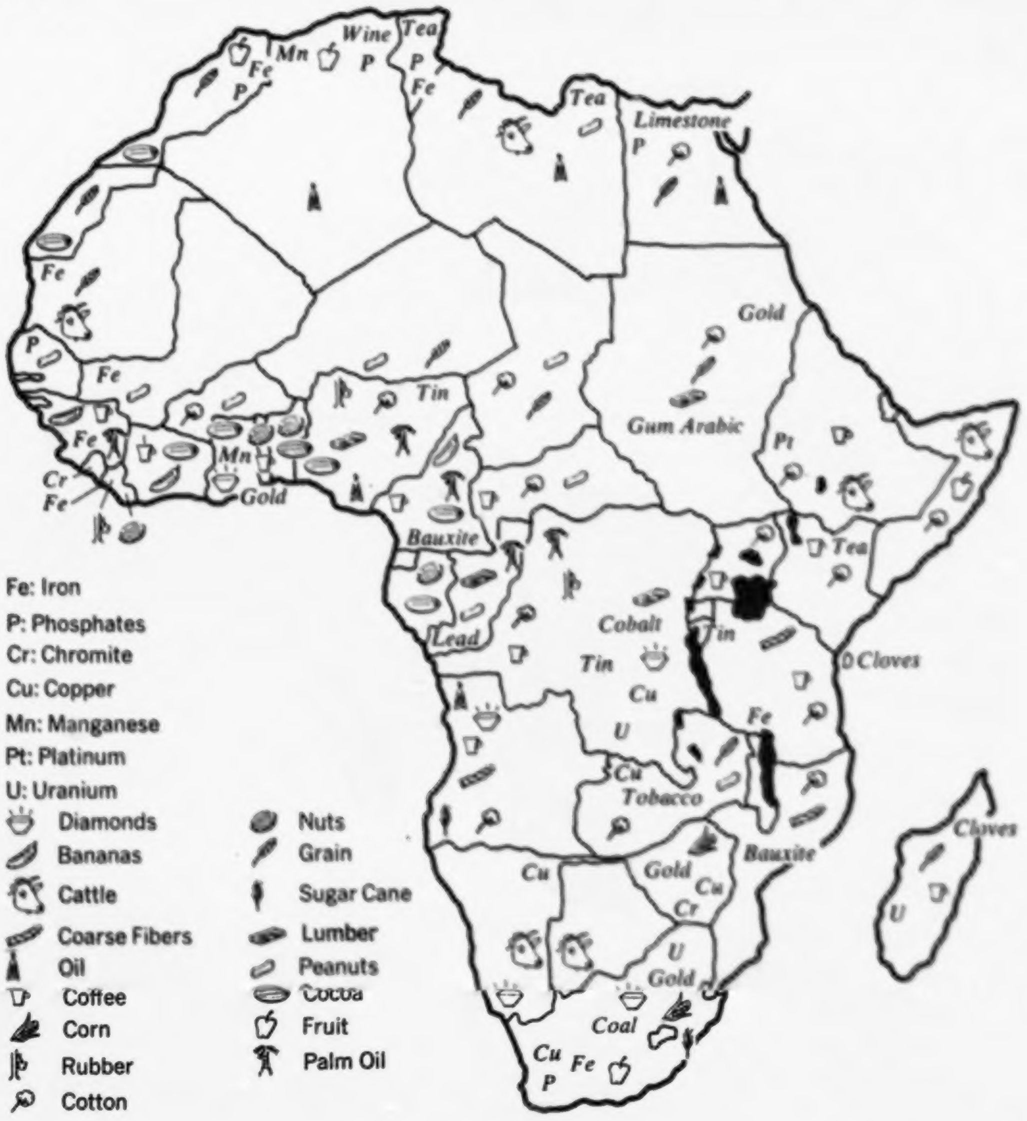
CLIMATE AND VEGETATION

Map #2


Desert
Savanna
Mediterranean
Semidesert
Tropical Forest
Mountains
Steppe

AGRICULTURAL AND MINERAL PRODUCTS

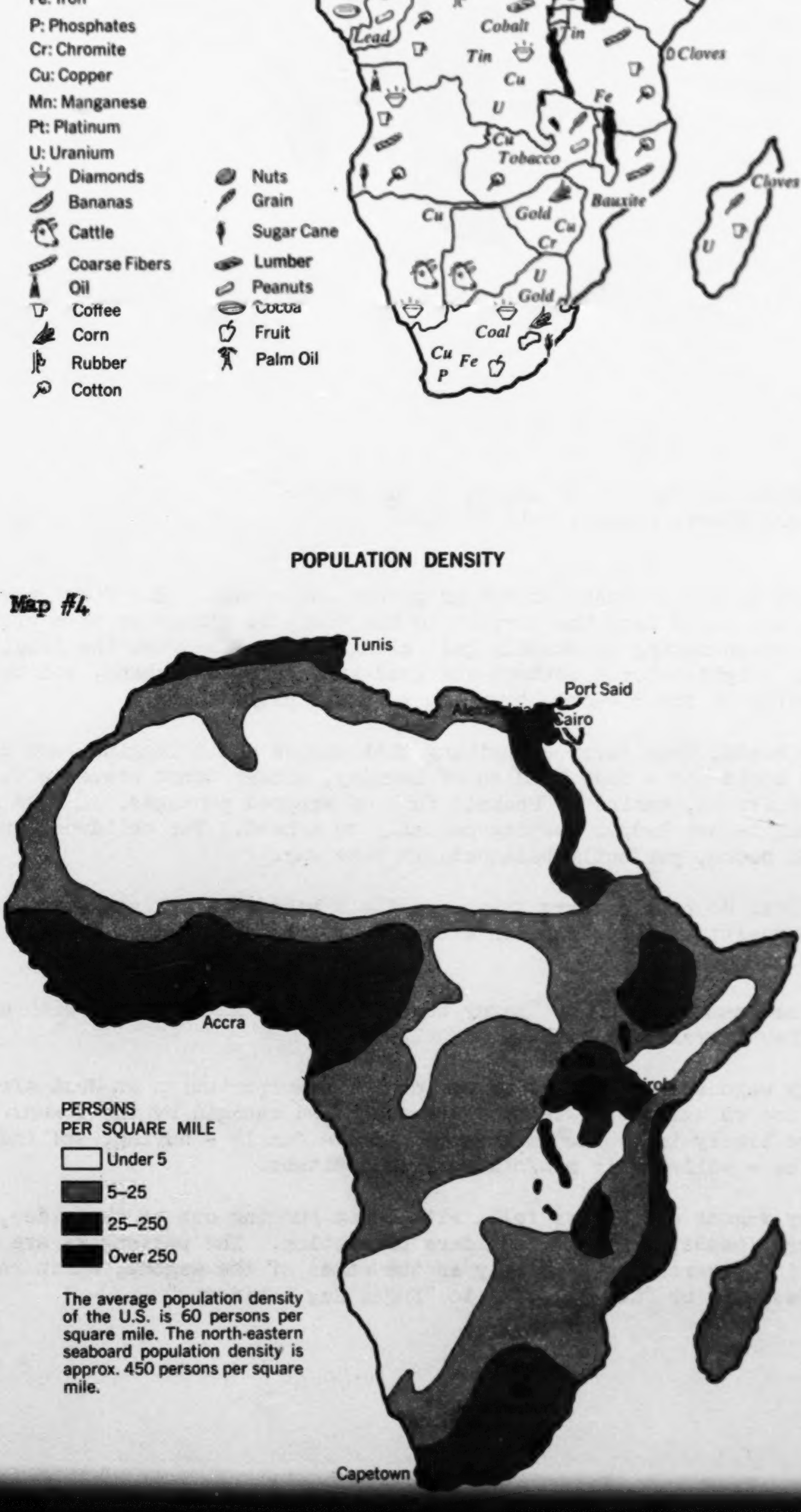
Map #3



Fe
Mn
Wine
Tea
P
Tea
Limestone
Gold
Gum Arabic
Pt
Tin
Mn
Gold
Cr
Fe
Bauxite
Lead
Cobalt
Tin
Cu
U
Tea
Cloves
Cu
Tobacco
Bauxite
Cloves
Gold
Cu
Cr
U
Gold
Coal
Cu
Fe
P
Fe: Iron
P: Phosphates
Cr: Chromite
Cu: Copper
Mn: Manganese
Pt: Platinum
U: Uranium
Diamonds
Bananas
Cattle
Coarse Fibers
Oil
Coffee
Corn
Rubber
Cotton
Nuts
Grain
Sugar Cane
Lumber
Peanuts
Cocoa
Fruit
Palm Oil

POPULATION DENSITY

Map #4

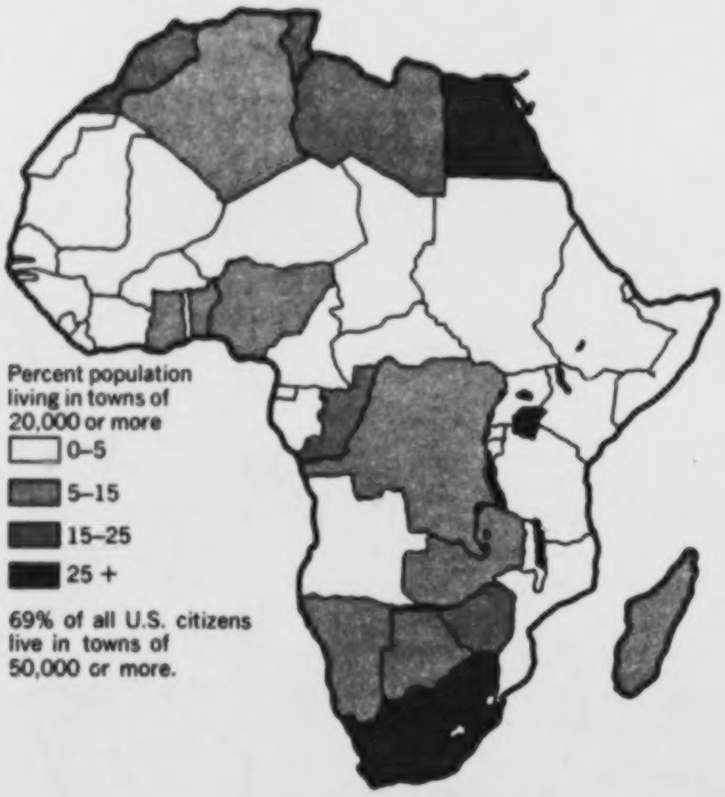


Tunis
Port Said
Alexandria
Cairo
Accra
Nairobi
Capetown
PERSONS PER SQUARE MILE
Under 5
5–25
25–250
Over 250

The average population density of the U.S. is 60 persons per square mile. The north-eastern seaboard population density is approx. 450 persons per square mile.

Map #5

URBANIZATION



69% of all U.S. citizens live in towns of 50,000 or more.

"The Greatest Attraction of Africa Is the People"
New York Times, Sunday, July 28, 1968

It is rare to see Africans except in groups and crowds. The first view of them, on the route from the airport to the town, is likely to be a picturesque group of women moving in stately gait along the road between the jungle villages. They wear bright-colored cottons and head-kerchiefs or turbans, and they carry their babies on their backs, bound on with strips of cloth.

On their heads, they carry everything that anyone could imagine, and some that one could not - huge bundles of laundry, wicker trays heaped with bananas and other fruits, basins or baskets full of wrapped packages. I have seen a six-or eight-foot ladder resting casually on a head. The children carry piles of school books, perfectly balanced, in this way.

"In America, do people carry things on their heads?" a village woman asked. Her next question was: "Why don't they?" It certainly makes for a beautiful carriage.

NOTE: The "mammy wagon" or "mammy bus" is usually an old truck with benches. They travel from village to village.

The mammy wagons, which are a chief form of transportation in West African cities, are so named because they are owned and managed by the women. African women are likely to be the businessmen of the family - buying, selling and bargaining - while their menfolk work as artisans.

The mammy wagons are always full, with loads bulging out of the sides, and passengers' heads, arms and shoulders projecting. The passengers are always engaged in conversation as lively as the names of the wagons, which range from "Never Despair" or "God is Love" to "Sugar Ray Robinson."

the Story of Ben-Gurion Crowell 1961 HS

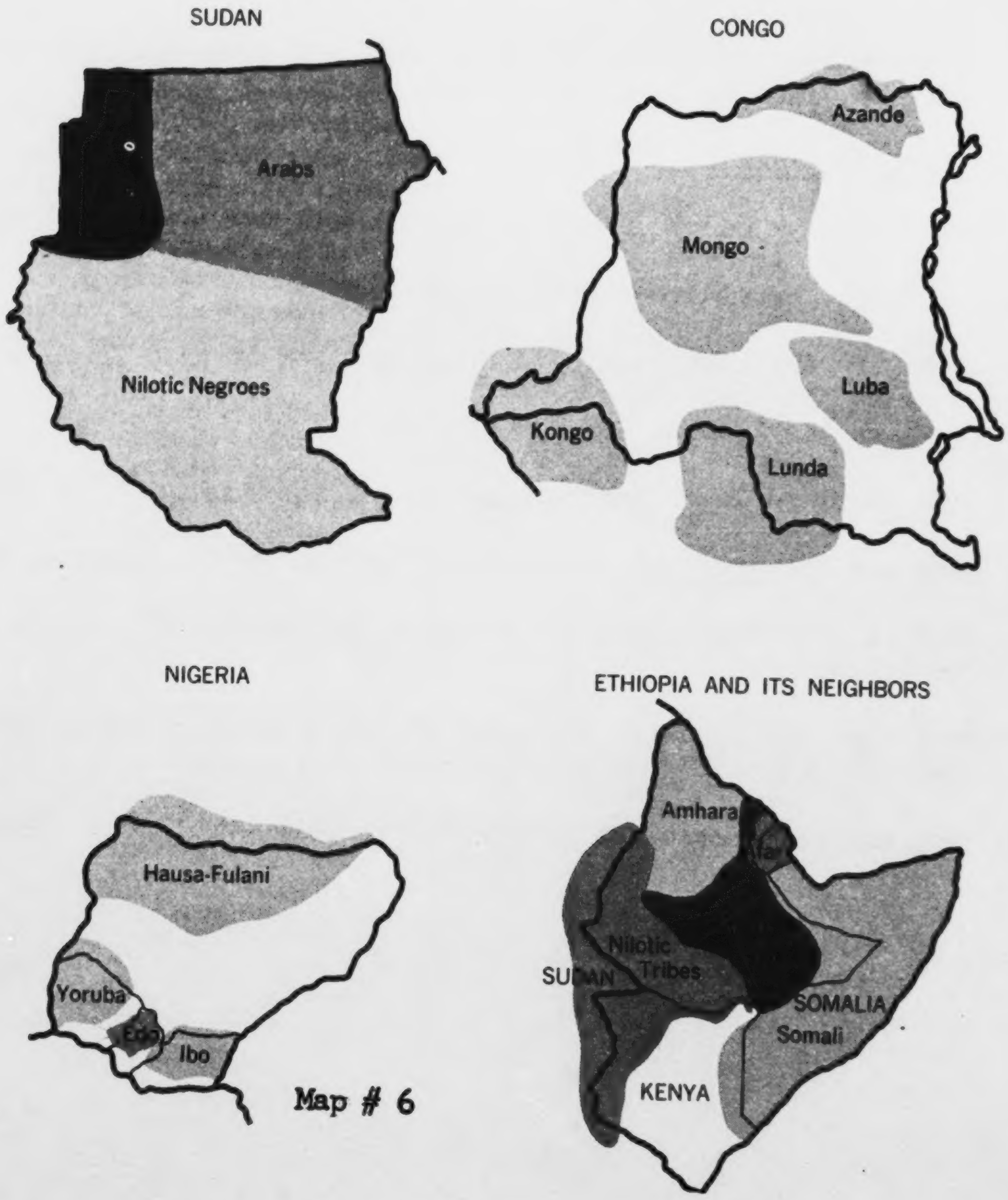
Activities:

1. The teacher might distribute the excerpts from New York Times, July 28, 1968, with a copy of Map #5.

Questions for Discussion:

1. Why don't we carry things on our heads? Why do the African women?
2. Is this a primitive custom only?
3. What are the advantages and disadvantages of this form of carrying?
4. Why are they called "mammy wagons"?
5. Are American women the businessmen of the family?
6. Who are the artisans in America, the men or the women or both?
7. Why is one "bus" named after "Sugar Ray Robinson"? Do we name our vehicles?
8. Why does the headline say that Africa's greatest attraction is the people? What is America's greatest attraction?
9. Why are large areas of Africa so sparsely populated? (Map #5)

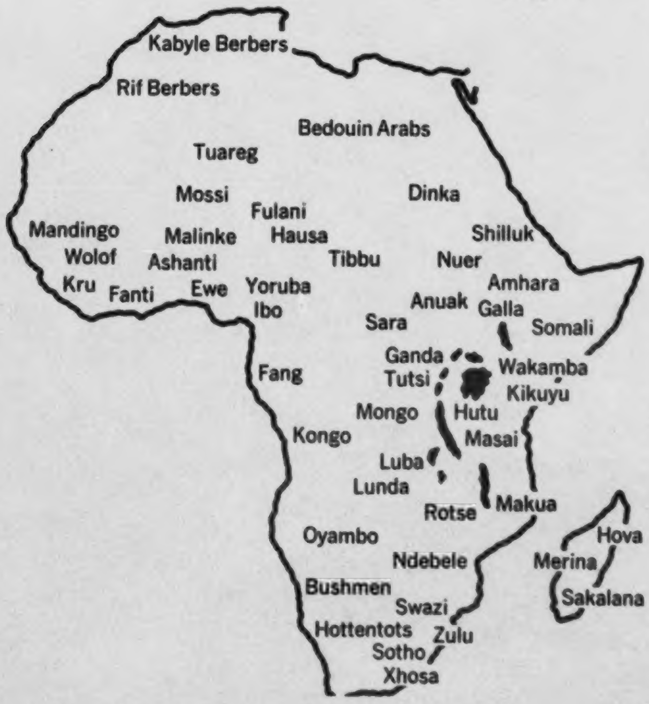
EXAMPLES OF TRIBAL DIVISIONS


SUDAN
Arabs
Nilotic Negroes
CONGO
Azande
Mongo
Luba
Kongo
Lunda
NIGERIA
Hausa-Fulani
Yoruba
Edo
Ibo
ETHIOPIA AND ITS NEIGHBORS
Amhara
Nilotic Tribes
SUDAN
SOMALIA
Somali
KENYA

Map # 6

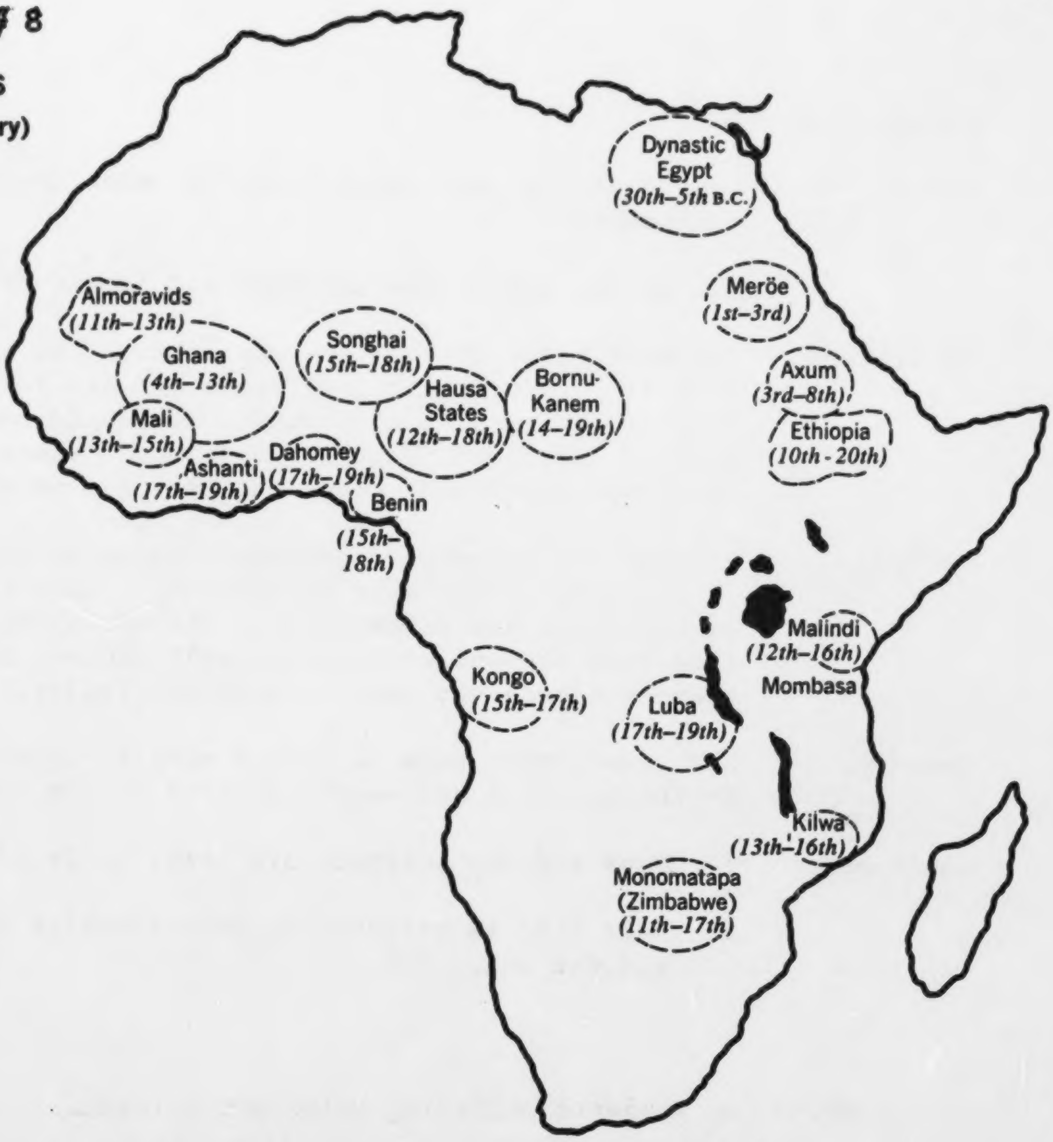
IMPORTANT TRIBES

Map # 7


Kabyle Berbers
Rif Berbers
Bedouin Arabs
Tuareg
Mossi
Fulani
Dinka
Mandingo
Malinke
Hausa
Shilluk
Wolof
Ashanti
Tibbu
Nuer
Kru
Fanti
Ewe
Yoruba
Amhara
Ibo
Anuak
Galla
Sara
Somali
Ganda
Wakamba
Fang
Tutsi
Kikuyu
Mongo
Hutu
Kongo
Masai
Luba
Lunda
Rotse
Makua
Oyambo
Hova
Ndebele
Merina
Bushmen
Sakalana
Swazi
Hottentots
Zulu
Sotho
Xhosa

Map # 8

EARLY AFRICAN KINGDOMS
(Dated Approximately by Century)


Dynastic Egypt (30th–5th B.C.)
Meröe (1st–3rd)
Axum (3rd–8th)
Ethiopia (10th - 20th)
Almoravids (11th–13th)
Ghana (4th–13th)
Songhai (15th–18th)
Hausa States (12th–18th)
Bornu-Kanem (14–19th)
Mali (13th–15th)
Ashanti (17th–19th)
Dahomey (17th–19th)
Benin (15th–18th)
Malindi (12th–16th)
Mombasa
Kongo (15th–17th)
Luba (17th–19th)
Kilwa (13th–16th)
Monomatapa (Zimbabwe) (11th–17th)

"Africa is a land with little or no history...the people cannot look back on any golden age, on any truly great civilization. Of the twenty-one outstanding cultures in world history listed by the English historian Toynbee, none is Negro...The political and cultural emptiness of the African past is the key to any understanding of the continent's present problems."

--Wallbank, T. Walter. Contemporary Africa: Continent In Transition. New York: Van Nostrand Anvil Books, 1964, pp. 13-14.

"In a period when Europe was going through so-called "dark ages," it was Moslem (i.e., African) culture which provided the main advancement of human knowledge. The arts, philosophy, mathematics and the science of medicine flourished in many parts of (this) ...world...Some of the most famous and highly-respected universities in all of the...world were established in the important towns of the western Sudan: Timbuktu, Jenne, Gao. For hundreds of years, these...cities contributed to the growth of...scholarships... Along with their commercial success, their reputation of wealth and power spread far...their fame lingered long after their golden age had passed."

--Chu and Skinner, A Golden Age in Africa. New York: Zenith Books, 1965, pp. 11-12.

Questions for Discussion:

1. How do the two selections show us that 'History' is not an "exact" science?
2. If you were either author how would you explain the difference of opinion between you and the author? (Discuss what evidence is used, sources, and preconceived points of view).
3. Can we determine which point of view is more meaningful? How?
4. Why did we hear about these African kingdoms only recently?
5. Which civilizations were in existence when Europe started being interested in Africa?
6. When the Europeans started to seek routes to India, why did they begin to have a greater interest in Africa?
7. Why weren't the Africans able to resist the organized slave trade?

*Lesson Plan

Aims: Why is Africa considered to be the most tropical of all continents?

How do map makers use latitude and longitude to make a map?

Motivation: Let us imagine that we are map makers. We have been given a list of latitudes and longitudes and are told to plot an outline of the area to be mapped. How would we go about it? What is latitude? What is longitude? Where is the equator? the Prime Meridian? What continent are we about to map?

Method: Present the prepared coordinates below to students with copies of the graph, "Mercator Projection." Read the instructions to to the class and illustrate on the chalkboard. The teacher will find that he must continually walk around the classroom helping those students who seem to have difficulty.

Summary: Why does Africa seem to have a similar type of weather (climate) in the northern and southern parts of the continent?

Concepts:
1. Maps and map analysis are basic tools of geography. (G)
2. Mans life is affected by relationships between the earth and the sun. (G)

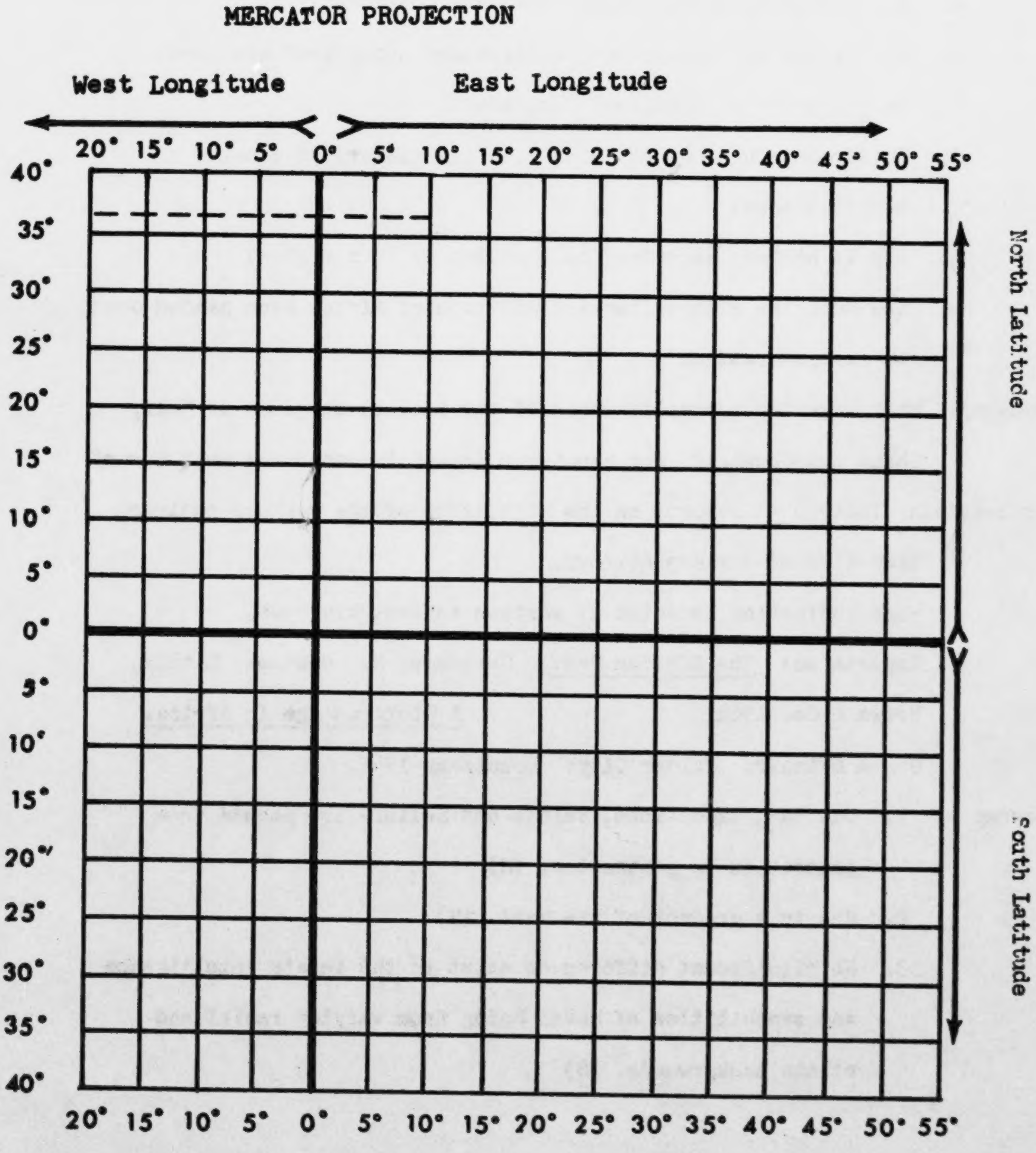
*Recommended for students achieving below grade level.

Coordinates for making map of Africa: Note: Latitude is given first in all cases.

1. North 37 degrees, East 10 degrees.
2. N. 36 deg., 0 degrees
3. N. 36 deg., W. 3 degrees
4. N. 37 deg., W. 4 deg.
5. N. 30 deg., W. 10 deg.
6. N. 12 deg., W. 17 deg.
7. N. 5 deg., W. 8 deg.
8. N. 5 deg., W. 1 deg.
9. N. 7 deg., 0 degrees
10. N. 8 deg., E. 5 deg.
11. N. 5 deg., E. 6 deg.
12. N. 5 deg., E. 10 deg.
13. S. 1 deg., E. 10 deg.
14. S. 10 deg., E. 13 deg.
15. S. 17 deg., E. 11 deg.
16. S. 33 deg., E. 20 deg.
17. S. 32 deg. ,E. 27 deg.
18. S. 23 deg., E. 37 deg.
19. S. 20 deg., E. 36 deg.
20. S. 15 deg., E. 41 deg.
21. S. 5 deg., E. 39 deg.
22. N. 11 deg., E 51 deg.
23. N. 11 deg., E.42 deg.
24. N. 31 deg., E. 31 deg.
25. N. 32 deg., E. 21 deg.
26. N. 31 deg., E. 20 deg.
27. N. 33 deg., E. 10 deg.
28. N. 37 deg., E 10 deg.

Note: # 1 and # 28 are the same.

*Map Exercise: 1. What continent are we mapping?
2. Where is north?


MERCATOR PROJECTION
West Longitude
East Longitude
20° 15° 10° 5° 0° 5° 10° 15° 20° 25° 30° 35° 40° 45° 50° 55°
40°
35°
30°
25°
20°
15°
10°
5°
0°
5°
10°
15°
20°
25°
30°
35°
40°
North Latitude
South Latitude

Directions: See list of coordinates on the previous page. Place a dot where the lines of latitude and longitude meet. Then connect all the dots. The first one is done for you. It is 37° N. Lat., 10° E. Long. Find 0° line of latitude. Move finger northward (toward the top) until you find 35°N. Go slightly beyond that line and then with a finger of your other hand find 0° line of longitude. Move eastward (right) 10° or two boxes. Place a dot on the point where 37° line of N.La. and 10° line of E.Long. meet. Now complete the map.

*Recommended for students achieving below grade level.

***Lesson Plan**

Aim: Africa has a cultural history and civilization. Why is the history of Africa not as well known as the history of other world regions?

Motivation: Read article from World Week Magazine. January 7th 1966. (Reading II)

Method: Map study and discussion.

1. Why has Africa been called "The Dark Continent?"
2. Africa has not always been a "dark and primitive" continent. Do you agree or disagree? Explain
3. Is Africa's history anything like the history of other civilizations?
4. Why is history important to a nation or to a region?
5. How have the rich cultural traditions of Africa been handed down to new generations?

Summary: What were the accomplishments of the ancient kingdoms of Mali, Ghana and Songhai? Why are these accomplishments not well known?

Activities: Individual reports on the highlights of the various empires.

Time Line of African History.

Maps indicating location of various ancient kingdoms.

Reports on: The African Past. Davidson, B. Boston: Little, Brown & Co. 1964. A Glorious Age In Africa. Chu & Skinner. Garden City: Doubleday 1965.

Concepts:

1. Customs, traditions, values and beliefs are passed from generation to generation. (H)
2. Man is a product of his past. (H)
3. No significant differences exist in the innate intelligence and capabilities of human being from varying racial and ethnic backgrounds. (S)

---

*Recommended for students achieving below grade level.

Reading

Is Writing the Only Way to Judge How Advanced a Culture Is?

Many people have said that the African people never evolved a civilization because they did not have writing. But others say that this is not a fair judgment. Maybe they didn't need it. One of the world's most creative eras was the Neolithic when we discovered agriculture, tamed the animals and learned how to make many tools. Much knowledge went from generation to generation without writing. After writing was discovered, man didn't really change again for 5000 years until the Steam Age. Maybe writing isn't really the measure of civilization.

We ought to ask why the Africans south of the Sahara did not use writing till modern times. What is the function of writing? Yes, it is to preserve and pass on knowledge. But that is only second to the more important function - communication. Writing was the western world's way of spreading information. The Africans, however, did not need an alphabet to inform each other. They developed the drum language, which is superior to writing for that purpose. It is quicker than any horseback rider, and it sends its message to a greater number of people at one time than telegraph or telephone. Only recently has the wireless telegraph or radio come to excel in this respect the language of the drums.

If we understand writing to be signs produced and used by men for the purpose of making a communication, then the language of the drums is a kind of writing. Looked at more closely, therefore, African culture has a kind of writing.

Both western and African culture possessed writing, one in alphabetic script, the other a drum script. The alphabet could preserve the information longer but the drum script spread it more quickly.

Since African languages themselves are musical in character, the drums are a better tool to use than an alphabet. Pitch is more important in Yoruba than vowels and consonants.

The talking drum does not use a system like the Morse Code as most non-Africans imagine. The drum language is the immediate and natural reproduction of speech. It is, in a sense, writing for the ear not the eye.

Today drum writing is dying out. "The tom-toms beat no longer", writes the Liberian poet, Carey Thomas. "The jungle's never failing wireless no longer beats upon the hills."

The African's eagerness to learn, which so delights teachers is the result of this fact. It is not the enthusiasm of an illiterate people to whom writing is a new toy or discovery. It is the zeal for learning of a civilized people whose own script - the drums - has been destroyed and who need a new method for communicating and preserving information. They now replace their own sound symbols for new sight signs. In the Cameroons even small children know what writing really means for Africa; they call the blackboard "that black wall where one speaks with the dead."

(Adapted from Hantu, "History of Literature"
in Jahn Janheinz. Mantu, the New African
Culture. Grove Press, 1961.)

Questions for Discussion:

1. Why is writing considered important?
2. Why were the Africans called uncivilized by some people? Do you agree?
3. Why didn't the Sub-Saharan Africans use writing?
4. What was the function of the drums?

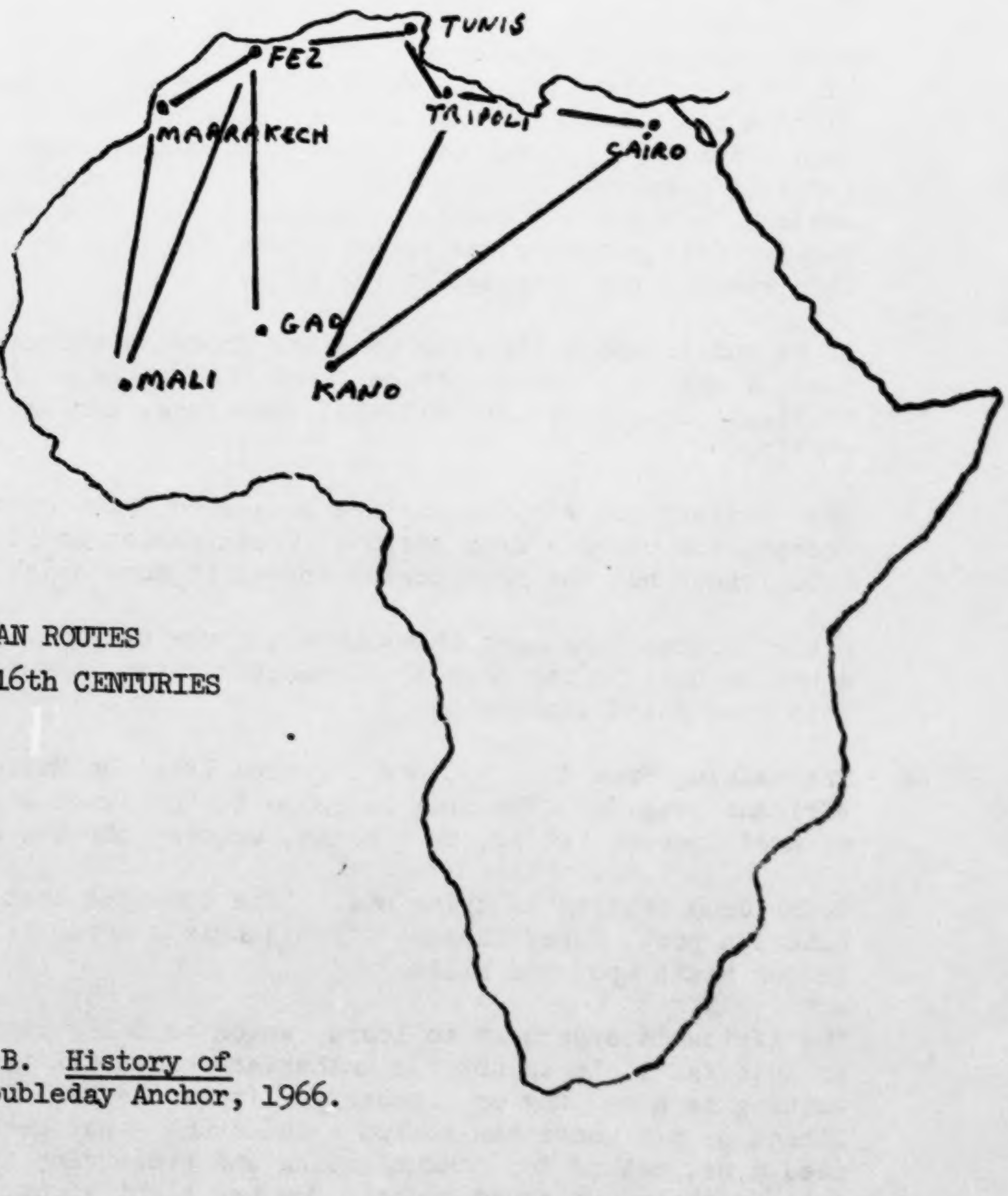
Activities: Africa's Past

1. The teacher might read or distribute quotation from Wallbank on the Saharan Barrier.

2. The teacher might distribute and/or project the map on 15th and 16th century caravan routes.

"The real key to African History is the continent's isolation; the great barrier of the Sahara more than 1,000 miles across, has been an iron curtain, inhibiting the flow and exchange from North to South."

-- from Wallbank. Contemporary Africa: Continent in Transition. Van Nostrand Anvil Books, 1964, p. 15.



CARAVAN ROUTES
15th-16th CENTURIES

- from Davidson, B. History of West Africa, Doubleday Anchor, 1966.

Questions for Discussion:

1. What is the relationship between the quotation and the map?
2. Was the Sahara Desert a real barrier to trade or was it a crossroads? Explain.
3. Why did Europe consider the Sahara a barrier?
4. How did Europe - when it was ready - attempt to explore Africa?
5. What peoples were involved in the trade routes?
6. Do you think Wallbank is right? Why? Why not?

READING II

WHEN AFRICANS BUILT EMPIRES (1)

One of the unhappy legacies of colonialism in Africa is the distortion of Africa's own history. As seen through European eyes, Africa was long stereotyped as a "dark continent." Even in the choice of cliches, Africa got the worst of it: Asia, for example, was seen as "exotic," but Africa was always "primitive."

With a growing interest in African arts, crafts, and music in more recent times, there has also been a growing recognition of the part Africa has played in the history of civilization. Historians and scientists digging into Africa's past have begun to shatter the false image of Africa as a place of lots of little villages inhabited mostly by "savages."

Indeed, during a period roughly comparable to the Middle Ages in Europe, much of West Africa was the setting for a series of great African empires. Their stories, too, were of kings and conquests, of horsemen and scholars, comparing favorably with tales of "knighthood in flower" in Medieval Europe.

Of these great African empires, three of the most powerful were the ancient kingdoms of Ghana, Mali, and Songhai. In that order, they succeeded one another as the dominant power in West Africa from about 700 A.D. until the beginning of the 17th century. Their power center was located in the area that now makes up Mali.

Each of them grew rich on the lucrative cross-Saharan trade of salt from North Africa for gold from tropical Africa. The thriving commerce caused an intermingling of men and ideas, linking Arab Africa north of the Sahara with black Africa to the south.

To West Africa came the Islamic faith and the Moslem traditions of science and learning. Some of the most famous universities of the Moslem world were founded in such West African cities as Timbuktu, Gao (ga-ow), or Jenne (jen). They helped develop Moslem scholarship in the arts and philosophy, science and medicine—and all this at a time when Europe itself was going through its so-called "dark ages."

Arab literature cites many examples of West African kings making pilgrimages to Islam's holy city of Mecca. The stories tell of African monarchs dispensing their wealth along the way as if gold was going out of style. Arab visitors to the West African kingdoms marveled at the order and prosperity in those lands. Wrote a 14th-century Arab chronicler: "The Negroes are seldom unjust. . . . There is complete security in their country. Neither traveler nor inhabitant in it has any fear from robbers or men of violence."

But a disastrous war with Morocco in the 17th century destroyed these African kingdoms. "From that moment on," a contemporary historian wrote, "everything changed. Danger took the place of security; poverty of wealth. Peace gave way to distress, disaster, and violence." West Africa was left weak, divided, and wide open to European colonial conquest two centuries later. ☆

(1) World Week Magazine, January 7, 1966. Reprinted by permission.

A TYPICAL AFRICAN BLANK TREATY

Imperialist treaty-making often allowed a preconceived pattern. Agents bearing supplies of liquor and tinseled ornaments together with blank treaty forms set out on treaty-making expeditions. The blank treaty reproduced below was used by the Royal Niger Company in its drive to acquire sovereign rights in the valley of the Niger.

> We, the undersigned Chiefs of , with the view of bettering the conditions of our country and people, do this day cede to the Royal Niger Company (Chartered and Limited) for ever, the whole of our country extending from
>
> We also give to the said Royal Niger Company (Chartered and Limited) full power to settle all native disputes arising from any cause whatever, and we pledge ourselves not to enter into any war with other tribes without the sanction of the said Royal Niger Company (Chartered and Limited).
>
> We understand that the said Royal Niger Company (Chartered and Limited) have full power to mine, farm and build in any portion of our country.
>
> We bind ourselves not to have any relationships with any strangers or foreigners except through the said Royal Niger Company (Chartered and Limited).
>
> In consideration of the foregoing, the said Royal Niger Company (Chartered and Limited) bind themselves not to interfere with any of the native laws or customs of the country, consistently with the maintenance of order and good government.
>
> The said Royal Niger Company (Chartered and Limited) agree to pay native owners of land a reasonable amount of any portion they may require.
>
> The said Royal Niger Company (Chartered and Limited) bind themselves to protect the said Chiefs from the attacks of any neighboring aggressive tribes.
>
> The said Royal Niger Company (Chartered and Limited) also agree to pay the said Chiefs measures native value.
>
> We, the undersigned witnesses, do hereby solemnly declare that the Chiefs whose names are placed opposite their respective crosses have in our presence affixed their crosses of their own free will and consent.
>
> Done in triplicate at , this day of 188 .
>
> Declaration by Interpreter,
>
> I, , of , do hereby solemnly declare that I am well acquainted with the language of the country, and that on the day of , 188 , I truly and faithfully explained to all the Chiefs present, the above agreement, and that they understood its meaning.

-- Quoted in Louis I. Snyder, The Imperialism Reader, D. Van Nostrand Co., Inc., Princeton, N.J., Copyright 1962, pp. 61 and 62.

Questions for Discussion

1. If you were a native chief, would you willingly sign the above contract? give reasons.
2. What does this contract tell you about the methods used by the imperialist nations?
3. Could such a contract be signed by the average African nation today? Give reasons for your answer.

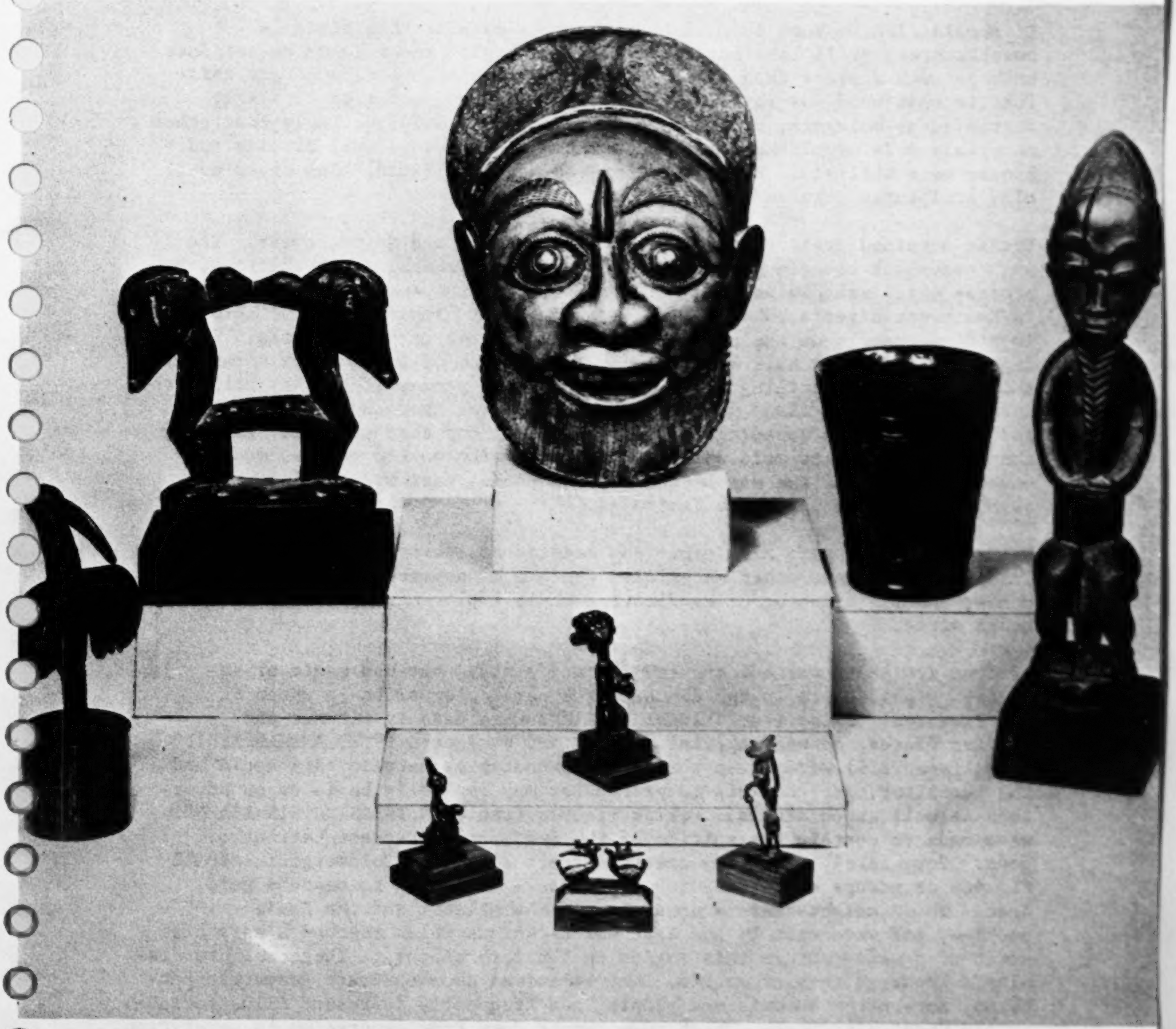


Figure 1

Reproduced by permission.

Alva Museum Replicas, Inc.
New York, N.Y.

TEACHERS' GUIDE: AFRICAN SCULPTURE

The great qualities of African art, in all its diversity, were recognized only in the 20th century. The reasons for this are obvious. Not only was up to then the knowledge of African culture meager, but the art objects which had become known did not fit into the rigid concepts of what represented "Art." It remained for the revolutionary artists of the beginning of our century, with Picasso in the forefront, to bear witness of the kinship of their own unfettered experiments and efforts (cubistic and otherwise) with the vitality and the simple directness of African sculpture.

In spite of its diversity, most of the sculptures from the African continent show certain common characteristics: (1) a disregard for *natural proportions of the figures*; (2) *an emphasis of the head*; (3) frontality of posture; and (4) a preference for static poses as contrasted with poses showing movement.

It should also be kept in mind that our knowledge of this field is unfortunately still limited, because most examples known to us do not date back to much earlier than the 19th century. One of the reasons for this fact is that wood was largely employed as a medium, and wood is easily destroyed by moisture, termites and fire. This should not imply that other materials were overlooked entirely. Bone and ivory, as well as clay and bronze were utilized. Since the clay was not high fired, few examples of clay sculptures survive intact.

Bronze attained great significance in the area of the Guinea coast. The most prevalent technique of creating bronze sculptures was the "lost wax" process which reached its highest perfection in the ancient kingdom of Benin, in Southwest Nigeria, where it was practiced for many centuries. IBIS, (Bird) is a fine example of the rich style characteristic of this culture. The figure displays not only a highly developed sense of design, but technical skill as well in handling the difficult casting process. In this method the desired object was first modelled in wax. It was then covered with clay and fired, the wax escaping through vents left for that purpose. The clay then formed a hollow mold which, when filled with molten bronze, made an exact duplicate of the wax original. The bronze cast was a unique piece as model and mold had been destroyed.

Other techniques were also employed, such as embossing and hammering, inlaying metal into other materials, the art of damascening copper and brass, and the braiding of handles and whole implements with copper and brass wires.

African sculpture was not created for art's sake, but had magic or religious significance in the context of a particular tribe in which it was executed. Masks (see "LAUGHING MASK") were used in rituals and festive dances, as were special wood carved headgears ("TWO ANTELOPES"). Birds (see IBIS) were often seen as intermediaries between this world and the hereafter, and the ibis in particular may generally be found on housetops as well as on altars. Fetish figures (see "MAN TRESSING HIS BEARD") were made to contain the spirits of the dead, or as representations of gods. Very rarely were they created as art objects. Goldweights - small figures or groups of figures in cast brass - were used to measure gold dust. These weights were a specialty of the Ashanti and the Baule peoples, and were cast by the lost wax technique which reached a very high point of development in this region in the 18th century, These weights display a great variety of motifs. They sometimes show abstract geometric patterns, more often animals and people, and frequently represent illustrations of old Ghanian proverbs, which were handed down from generation to generation. Since it was more important that the weight be exact than that the sculpture be an object of aesthetic beauty, it is not uncommon to see a piece broken off or another piece added.

Artifacts such as the wood carved "CUP" were decorated with designs which are peculiar to the region and appear also on other objects.

Recently a number of young sculptors have become active in the new African nations. Some of these artists are basing their forms on old traditions, while others have broken away from tradition and are looking for fresh approaches and new means of expression.

The Hands of the Blacks

The author of this story—which was forwarded by the South African novelist Nadine Gordimer—was born 25 years ago in a village in Mozambique, Portuguese East Africa. Since last year, he has been imprisoned for "political subversive activities." Before his imprisonment, he worked as a cartographer and journalist in Lourenço Marques, the capital of Mozambique, and published a book of lyrical short stories in Portuguese. This translation is by Dorothy Guedes.

By LUIS BERNADO HONWANA

I DON'T remember now how we got on to the subject, but one day teacher said that the palms of the blacks' hands were much lighter than the rest of their bodies because only a few centuries ago they walked around on all fours, like wild animals, so their palms weren't exposed to the sun, which went on darkening the rest of their bodies. I thought of this when Senhor Padre told us after catechism that we half-castes were absolutely hopeless, and that even the blacks were better than we were, and he went back to this thing about their hands being lighter, saying it was like that because they always went about with their hands folded together, praying in secret.

I thought this was so funny, this thing of the blacks' hands being lighter, that you should just see me now—I don't let go of anybody, whoever they are, until they tell me why they think that the palms of their hands are lighter. Dona Dores, for instance, told me that God made their hands lighter like that so they wouldn't dirty the food they made for their masters, or anything else they were ordered to do that should be kept quite clean.

Senhor Antunes, the Coca-Cola man, who only comes to the village now and again when all the Cokes in the *cantinas* have been sold, said to me that everything I had been told was a lot of baloney. Of course I don't know if it was really, but he assured me it was. After I said yes, all right, it was baloney, then he told me what he knew about this thing of the blacks' hands. It was like this: "Long ago, many years ago, God, our Lord Jesus Christ, the Virgin Mary, St. Peter, many other saints, all the angels that were in heaven then, and some of the people who had died and gone to heaven—they all had a meeting and decided to make blacks. Do you know how? They got hold of some clay and pressed it into second-hand molds. And to bake the clay of the creatures they took them to the heavenly kilns. Because they were in a hurry and there was no room next to the fire, they hung them in the chimneys. Smoke, smoke, smoke—and there you have them, black as coals. And now do you want to know why their hands stayed white? Well, didn't they have to hold on while their clay baked?"

When he had told me this Senhor Antunes and the other men who were around us all burst out laughing, they were so pleased.

That very same day Senhor Frias called

and white. The blacks, well, they were made very early in the morning, and at this hour the water in the lake was very cold, so they only wet the palms of their hands and the soles of their feet before dressing and coming into the world.

But I read in a book that happened to mention it that the blacks have hands lighter like this because they spent all their days bent over, gathering the white cotton in Virginia and I don't know where else. Of course, Dona Estefânia didn't agree when I told her this. According to her it's only because their hands became bleached with all that washing.

Well, I don't know what you'll think about all this, but the truth is that however callused and cracked they may be, a black's hands are always lighter than the rest of him. And that's that!

My mother is the only one who must be right about this question of a black's hands being lighter than the rest of his body. On the day that we were talking about this, us two, I was telling her what I already knew about the matter, and she just couldn't stop laughing. What I found strange was that she didn't tell me at once what she thought about all this, and she only answered me when she was sure I wouldn't get tired of bothering her about it. And even then she was crying and clutching herself around the stomach as if she had laughed so much she couldn't bear it. What she said was more or less this:

"God made blacks because they had to be. They had to be, my son, He thought they really had to be. . . . Afterward, He regretted having made them because the other men laughed at them and took them off to their homes and put them to serve as slaves or not much better. But because He couldn't make them all turn white, for those who were used to seeing them black would complain, He made it so that the palms of their hands would be exactly like the palms of other men's hands. And do you know why that was? Of course you don't know, and it's not surprising, because many, many people don't know. Well listen: it was to show that what men do is only the work of men. . . . That what men do is done by hands that are the same—hands of people who, if they had any sense, would know that before everything else they are men. He must have been thinking of this when He made it so that the hands of the blacks would be the same as the hands of all those men who thank God they're not

Nadine Gordimer—was born 25 years ago in a village in Mozambique, Portuguese East Africa. Since last year, he has been imprisoned for "political subversive activities." rapher and journalist in Lourenço Marques, the capital of Mozambique, and published a book of lyrical short stories in Portuguese. This translation is by Dorothy Guedes.

By LUIS BERNADO HONWANA

I DON'T remember now how we got on to the subject, but one day teacher said that the palms of the blacks' hands were much lighter than the rest of their bodies because only a few centuries ago they walked around on all fours, like wild animals, so their palms weren't exposed to the sun, which went on darkening the rest of their bodies. I thought of this when Senhor Padre told us after catechism that we half-castes were absolutely hopeless, and that even the blacks were better than we were, and he went back to this thing about their hands being lighter, saying it was like that because they always went about with their hands folded together, praying in secret.

I thought this was so funny, this thing of the blacks' hands being lighter, that you should just see me now—I don't let go of anybody, whoever they are, until they tell me why they think that the palms of their hands are lighter. Dona Dores, for instance, told me that God made their hands lighter like that so they wouldn't dirty the food they made for their masters, or anything else they were ordered to do that should be kept quite clean.

Senhor Antunes, the Coca-Cola man, who only comes to the village now and again when all the Cokes in the *cantinas* have been sold, said to me that everything I had been told was a lot of baloney. Of course I don't know if it was really, but he assured me it was. After I said yes, all right, it was baloney, then he told me what he knew about this thing of the blacks' hands. It was like this: "Long ago, many years ago, God, our Lord Jesus Christ, the Virgin Mary, St. Peter, many other saints, all the angels that were in heaven then, and some of the people who had died and gone to heaven—they all had a meeting and decided to make blacks. Do you know how? They got hold of some clay and pressed it into second-hand molds. And to bake the clay of the creatures they took them to the heavenly kilns. Because they were in a hurry and there was no room next to the fire, they hung them in the chimneys. Smoke, smoke, smoke — and there you have them, black as coals. And now do you want to know why their hands stayed white? Well, didn't they have to hold on while their clay baked?"

When he had told me this Senhor Antunes and the other men who were around us all burst out laughing, they were so pleased.

That very same day Senhor Frias called me after Senhor Antunes had gone away, and told me that everything I had heard from them there had been just one big pack of lies. Really and truly, what he knew about the blacks' hands was right — that God finished making men and told them to bathe in a lake in heaven. After bathing the people were nice and white. The blacks, well, they were made very early in the morning, and at this hour the water in the lake was very cold, so they only wet the palms of their hands and the soles of their feet before dressing and coming into the world.

But I read in a book that happened to mention it that the blacks have hands lighter like this because they spent all their days bent over, gathering the white cotton in Virginia and I don't know where else. Of course, Dona Estefânia didn't agree when I told her this. According to her it's only because their hands became bleached with all that washing.

Well, I don't know what you'll think about all this, but the truth is that however callused and cracked they may be, a black's hands are always lighter than the rest of him. And that's that!

My mother is the only one who must be right about this question of a black's hands being lighter than the rest of his body. On the day that we were talking about this, us two, I was telling her what I already knew about the matter, and she just couldn't stop laughing. What I found strange was that she didn't tell me at once what she thought about all this, and she only answered me when she was sure I wouldn't get tired of bothering her about it. And even then she was crying and clutching herself around the stomach as if she had laughed so much she couldn't bear it. What she said was more or less this:

"God made blacks because they had to be. They had to be, my son, He thought they really had to be. . . . Afterward, He regretted having made them because the other men laughed at them and took them off to their homes and put them to serve as slaves or not much better. But because He couldn't make them all turn white, for those who were used to seeing them black would complain, He made it so that the palms of their hands would be exactly like the palms of other men's hands. And do you know why that was? Of course you don't know, and it's not surprising, because many, many people don't know. Well listen: it was to show that what men do is only the work of men. . . . That what men do is done by hands that are the same — hands of people who, if they had any sense, would know that before everything else they are men. He must have been thinking of this when He made it so that the hands of the blacks would be the same as the hands of all those men who thank God they're not black."

After telling me this, my mother kissed my hands.

As I ran off into the yard to play ball, I thought to myself that I had never seen her cry so much when nobody had even hit her or anything. ■

New York Times Magazine, April 30, 1967

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READING III

THE DEVELOPMENT OF SOCIETY IN THE REPUBLIC OF SOUTH AFRICA

Stating the Issue

Five major groups make up the society of the Republic of South Africa. They are the natives or Bantu (67%), the descendants of the original Dutch settlers, sometimes called Boers or Afrikaners (10%-12%), English speaking residents primarily of British extraction (8%-10%), the Cape Coloured (10%), and Asians (3%). This fivefold division of the society has been developing for more than three hundred years. The exact manner in which it expanded played an important role in the maturing of the institution of apartheid.

The original native population, the Hottentots, dominated the Cape when the Boers arrived from Holland in the middle of the seventeenth century. Hottentot and Boer were soon in conflict; the Boer easily emerged triumphant. This initial victory over the native planted the seeds of white superiority in the minds of the Boer Afrikaner. A century later, when the expanding Boer frontier reached the native Bantu settlements across the Great Fish River, the result was far different. In the Bantu, the Boer found a more worthy adversary. The century of intermittent wars and massacres which followed left an indelible mark on the Afrikaner mind. They nurtured the seeds of racial superiority and apartheid.

The injection of two additional groups, British colonial officials and settlers, and Asian merchants and artisans, further complicated South African affairs. Each new group came from a culture quite different from that of the Boers. Again conflict was inevitable, this time between Boer and Briton as well as between white, native, and Asian. The growth of a coloured population, the offspring of white fathers and native mothers, provided still another complication.

Out of the interaction of these cultures grew the institution of apartheid. To understand its background, we must study the ways in which each group of newcomers came into contact with the men already on the scene. Both the frame of reference of each group and the specific incidents which took place between them helped to shape the present society of the Republic of South Africa.

What were the major aspects of the cultures of the Hottentots, Boers, Bantu and Britons? How were these cultures similar or different? What happened when men from these different groups made contact with each other? How did the contact of cultures shape the society? These are the issues with which we will be concerned.

- This passage and those to follow are from "Area Studies in the Non-Western World" - original copy supplied by the Carnegie Institute of Technology.

BOER AND HOTTENTOT

Apartheid developed in the twentieth century as a method of stabilizing the relations of whites and non-whites. These relations began more than three centuries ago. The first whites landed at the Cape in 1652 to find the land populated by tribes called Hottentots. From the very beginning the whites and the Hottentots were forced to seek ways in which they could live in the same country.

The Dutch Boers, the first white settlers, had come from Protestant Holland where they lived in a peculiar European subculture in which their particular brand of Protestantism played an important role. They settled around the Cape for a variety of reasons. Sometimes the motives of the Boers and the civilization of the Hottentots came into direct conflict. This conflict set the pattern which eventually resulted in apartheid.

What are the possible ways in which the Boers and the Hottentots -- or any two peoples, for that matter -- could live in the same geographic area? Most social scientists would identify five:

1. The merging of cultures: the development of a single people and a single culture through breaking down all barriers between the two groups.
2. Assimilation: the merging of cultural traits from separate cultural groups without involving biological amalgamation.
3. Accommodation: mutual adaptation of one group to another by eliminating or lessening the issues which bring them into conflict.
4. Apartheid: establishing separate societies in separate geographic areas of a country with each group developing its independent culture.
5. Extermination: killing off, driving out, or totally subordinating one group so that the stronger has complete control of the territory in question.

These were the alternatives open to the Boers. They had moved into land where the Hottentots had lived for centuries and had to develop some way in which the conflicting desires of the two groups could be reconciled. Other men at other times have faced the same problem. The earliest American settlers, for example, either exterminated the Indians or ruthlessly pushed them westward.

Which of the five possible policies will be adopted depends upon a large number of variables. Are the groups in question of the same race? Do they come from cultures similar enough to each other that assimilation is relatively easy? Do the ideologies of the group make accommodation acceptable, or does one group think itself so superior that compromise is exceedingly difficult? Is one group powerful and ruthless enough to kill off the other? Do specific incidents drive the two groups apart and establish a pattern? Each student can probably identify additional variables.

QUESTIONS FOR DISCUSSION

1. What was the attitude of the Boers toward the Hottentots? Why did they have this attitude?
2. What was the attitude of the Hottentots towards the Boers? Why did they have this attitude?
3. Which of the five relationships described in the Introduction is most likely to develop between the Boer and the Hottentot? Why?

READING IV

Andrew Sparrman was a Swedish physician and botanist who traveled around the world in the 1770's. One of his side trips took him into the interior of South Africa. Although he was not a Dutch settler, his writings reflect many Boer attitudes.

SPARRMAN TRIES TO HIRE A HOTTENTOT*

... In our road we found a little Hottentot's village, which if I remember right, consisted of five huts, run up in the manner I have described above; but covered with such miserable old mats, that the owners seemed to be much more afraid of the trouble, trifling as that would have been, of making new; than of the inconveniences attending the droppings of the eaves in wet weather. The inhabitants of this village consisted of about twenty people. They had run up a very wretched enclosure for their sheep and cattle, which were then at grass, and seemed to be very numerous. As I wished to try if I could not hire a Hottentot or two into our service, the oldest man in the krall presented his son to me, a youth of nineteen or twenty years of age, saying that he could be very well spared in the village, in case I could persuade him to follow me. Upon this I crept into the young man's hut, and found him lying under his cloak. . . I spent a great deal of time to no purpose, in representing to him the great advantages he would gain by going with us; such as a cow with calf, knives, brass tinder-boxes, glass beads, and other tempting articles; in short, presents of an uncommon value, all which I offered him as a premium for half a year's service; but as I considered it unfair to deceive a poor Hottentot as any other person, I told him that our expedition would be of some duration: though, on the other hand, as the Hottentot nation is not absolutely insensible to the pleasures of the chase any more than to the call of ambition, I at the same time represented to him, that an expedition of this sort would of itself afford him no small degree of pleasure, and on his return would give him some consequence in the eyes of his companions; but all was in vain. With as little success did I endeavour to set before him the pleasure he would have in smoking a better sort of tobacco, a quantity of which I had taken with me, and intended to bestow it very plentifully on any one that should accompany me in my journey. I likewise put him in mind, that he would not find so costly an article as tobacco, nor even victuals about greatly, if he stayed at home.

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*Andrew Sparrman, A VOYAGE TO THE CAPE OF GOOD HOPE, TOWARDS THE ANTARCTIC POLAR CIRLCE, AND ROUND THE WORLD BUT CHIEFLY INTO THE COUNTRY OF THE HOTTENTOTS AND CAFFRES, FROM THE YEAR 1772 to 1776. London, G.G.J. and J. Robinson, 1786, Vol. II, pp. 216-218

Notwithstanding all this, I found him absolutely immoveable in soul as well as in body; excepting, indeed, that with regard to the latter, he now and then threw out a wiff of tobacco from the left side of his chops; and that two or three times, on my repeatedly requesting him to let me know his mind on the subject, he at length, though not without some difficulty, prevailed on himself to open his mouth, and answer me with a short but decisive, No! The extreme indolence of the lad, his very cavalier reception of me, the clouds of smoke that filled his cabin and made my eyes smart most horribly, together with the swarms of fleas I observed in it, excited in me just at that time the greatest indignation, as well as the utmost contempt for the Hottentot nation: though, when I afterwards came to consider the matter more impartially, as the lad, from his habits as well as nature, could very easily make shift with a moderate quantity of food, and with this could and actually did enjoy what to him was a real substantial pleasure, viz. his ease and tobacco, I could not well suppose that my offer would have any weight with him.

Reading V

BOER AND BRITON

The Boer population expanded to the east during the eighteenth century. They crossed the Great Fish River during the 1770's and came into conflict with the Bantu. In 1779, the first of eight Kaffir Wars began. (Kaffir is a term the Boers applied to certain Bantu tribes.) As these wars started, a new complication increased tension in South Africa: that was the arrival of the British. During the Wars of the French Revolution, the government of the Netherlands collapsed and the British, fearing French intervention, established a naval base at the Cape of Good Hope and occupied the Cape Colony in 1795. The Dutch reestablished control temporarily in 1803 but another crisis encouraged the British to return three years later. This occupation eventually became permanent. The government of the colony fell into the hands of the British.

The British governors set out to make the administration of the Cape Colony conform to the practices of the British Empire elsewhere. They introduced a series of political, educational, judicial, and financial reform in an effort to bring about greater security and a more efficient economy. The Boers viewed these changes as a threat to their way of life. Finally, they decided to do something about it.

This document appeared in a South African newspaper on 2 February 1837. The following transcript is a revised translation of the original proclamation:

MANIFESTO OF THE EMIGRANT FARMERS*

Numerous reports have circulated throughout the colony which discredit those Boers who have decided to emigrate from their homeland. We would like to explain to our fellow Boers and to the world at large that there are compelling reasons to trek. We have suffered severe losses and endured great hardships in recent years. We, therefore, publish the following summary of our motives for taking so important a step, and also our intentions respecting our proceedings toward the native tribes which we may meet beyond the boundary:

1. We have no hope that the turbulent and dishonest conduct of the natives will stop under the present British administration; nor do we see any prospect of peace or happiness for our children in any country so ruled.

2. We complain of the severe personal loss resulting from the emancipation of slaves throughout the British Empire. We are particularly disturbed by the laws regulating the freed slaves.

3. We complain of the continual robberies and thefts by the native and coloured classes, particularly by the most recent Kaffir War (1834-1835) which destroyed many frontier farms and ruined most of the inhabitants.

4. We complain of the dishonest reports English missionaries send back to London where Government officials accept them as the truth. We foresee, as the result of missionary prejudice, nothing but the total ruin of our country.

5. We are resolved, wherever we go, that we will uphold the just principles of liberty; but, whilst we will take care that no one shall be held in a state of slavery, it is our determination to maintain such regulations as may suppress crime, and preserve proper relations between master and servant.

6. We declare that we leave this colony with a desire to lead a more quiet life than before. We will not molest any people, nor deprive them of the smallest property; but, if attacked, we shall consider ourselves fully justified in defending our persons and effects, to the utmost of our ability, against every enemy.

7. When we have established a stable government we will send copies of our constitution and laws to English officials in Cape Town. We will make provision for the punishment of any traitors who may be found among us.

8. We intend to inform the native population of our desire to live in peace with them.

9. We quit this colony under the full assurance that the English Government has nothing more to require of us, and will allow us to govern ourselves without its interference in future.

10. We are now quitting the fruitful land of our birth, in which we have suffered enormous losses and continual vexation . . . But we wish to entreat your Excellency to leave us unmolested and without further interference, on the grounds which we have justly obtained from the legal proprietors, and thus we shall exclaim to the world and our Creator, (who we know looks down upon us from on high, and to Him alone we owe all gratitude and reverence), that we have not yet been totally extirpated.

A. W. J. Pretorius
(signed by 900 others)

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*From Grahamstown Journal of 2 Feb., 1837.

Lesson Plan: Social Change in Africa

Aim:	How change is taking place in Africa! (based on reading passage, "West Africa Is Undergoing Changes")
Motivation:	What problems would be encountered by a person who had lived all of his life on a farm and suddenly decided to take his family and move to a large city to make his living? (This can be related to Puerto Ricans coming from the farms on the island to New York City or to Negroes coming from a Southern farm to a Northern city.)

Questions

1. Why are Africans moving to cities in large numbers?

2. How do you explain the problems that face Africans as they move to the city?

3. What effect is the shift to the city having on village and tribal life? To what extent can the bad effects of this shift be avoided?

4. It is said that modernization is a "mixed blessing." What does this mean? To what extent can the bad effects of this shift be avoided?

5. To what extent did the United States have comparable problems of modernization when we became an industrial nation in the last century?

Summary: Assume that you are a prime minister of one of the African countries that is undergoing modernization. Plan a program that will help your people to accomplish the changes of modernization.

READING VI
WEST AFRICA IS UNDERGOING CHANGE

"In both Niger and Ivory Coast the chief cities have exerted a strong attraction on many young people of the villages, especially the young men. Visions of an exciting life in the large towns, the hope of earning money and being able to buy fascinating imported items such as cork helmets, fountain pens, sun-glasses and other novelties -- and above all, the prospect of shaking off family and village duties, obligations and prohibitions -- have caused a minor invasion of Namey and Abidjan by peasant youths. Dakar has had the same kind of invasion on a big scale, and Bamako, Conakry, Cotonou and Porto Novo have all been more or less plagued by it.

These young men who drift to the towns form an unstable and in certain respects disquieting element, for they become detribalized when they are so far removed from family contacts and the influence of traditional restraints. Often they are unable to support themselves and therefore live on the charity of relatives in the town, become public charges or turn to petty crime. Moreover, their rebellion against tribal authority is undeniably beginning, along with other influences, to weaken the structure of village and family life that for centuries has inbued the African with a sense of shared dangers and shared protection.

Other factors playing their part in altering the social framework are the improvement of roads and of transport (automotive and plane) and the spread of mass media of communication (radio-broadcasting and motion pictures). This is a trend which is so potent an influence in the newly independent African states, some of which have already gone far toward reducing or abolishing such institutions as the chieftaincies.

In still another sphere of his life, that of religion, the West African Negro has met with forces that have disturbed the traditional order of things. Two of these are themselves religions, Islam and Christianity. A third is that of education, which by providing young Africans with rational explanations of natural phenomena and introducing them to a wider world, has made at least a beginning in liberating them from their age-long burden of fears and superstitions. Still another potent force is represented by modern medical knowledge, which through the work of doctors, hospitals and traveling clinics has proven to the Negro that many of his ailments are curable and need not be stoically endured as punishments for some supposed offense against his ancestors or the spirits of nature."

(Quoted from Richard Adloff, West Africa, the French-Speaking Nations: Yesterday and Today, New York, Holt, Rinehart & Winston, Inc., 1964, pp. 67-69.)

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*Activity: African Languages: Swahili and Hausa

Part I: The Swahili Language

1. For Students: Facts About Swahili
   a. Swahili is the tongue spoken by many different peoples in Africa. It is part of the Bantu language group. (In Africa, the largest number of people speak Arabic, followed by Hausa.)
   b. Swahili is one of the most widespread of Africa's 800 tongues. It is the language of the Swahili people.
   c. It is the main language of thirty million East African people from Ethiopia to Mozambique (nine nations). It is the official language of Tanzania.
   d. It was formed in the second century A.D.
   e. It is one example of Africa's many beautiful languages.
   f. Swahili is part of the cultural roots of Afro-Americans.
   g. It is one of the easiest languages to learn. It used Roman script and its grammatical structure has a logic and symmetry similar to Latin.

2. Rules in Swahili
   a. Rules of pronunciation are inflexible.
   b. All words are accented on the next to the last syllable.
   c. All vowels are pronounced, e.g., bei (price) is pronounced bay-ee, not bay.
   d. There is only one way to say each vowel, e.g., a is always ah, never ay or aah or aw or uh.
   e. Spelling and speaking can be learned quickly.
   f. Fixed classes of nouns, each of which spread alliteration throughout the sentence, gets the tongue into a groove,
      e.g., That large cup   kikombe kile kikubwa
      cup that large
      e.g., Two people were traveling
      watu wawili walikwa wakisafiri
      people two were traveling
   g. Verbs are almost infinitely expanding, in some cases up to fifty different forms from the same root, e.g., starting with a simple stem--soma (read), one gets convenient extensions such as:
      nitasoma (I will read)
      sitasoma (I will not read)
      nisiposoma (if I do not read)
      ningesoma (if I should read)
      somwa (it was read)
      somaesha (to cause to be read)

3. Some words based on and borrowed from English, e.g., hospitali, tikiti, picha, pasipoti, lofa, supa, motaboti

4. English has borrowed from Swahili, e.g.
   safari (journey, not hunting trip)
   bwana (mister)
   daktari (doctor)

5. Quick Swahili
   a. Leta daktari. Nu mgonjwa. (Get a doctor. I am sick.)
   b. U mrembo sana. Habari gani nyumbabi? (You are very pretty. How are things at home?)
   c. Kiswahili saidin. (Swahili helps us understand.)

(Adapted from New York Times Magazine, February 4, 1968, page 28-29, "Wasema Kiswahili, Bwana?" by J. Kirk Sale.)

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* Recommended for students achieving below grade level.

Part II: The Hausa Language

1. Proper pronunciation of Hausa is difficult. The teacher may want to invite a Hausa speaking guest to his classroom.

2. The teacher could obtain tapes and a speaking manual, Hausa, Basic Course, 1963, prepared by the Foreign Service Institute, by writing to Superintendent of Documents, United States Government Printing Office, Washington, D.C., price $2.00.

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1. For Students: Facts About Hausa
   a. It is the most widely used language of West Africa. It is the official language of the Northern Region of Nigeria.
   b. Hausa is spoken by at least ten million people in Nigeria, Niger and a small part of Dahomey. At least ten million other people speak it well, generally as a second language. It is also a popular language among merchants for trading.
   c. Very few areas of West Africa do not have Hausa speaking peoples.
   d. It is a Semitic language, the same language family as Ancient Egyptian, Hebrew and Arabic.
   e. Hausa is over 1,000 years old. It is the language of the seven original Hausa States (Hausa bakwai).
   f. It is a tonal language. Where words are marked with a rising accent the voice must rise; it must fall with a falling accent. The voice must go up and down with a rising and falling accent.

2. Vocabulary and Conversation: Hausa Greetings

Greeting	Reply
a. sannu! (Hi!)	sannu or sannu dai. (Hi?)
b. Lafiya? (How are you?) (Are you well?)	Lafiya. (I'm well.) Lafiya lau. (I'm fine.) Lafiya k'alau. (I'm very well.)
c. Sai an jima. (See you a little later)	Yauwa, sai an jima. (Good, see you later.)
d. Sai gobe. (Till tomorrow.)	Allah ya kai mu. (May God take us safely.)

3. Verbs--Completed Action (Past)

zo (to come)	yi (to do)
na zo (I came)	_____yi (I did)
ka zo (you came, masculine)	_____yi (You did, masculine)
kin zo (You came, feminine)	_____yi (You did, feminine)
ya zo (He came)	_____yi (He did)
ta zo (She came)	_____yi (She did)
an zo (One came)	_____yi (One did)
mun zo (We came)	_____yi (We did)
Kun zo (You came, plural)	_____yi (You did, plural)
sun zo (They came)	_____yi (They did)

4. Except for the verb "to be" or for command verbs, all Hausa verbs must be preceded by a word for I, he, she-----, e.g.,
   Mutum ya zo. (The man came.)
   Yarinya ta zo. (The girl came.)

5. Vocabulary
   kawo (bring)
   ci (eat)
   sha (drink)
   tafi (go)
   yaro (boy)
   ruwa (water)
   gida (house)
   abinci (food)
   sarki (chief, king)

6. Sentences for Study
   a. Ya tafi gida. (He went home.)
   b. Mutum ya zo. (The man came.)
   c. Ta sha ruwa. (She drank water.)
   d. Yarinya ta tafi. (The girl went.)

7. Fill in the blanks with the Hausa word needed to complete these sentences.
   a. Yaro ________ zo. (The boy came.)
   b. Yarinya _______ tafi _______. (The girl went home.)

8. Translate the following sentences into Hausa.
   a. The king went. ____________________________
   b. The boy brought food. ____________________________
   c. We ate food and drank water.

Activities on Tribal Africa:

1. The following group of reading selections illustrate and discuss various aspects of the problem of tribal and national loyalty in Africa from both a cultural and political point of view. They may be used together or separately as focal pieces for many lessons. A few questions are listed after each selection as a partial guide.

2. In conjunction with these selections, the teacher might distribute and/or project the map of African tribes (Map #7) as well as the Map on page 270 of the 9th Grade Bulletin.

3. A form of role in playing might be suggested here. Children can represent members of the same tribe who live in different countries under different types of government. (An analogy might be made with people on the same block who live in different election or even assembly districts). The class may then discuss their common problems caused by the political schism as well as the different problems such as taxation or trade.

4. Another variation of the above would be to take the Negerian example of the different tribes under one political system. Divide the class, assign tribal identities and customs and attempt to solve the problems of a multitribal state or nation. Analogies might be made with our own cultural pluralism. For Items 3 and 4 use Map #6 as well as page 216 of the 9th Grade Bulletin.

Reading I

WHAT IS A TRIBE?

Scientists believe that most early tribes of Africa (and anywhere else) were formed from the grouping together of people scattered throughout the forests. They joined together for self-protection and to hunt cooperatively. If you did not join a tribe or large family group you could not survive.

Since it was important that the tribe increase, men were permitted many wives to increase the size of the family. This practice of polygamy still exists in tribal Africa - as it existed in many other tribal societies.

As these family groups grew, they formed their own villages and elected by one means or another - their own chief.

Large villages often joined together to form clan groups of about 5,000 members. When two or more of these clans united they became a distinct tribe.

In Liberia for example - as in much of Africa, a tribe has come to mean much more than a union of families related to each other. A tribe offers protection and security in exchange for shared labor. The national government of Liberia cooperates with the tribal system. An individual tribe becomes a unit of local government.

Each tribe has its own religions, social, and language traditions. Although neighboring tribes share many customs and ideas, they often specialize in a certain occupation such as fishing or weaving. In Liberia the Krus, for example, are the waterfront seafaring people. They are skillful in boating and fishing. The Bassas are known for their hospitality and housekeeping skills. Natives of the Krelle and Belle tribes are fine farmers. The Grebos and the Buzi have taught themselves to be superb handlers of machinery.

-- adapted from Gartler, Roman and Hall. Understanding Liberia, Laidlaw Brothers, 1965, p. 16.

Questions for Discussion:

1. What other parts of the world have tribal customs today? Which had them in the past?
2. Do we still have tribal customs in America?
3. Why is polygamy outlawed in the United States? Was it ever practiced?
4. How do you think the chief was selected?
5. How is the fact that each tribe had its own language a problem in modern Africa?

Reading II

In Liberia industries along the coast often need workmen. The place to get help is from the tribes that live inland. When a company needs workers, it must send an agent into the forest or bush to recruit workers from tribes. This agent must be familiar with certain procedures and with tribal organizations.

Rulers of the tribe include elders, town chiefs, clan chiefs and paramount chiefs. The chiefs control the work that each tribesman will do. They decide whether or not laborers will be allowed to leave the village to go to work on plantations or in the mines.

If the terms of the hiring agent are acceptable to the chief he then decides which members of the tribe can be spared.

-- Ibid., p. 20

Questions for Discussion:

1. Why doesn't each individual choose whether to go or not?
2. Do you like the idea of the chief deciding? Why? Why not?
3. Why is it better for the tribe if these matters are decided by the chief and his advisors?
4. Will the worker have more or less security if the tribe arranges the work contract? Why?
5. Do we have any similar situations where a worker's contract is arranged for him?

Reading III

In Liberia the negotiations between the hiring agent and the chief are called the palaver. Even the government uses this old and traditional method of negotiation. When the tribes ask for services or improvements from the national government, a palaver must be requested by them. An official palaver can deal with new laws and justice as well as the lesser problems of the tribe.

All sessions are held in the palaver house. In some villages it is only a large hut. Other villages have an open-sided rectangular shaped palaver house. Palaver is like a court; the chief and his elders hold sessions every day.

Tribal members refer their disputes to a local chief. He listens to both sides before reaching a decision. Anyone in the village is welcome to come and listen. The tradition of palaver requires that the audience remain respectful and quiet no matter who is speaking.

-- Ibid, p. 20

Questions for Discussion:

1. Is the "palaver" like the American Indian "pow-wow"?
2. Is it like a Congressional committee?
3. Do you think it is a good system? Why? Why not?
4. How is it different from our system of settling disputes?
5. How would you change or improve it?

Reading IV

Not all of the men of the tribe take or want to take jobs with the big companies outside the village.

This is not because they are lazy - but because their standards are different. They have a different ambition. (Didn't our own Henry David Thoreau say that some men hear a different drummer!) These men may not desire money for its own sake even if they know of it. There may be little they want or need to buy.

The people of the village work voluntarily to produce food. They share the products of their labor with relations and friends. They work very hard during those months when they are clearing the land, planting and harvesting crops. Afterward they look forward to the rest that follows the season of heavy labor.

This pattern of work and rest is part of the native tradition.

Now more and more men do spend at least several months each year outside the village. Usually they will be away during the rainy season. The majority of the tribesmen who go away to work stay away for less than a year. The tribe is sure to need them again for the period of heavy work.

-- Ibid, p. 21

Questions for Discussion:

1. Every tribesman knows his importance in the work of his tribe. How does this differ from working at an industrial job?
2. Why do some men leave and some stay?
3. How will the absence of some of the men affect the tribe?
4. Why might some men not want money?
5. Why is it necessary to clear the land often? Do they always clear the same land? (Look up leaching and erosion.)
6. Do you think the pattern of village life will change?
7. If it does change will the people be better or worse off?
8. Would you like your community in the city to be run like a tribal village?

That very same day Senhor Frias called

of all those men who thank God they're not

Reading V

(Note: Tom Mboya was a leading African statesman from Kenya.)

> To anyone concerned with African unity tribalism presents one of the major problems. If the government tries to destroy tribal culture and customs and language, the African might find he has nothing to stand upon. He could become a most bewildered person in this modern world. With many more Africans moving into the money economy, they have to decide whether to allow themselves to be completely uprooted from all their past beliefs.
>
> I believe it would be unwise to destroy this African structure of interdependent community. In this community each man knows he has certain responsibilities and duties and that there are certain sanctions against those who do not perform them.
>
> There is, for example, much generosity in a tribe or clan. From the moment a child is born he is the property of the whole tribe and not just of his father and mother. He is expected to serve everybody - and also to receive from everybody.
>
> This is a part of the African tribal system I would hate to see die. It provides the discipline, self-reliance and stability in the new relations.
>
> -- adapted from Mboya, Tom. Freedom and After. Little, Brown and Company, 1963.

Questions for Discussion:

1. Why is tribalism a problem for a national government?
2. Will an African owe his loyalty to the tribe, the government or both? Why?
3. What is meant by the money economy?
4. Why does this change tribal patterns?
5. What does Mboya say is good about a tribe? Do you agree? Why?
6. Is it possible for the tribal world and the urban world to work together? How?

Lesson Plan - Tribal Society

Aim: How have the political boundaries of modern Africa affected the tribal structure of the African people?

Motivation: Distribute reproduced map taken from Geography of Sub-Saharan Africa by H. De Blij - Rand McNally Co. and the article by Waldemar A. Nielsen, New York Times - Workshop - Word Affairs. (READING VI)

Questions for Discussion:

1. Why are tribal loyalties important in an African country?
2. How is modern technology changing the tribal structure of Africa?

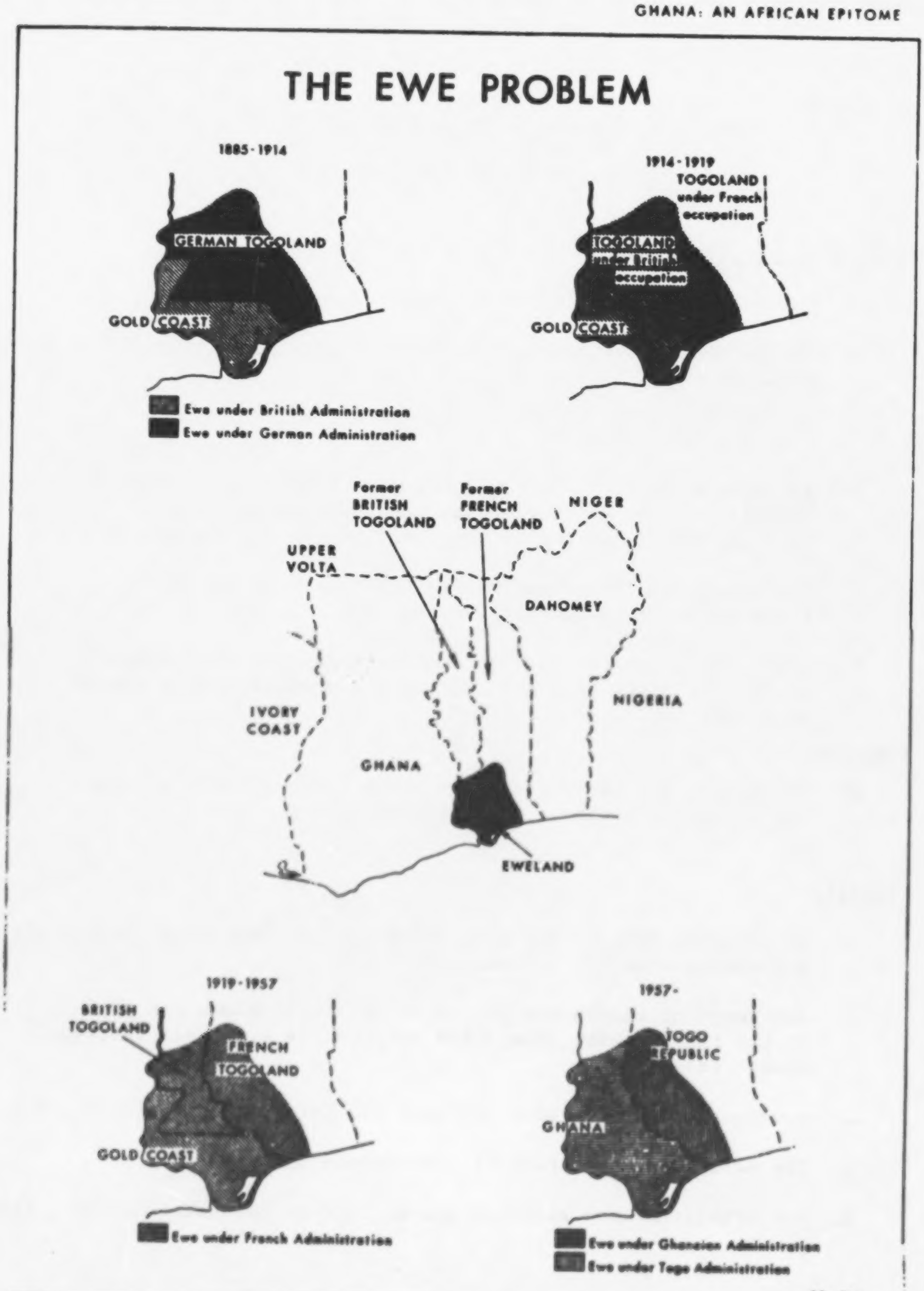
   Can you find any support for your argument in the article that you have read?
3. An example of tribal struggles became evident when the Republic of the Congo received its independence. What were the major reasons in the struggle for the Congo?
4. Why would each tribe desire its Chief or a member of his tribe to be the leader of the country?
5. Could the countries of Africa offer unrestricted crossing of their borders as a solution to the problem of tribalism? Why? Why not?

Summary:

6. "Tribalism and nationalism are often in conflict." Discuss the truth or falsity of this statement.

Concepts

1. An understanding of the past helps man to comprehend the present and search into the future. (H)
2. The tempo of change has varied in different times and places; in the recent past, change has taken place at an accelerated pace. (H)
3. Governments make rules to promote the interest of society. (P.S.)
4. The nature and structure of governments change. (P.S.)
5. Man organizes many kinds of groups to meet his social needs. (A-S)


GHANA: AN AFRICAN EPITOME
THE EWE PROBLEM
1885-1914
GERMAN TOGOLAND
GOLD COAST
Ewe under British Administration
Ewe under German Administration
1914-1919
TOGOLAND under French occupation
TOGOLAND under British occupation
GOLD COAST
Former BRITISH TOGOLAND
Former FRENCH TOGOLAND
NIGER
UPPER VOLTA
DAHOMEY
NIGERIA
IVORY COAST
GHANA
EWELAND
1919-1957
BRITISH TOGOLAND
FRENCH TOGOLAND
GOLD COAST
Ewe under French Administration
1957-
TOGO REPUBLIC
GHANA
Ewe under Ghanaian Administration
Ewe under Togo Administration
d.l.c. '64

Mainly after a map in J. S. Coleman, "Togoland," *International Conciliation*, No. 509 (September, 1956), p. 9.

Figure 2

Map reproduced from Geography of Sub-Saharan Africa by H. deBlij, published by Rand-McNally Co. Printed by permission

COUNTRY OF THE HOTTENTOTS AND CAFFRES, FROM THE YEAR 1772 to 1776.

READING VII

Among all the modernizing forces with which the African now has to contend, the tribe may be his source of stability and the base of his sense of identity. But for the new African nations, tribal divisions can be serious obstacles to progress and to unity.

I vividly recall a sight a few years ago at an East African airport, a regular stop for transcontinental jets. Standing on the observation deck of the modern terminal building that day were two solemn warriors of a tribe known as the Masai. The men were tall, lean, and muscular; each had an elaborate hairdo, carried over his shoulder a dark woolen cape, and held a spear in his hand. They stood side by side, erect and proud, watching the great flying machine arrive and depart.

One might wonder what thoughts lay behind their steady and intent gaze. But it would be a serious mistake to assume that, having glimpsed the mechanical marvels of the jet age, they were ready to drop their spears and customs and adapt to our mode of living. The Masai are an old and mighty tribe; its members have a strict code of courage and they are held in high regard, even awe, by many others in their area. Their tribal life is complex and each man's life is interwoven with it. They consider themselves the bearers of a long and noble tradition.

Nonetheless, the pressures of change are being felt even by the Masai. The tribe has supported its country's drive for independence. Many of the young men, and some of the young women, now seek education. But the process of changing the Masai and the other tribes of Africa into an urban, industrialized people will be long and hard. Even more difficult will be the task of developing patterns of change that will harmonize the values and virtues of traditional Africa with those of Western civilization in the mid-years of the twentieth century.

Everywhere in Africa today, the new lives with the old, and the importance of both must be comprehended. And for every African, the process of change is a personal drama, sometimes exciting but more often anxious, bewildering, and painful.

In the middle of Africa, in the area of the copper belt, a widely read newspaper is the Central African Mail. It carries a daily "advice to the lovelorn" column which brings an unending stream of letters from the remote bush country, small mining towns, and modern cities. They give a clear and often poignant picture of the everyday life of the African and of the meaning of historic change for the individual person.

The importance of the tribe even to an educated man is visible in this inquiry:

> My uncle, who is village headman and much respected, has written telling me he has found a wife and I must hurry home for marriage. She is a little girl of 13 and has had no schooling. I am a graduate and have warm feeling towards a lady teacher in my town.
>
> But my uncle says he will be disgraced if I do not follow his wishes and is adamant about this child who is unknown to me.

The problem of conflicting values and customs is reflected in this one:

> I love two girls. My mother likes them and wants me to marry them both. She says she will pay their *lobola* [dowry or bride-price]. I am a Christian and the Bible says you ~~must~~ only have one wife. But it also says I must obey my parents.

And Josephine, the columnist who answers these inquiries, replied:

> When to obey a parent means you will commit a sin, you must put the Church's teaching first. Polygamy does not often bring a happy life. It is unlikely that the two wives will live peaceably together, and it is a costly business as you have two of them to feed and clothe.

In Africa, a multitude of new forces—nationalism, nationhood, industrialization, urbanization, education—are simultaneously at work to dissolve and modify old tribal patterns and to develop new and larger patterns of loyalty and attachment. But the problem

of overcoming tribal fragmentation and conflict will be especially difficult because of the odd network of national boundaries which the new governments have inherited from their colonial past. Some of the "nations" which resulted are mere remnants of territory and a few people, with no chance to survive as self-supporting countries. One new nation is a bit of land as wide as a river delta and less than 300 miles long.

The Ewe tribe in West Africa finds that part of its people now live in a country called Togo and the rest live in one called Ghana. The Ewe have existed as a tribe for centuries; Togo and Ghana are recent political inventions. The Bakongo tribe now finds itself partly in Angola, partly in The Congo (Leopoldville)

-- Article taken from Africa, by Waldemar A. Nielsen, N.Y.Times, World Affairs Workshop.

*Learning Activity: Cartoon Analysis

Aim: What problems does the Congo face now that it has become independent?

Motivation: See Cartoon below.

"Traveling Companions."

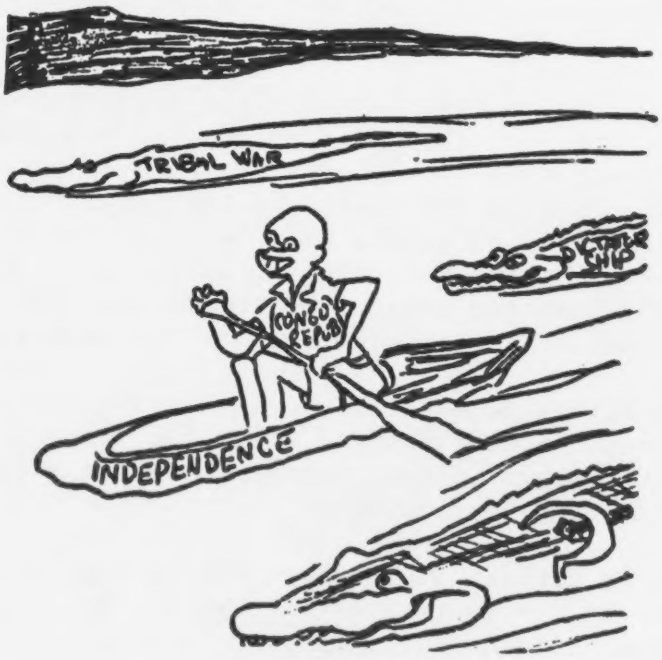


Figure 3

Method: (Suggested Procedure) (Questions can be adapted for any cartoon lesson.)

1. What is happening in the cartoon?
2. What symbols are used?
3. What is the meaning of the caption?
4. What do you think the cartoonist is trying to say?
5. (Not from cartoon) What were the problems of the Congo at the time of independence?
    Tribal loyalties over national loyalties
    Inexperience in Government, finance and leadership
    Lack of Education

Summary: Is there any hope that the Congo will survive its period of chaos and emerge as well balanced nation?

> **"*For all of its grief and difficulty, The Congo has hopeful aspects which must not be forgotten.* Its millions of citizens now have their destiny in their own hands. Their new freedom may mean for a time merely freedom to mismanage their own affairs. But that too can be educational. Twenty years from now, it is possible and even probable that The Congo will have found its own road to peace and progress. On that day, the potential riches of the country will begin to contribute to the well-being of the Congolese people, all of Africa, and the world."**

-- Excerpt from Africa by Waldemar A. Nielsen, N.Y.Times World Affairs Workshop, Encyclopedia Britannica Press, 1965.

Concepts: 1. Varying attitudes toward change produce conflict. (H)

2. Civilizations develop as men successfully meet problems arising from change. (H)

*Recommended for student achieving below grade level.

Activities:

1. The teacher should distribute reading selections, "Masoudi" and "Matungi" and "Colonial Administrator".

   (Note to the Teacher: The reading selections are from a superb book, called "The Lonely African" by Colin Turnbull. Masoudi tried to enter white colonial society and was rejected by both it and the world he left. Matungi was the hereditary chief who passionately believed in the old ways. The place is the Congo.)

2. The teacher might stimulate a debate between the colonial administrator and Matungi with Masoudi's words lending counterpoint. This role playing might make the subject real for the students. Although the selections would need some practice for them to be smoothly read, it is believed that slow readers could handle the material, and would, because of the interest level.

3. The selections may be used by the teacher as separate motivational pieces illustrating different aspects of general cultural conflict.

Masoudi

"Masoudi tried hard to understand, because he liked the white man's ways: he liked the brick houses that did not fall down, he liked the funny way they stored water, so that you did not have to go down to the river... he was fascinated by the clothes, with pockets in the trousers and pockets in the shirts and pockets in the coats. Even on the hottest days he wore as many clothes as he could though he could never find enough suitable objects with which to fill his pockets. That was another thing that puzzled him - why did the white man put in all the pockets? Even when I knew Masoudi, many years later, he was still obsessed by this problem. His prize possession was a white tunic jacket with four pockets outside and two inside, and in each one he has something - mainly a variety of different colored pencils, showing prominently to indicate that he could write; bits of string to show that he had important packages to tie up...; scraps of paper and miscellaneous cigarette ends...

It was not that Masoudi was any less convinced about the desirability of many of the things the white man had to offer. Their clothes were far superior, even if, as he had been told, they were the real reasons why his villages had to plant that ridiculous cotton which everyone knew ruined the soil. The oil lanterns and bicycles were also good things and so was the hospital at Matadi, and the traveling doctor who was much better at curing some illnesses than Matungi had ever been. Even the road was a good thing...What Masoudi could never understand was why the white man expected him, and the others, to change their beliefs, to abandon the way of the ancestors. Why could it not be possible to continue in the way of the ancestors, the way they had to follow if they were not to be condemned to the world of spirits and ghosts after death, and still wear the white man's clothes, grow his cotton, and look after his roads? Did the black man expect the white man to change his beliefs, to abandon his tradition?"

Matungi

"I have tried hard to understand the white man and his ways, but I can only see harm. What happiness have they brought us? They have given us a road we did not need, a road that brings more and more foreigners and enemies into our midst, causing trouble...forcing us to a way of life that is not ours, planting crops we do not want, doing slave's work. At least the Bangwans (i.e., tribal enemies) left us our belief, but the white man even wants to steal this from us. He sends us missions to destroy our beliefs and to teach our children to recite fine sounding words: but they are words we believe in, anyway, most of them. And we live according to our beliefs, which is more than the white man does..."

Colonial Administrator

"These dirty savages don't even try to appreciate what we are doing for them. We have given them good schools, we have put clothes on their backs, we have given them a chance to earn money and improve their standard of living, we are making their country one of the richest in the world, and they are not even grateful."

Masoudi

"Masoudi talked more than he had ever talked before, as though making a last effort to reassure himself of something. I tried to point out that when the Belgians left there would be a great need for every man who could read and write, and there would be a great need for him to do in the government offices at Stanleyville or Matadi. He looked at me with his damp empty eyes and said, 'I died the day I left this village and went to Madai, there is no point going back there, I am an old man (he could not have been more than in his late thirties) and I have only one worry. I believed in your world at one time, even if I did not understand it, and I tried to follow your ways. But in doing this, I lost my spirits. It left me somewhere....In your world your people made no change to your ways, and tried to make me think like you. But no matter how hard I tried you never took me as one of yourselves. To you I was still a savage, and you used me completely like you. I tried to bring help to my people by telling them of your ways... But look at them, they do not even pay me the respect due to an old man; to my own people, as to you, I am just a savage, I am alone in this world. You made it impossible for me to be true to the ways of my ancestors, yet I can not understand the ways of your Bwana Yesu. I can not believe his beliefs.'

Masoudi turned to look me, fully and clearly, 'It is you people who have made me like this!'"

Colonial Administrator

"I know a native who wears a tie - but the fool doesn't realize you don't wear a tie without a shirt. They won't learn the new customs correctly. We have to do it for them. The new customs would mean efficiency and prosperity. They must give up old ways that prevent progress. If the old customs prevent progress we must stamp them out."

Matungi

The white man talks of law where we talk of the ways of our ancestors. He talks of what is right or wrong where we talk of what is good or bad. I have looked at their way but do not take it. I do not believe it is good for our people. It is better to do something because one believes in the ancestors than because one is afraid to be beaten and put in the box. It is better to believe something is good because goodness came from it than merely to say, "It is so because we have written so in our book. Perhaps the white man believes in his own way; if so, let him keep it, and let us keep ours, and let us both be men, not animals."

-All the above selections are from The Lonely African by Colin Turnbull, Simon and Schuster, Inc. 1963. The Colonial Administrator is not a character in the book but the ideas and his statements are taken from the book. Masoudi selections are direct quotations.

©1962 by Colin M. Turnbull
Reprinted by permission of Simon and Schuster, Inc.

(Note: As regards the native with the tie and no shirt. "He placidly continues to wear the tie because it makes a bright splash of color, and is useful for tying up bundles, and refuses to wear the shirt that collects dirt and sweat and makes the Europeans smell so bad."
-op. cit.)

Questions for Discussion:

1. Why did Masoudi carry so many pencils?
2. Why was Masoudi confused?
3. How did Masoudi think he could live in both worlds?
4. Why did Matungi feel there was harm in the white man's ways?
5. Why did he feel that his beliefs were in danger?
6. Why was the Colonial Administrator angry? Was he right?
7. Were Masoudi and Matungi ungrateful? Should they have been grateful?
8. Why does Masoudi believe his life is over so soon? Why doesn't anyone respect him? Who does he blame?
9. Do you agree with the Colonial Administrator? Does progress justify the smashing of tradition?
10. In Matungi's last statement, he says we must do things because they are good. Can we always tell? Who tells Matungi's people good from bad? Is it better to have a written law or an oral tradition? Is it better to have an heredity judge or an elected official with rules?

*Activity: Cultural Problems:

(Note to Teacher: The following should be treated without condescension. All societies engage in similar practices. Pupils will read and discuss the selection, "African Lonely Hearts").

AFRICAN LONELY HEARTS

The following are actual excerpts from the Lonely Hearts page of the Johannesburg Magazine, Africa, as quoted in An African Treasury by Langston Hughes, Pyramid Books, 1965, pp. 84-85.

Inspirer

Being a student at the age of 25, I need a girl with some interest in me and encourage me to be a prominent man in the future. I want to be a doctor I need an inspirer. This lady should be about 18 to 20 years of age. She must be interested in housekeeping or can take on any profession if she wants to work. She must remain with my relatives during the school terms. When the school close, we can have all the happiness that is in the world. When I am away, she must not flirt with other men. I do not drink, gamble nor dance. I expect my spouse to have the same qualities.

Issac

African Wanted

I am very unhappy of loneliness. I am an Indian and have grown up amongst Africans. I am now so used to Africans that now I am more at home with Africans than my own people. I would like a beautiful young African lady between the ages 20--22 to correspond with me. After a while we can arrange to meet. I am capable of supporting her as I have my own business. She must have a sense of humor. I am definitely sure that a good home and secure future awaits the right girl.

Rod

Indian Wanted

I am very lonely and I would like to meet a young man with tastes similar to mine. I am 23 years of age. I am very fond of music, dance and bioscopes. I would preferably like to correspond with an Indian. I have lost faith in African men. The Indian should be 23-26 years old. I hope I will find Mr. Right.

Harriet

Broadminded

I believe in broadmindedness. I am an Indian, but I do not find enough broadmindedness amongst my people. Now, I've noticed how respectful and dignified are those African women who have not been spoiled by city life. So I want to marry an African woman who resides somewhere in a rural area. With me she would not have to live with in-laws, and I have sufficient money to make her happy. She must be 23 years old.

Yosuf

Questions for Discussion:

1. Do such newspaper columns exist in the U.S.?
2. In "Inspirer," do you think the man is offering a good deal?
3. Why does the man in "Inspirer" feel he has to write to the column? Why doesn't he meet girls socially?
4. Why would the Indian (Note: This means Indian of India ancestry) have to write to meet willing African brides?
5. Would it be difficult for Harriet and Rod to get together?
6. Why does "Broadminded" say that the girl would not have to live with in-laws? Why is this a point he believes will interest her?
7. Why does "Broadminded" want a rural girl?
8. Does city life "spoil" people?
9. Would you answer any of these similar ads?

---

*Recommended for students achieving below grade level.

SOUTH AFRICA: APARTHEID

Stating the Issue

In the seventeenth and eighteenth centuries the Boers annihilated the Hottentots, the small tribes of Africans they first encountered when they landed on the Cape. They were not able to annihilate the more numerous Bantu. These fierce warriors, organized into large political units, could summon thousands of men to battle at once against the invaders. But Boer and Bantu had little in common. Forced to live in the same land, they never grew to understand each other or to share a common way of life.

The case of Boer and Briton was different. Although the two groups were far apart in many ways, they also had much in common. They were both white so that no color bar set one man off from the other. They were both European with enough in common that assimilation or accommodation were possible given the right setting. After all, seventeenth century Dutch and English settlers of New York were soon living amicably as neighbors, intermarrying, and fighting together against Britain.

But Boer and Briton never became one in Africa. The Boers believed that the British had pushed them out of their rightful home and deprived them of their heritage. Bitter wars broke out between them. Within the two communities somewhat different institutions emerged; even different forms of nationalism developed. Eventually the descendants of the Boers seized complete control of the machinery of government forcing the British to take second place. Still Boer and Briton had more in common than white and native.

In the meantime the development of gold and diamond mining followed by the growth of manufacturing produced an insistent demand for labor. The whites who owned these new establishments used natives to work them. Today realistic whites know that their industries cannot run without native labor; more and more, this labor needs education and skill. Education, an enlarged industrial labor force and increased economic welfare, however, may well spell the end of the separation of races in South Africa. Whites, numbered four to one by a native population uprooted from tribal ways out- and not yet acclimated to urban industrial society are unready to concede racial equality. Instead they are trying to establish apartheid.

READING VIII

THE CULTURE OF BANTU TRIBESMEN

A person torn from a traditional society and thrust into a modern, urban, industrial environment finds his entire life disrupted. Everything changes. In his village he knew every house, every person, even the names of his cattle. The rules which governed his life had been laid down generations before and were never questioned. There was no need to change accepted ways because no new situations occurred to demand change.

But what will happen when you place a man from a traditional society in a mine or a factory? He will live in a new environment where he will not even know the relatives of the man who works at his side. He will learn to be at home only in the few blocks around his apartment; the remainder of the city will be foreign to him. Both at work and at home he will constantly face new situations and new demands for change in his customary behavior. In a situation like this, old values will quickly break down and men, uprooted from one world and unable to establish themselves in another, will lose direction in their lives.

"As the twig is bent, so grows the tree." This ancient saying indicates the role which childhood plays in the development of the man. Notice the use of the word childhood rather than the term education. In many ways, the most important parts of a person's education even today take place outside of formal schoolrooms. Children learn to speak at home. A child learns what behavior will be rewarded and what will earn him a thrashing. He receives his basic value system from his parents and establishes his basic patterns of behavior. The child is indeed the seed of the man.

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But what will happen when you place a man from a traditional society in a mine or a factory? He will live in a new environment where he will not even know the relatives of the man who works at his side. He will learn to be at home only in the few blocks around his apartment; the remainder of the city will be foreign to him. Both at work and at home he will constantly face new situations and new demands for change in his customary behavior. In a situation like this, old values will quickly break down and men, uprooted from one world and unable to establish themselves in another, will lose direction in their lives.

"As the twig is bent, so grows the tree." This ancient saying indicates the role which childhood plays in the development of the man. Notice the use of the word childhood rather than the term education. In many ways, the most important parts of a person's education even today take place outside of formal schoolrooms. Children learn to speak at home. A child learns what behavior will be rewarded and what will earn him a thrashing. He receives his basic value system from his parents and establishes his basic patterns of behavior. The child is indeed the seed of the man.

How a man will behave as a miner, a factory worker or a household servant depends in large part upon his upbringing. If he is to function well in these roles, he must be educated for them. He must learn to accept changing patterns of behavior if he is to move from a traditional society to a modern one. He must accept the fact that decisions in a modern society are made as a result of rational decisions and not on any other basis. Finally, he must be willing to accept the major institutions of a new society if he is ever to become part of it.

In the twentieth century, manufacturing followed in turn. South Africa is rich in natural resources. It has extensive deposits of coal and of high-grade iron ore as well as significant quantities of copper and other ferrous metals. The cattle industry provides leather for shoemaking and other crafts. Capital from the mines as well as from Europe provided the buildings and machinery for new industry which grew apace. Again the whites were forced to use natives for the majority of new industrial jobs.

Using Bantu labor reared for life in a traditional society presented a whole host of problems to the owners of mine and factory. Some mine owners simply recruited young men, housed them in compounds near the mines, forbade them to leave these compounds and held them virtually in peonage. Factory owners in cities could not exercise such complete control over their hired hands. Here whole Bantu families moved into urban slums from which the men ventured forth each morning to their jobs in the factories. But what were the whites to do when the complexities of a modern factory demanded an educated and well-trained labor force? This question has yet to be answered.

QUESTIONS FOR DISCUSSION

1. What effect would life in a mining compound have upon a native recently imported from the traditional society you have read about? How would this economic role affect the social and political system of such men?

2. How did the white try to fit natives to their new roles as miners? Why behave in this manner?

3. How has the introduction of manufacturing affected the relationships of whites and natives? How will it be likely to affect them in the future?

4. If mining and manufacturing are to be extended in South Africa, what reforms in the educational system will probably have to take place? Is it practical to have a modern economy in the midst of a social system based upon apartheid?

READING X

A CASE FOR APARTHEID

Most of white South Africa has chosen apartheid as an ideal. Apartheid is the declared goal of the present South African government. Several steps, outlined at the beginning of Reading I, have already begun to make the lives of native and white as separate as possible. But the necessity to man the wheels of industry and to perform the more menial work of a modern society makes the immediate establishment of a full system of apartheid exceedingly difficult. Even Afrikaner leaders concede that many decades, perhaps centuries, will pass before apartheid is complete. In the meantime, South Africa may explode into a racial war.

What do South African Nationalists have to say about their system? Today's reading helps, in part, to answer this question. *Dr. Hilgard Muller, former South African United Nations delegate and presently Foreign Minister of the Republic of South Africa, delivered a speech to the English Speaking Union in New York City in November, 1963. He outlined the philosophy of apartheid and discussed the progress made since the Nationalist Party came to power in 1948.

". . . The problem was to find a satisfactory pattern for co-existence between the white and non-white population groups in South Africa. The solution suggested to the electorate in the 1948 General Election was Separate Development. It was accepted and it was with that mandate that the present Government of the Republic proceeded to its task."

In London in March, 1961, the South African Prime Minister declared: "We want each of our population groups to control and govern themselves, as is the case with other nations. Then they can co-operate as in a commonwealth - in an economic association with the Republic and each other . . . South Africa will in all honesty and fairness proceed to secure peace, prosperity and justice for all by means of political independence coupled with economic interdependence."

He elaborated on this projection as follows: "I envisage development along the lines similar to that of the British Commonwealth. In other words, I perceive the development of a Commonwealth of South Africa in which the white State and the black States . . . can co-operate together, without being joined in a federation and therefore without being under a central government by co-operating as separate and independent states. In such an association no state will lord it over any other . . ."

Muller defended apartheid on a variety of grounds and justified his policy on the basis of separate and individual development of cultures. He cited growth rate, standard of living, and literacy statistics to prove that apartheid worked. He also discussed the prospects for Bantu self-rule in the Transkei. He did not suggest that white and non-white share public facilities or live under the jurisdiction of equal government institutions. Both the subjects he chose to discuss and those he omitted are useful to determine his frame of reference.

QUESTIONS FOR DISCUSSION

1. On what grounds does Muller defend the system?

2. What seems to be the goal of the system, as defined by Muller?

3. Muller states that apartheid is "in accordance with the fundamental philosophies of the West." Why does he make such a statement? Do you agree with the statement?

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*Speech delivered by Dr. Hilgard Muller, Foreign Minister of the Republic of South Africa as found in Progress Through Separate Development published by the South African Information Service, pp. 19-41.

Reading XI

THE CASE AGAINST APARTHEID

Africa and Freedom:
The Recognition and Preservation of the Rights of Man *

* Albert John Luthuli, in Vital Speeches of the Day, Vol. XXVIII, No. 9, February 15, 1962, pp. 269-271

Reading XI presents an analysis and an indictment of apartheid. It was written by a native African Zulu Chief, Albert John Luthuli. Chief Luthuli grew up in a Christian home, attended schools and college in Natal, and taught in an African intermediate school for two years. He then went to Adams College in South Africa where he taught for fifteen years. He is best known for his leadership in the passive resistance movement against apartheid for which he was awarded the 1960 Nobel Peace Prize. Because of his anti-government activities, the police put Luthuli under "restrictive custody" in his home village in South Africa. These restrictions have effectively isolated Luthuli from any contact with his fellow Africans. Although his background is different from that of most Africans, he feels he represents the interest of all Africans. Luthuli states, "I think as an African, I speak as an African, I act as an African, and as an African I worship the God whose children we all are."

In his criticism of apartheid, he notes that there is nothing new in this system, but rather that it is a carry-over from a by-gone age. He charges that even though the South African government tries to mask the system with such phrases as "separate development," "independence," the deception has failed. He summarized that, "I, as a Christian, have always felt that there is one thing above all about "apartheid" or "separate development" that is unforgivable. It seems utterly indifferent to the suffering of individual persons who lose their land, their homes, their jobs, in pursuit of what is surely the most terrible dream in the world. This terrible dream is not held onto by a crack-pot group on the fringe of society, or by Ku Klux Klansmen, of whom we have a sprinkling. It is the deliberate policy of the government, supported actively by a large part of the white population and tolerated passively by an overwhelming white majority, but now fortunately rejected by an encouraging white minority who have thrown their lot with non-whites who are overwhelmingly opposed to so-called separate development."

QUESTIONS FOR DISCUSSION

1. On what grounds did Luthuli attack apartheid? Did he discuss the same topics as those which Muller took up?

2. Do you think Luthuli represents the opinion of the majority of native South Africans? What evidence can you cite for your position?

3. Is there any way to reconcile the ideologies of Luthuli and Muller? What does your answer imply for the future of the Republic of South Africa?

Luthuli and Muller wrote from quite different frames of reference. What Muller praises as constructive, Luthuli condemns. Yet both men claim that their actions and beliefs are based upon the principles of Christianity. Both claim to desire the welfare of all the people of the Republic of South Africa. That their professed goals are the same and their ways to reach these goals so different indicates the vast psychological and intellectual gulf which apartheid has created.

Reading XII*

WHERE IS SOUTH AFRICA GOING?

Year after year the streams of South Africa ran red with the blood of white and native killed in battle. Each side was merciless to the other. The accounts of battles and massacres contained in earlier readings all indicate how inhuman man can be to man. Are we now on the verge of another great bloodletting? Will the natives, assisted by their brothers to the north, drive the white into the sea and seize control of the land where they form three-fourths of the population? Would western nations permit such a massacre? Can they prevent it?

Is there a way out? Reading XII describes the four major political parties in South Africa and analyzes their proposed solutions to the problems of this benighted land. At the moment these four groups are still engaged in debate trying to convert others to their point of view. What will happen tomorrow no one knows.

Apartheid is the crux of the issue. In a world where men of different races are everywhere lerning to live with each other, black and white in South Africa draw further apart. Apartheid is the end product of three centuries of conflict between men of radically different cultures whose ideologies set them at each others' throats. Fear and distrust have become a way of life. Unlike the United States, where the whites had power and outnumbered the Negroes by nine to one, the whites who control South Africa's government are only a fifth of the population. They believe that they will be overwhelmed by blacks if they grant equality and the franchise to their native fellow-countrymen. Hence, apartheid.

* Gwendolen Carter, The Politics of Inequality: South Africa Since 1948, New York: Frederick A. Praeger, 1958, pp. 407-418

Dr. Carter, one of the most prominent experts in African affairs in the United States today, suggests that there are four answers to the question, "Where should South African be heading?" The four positions are:

1. Ideal and Territorial Apartheid - the belief that every racial group should be able to fulfill its own potentiality and that each group should live in a separate area to develop in its own way, at its own pace, and for its own objectives.

2. The Nationalist Party - According to Carter, the Nationalists subscribe to the ultimate view of ideal apartheid but claim that it will take two to three hundred years to achieve it. In the meantime, the Nationalists propose that African labor be used to develop the European economic system.

3. United Party - Supporters of this group suggest that eventually the African and Europeans will be able to live together in social, political and economic equality. In the meantime, however, it will be necessary for the whites to "guide" the African masses.

4. Liberal Party - Those who identify themselves as Liberals suggest that the African should be given the political, economic, and personal rights which are due to him as a citizen of South Africa.

QUESTIONS FOR DISCUSSION

1. What is the problem in South Africa?

2. What are the objectives of each of the groups described in the article? How does each propose to reach its objective?

3. What would be the logical consequences of adopting the policy which each group suggests?

4. If you were a white South African, which policy would you recommend? A native? All things considered, what seems the best course to follow?

and larger patterns of loyalty and attachment. But the problem

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*Activity:

1. Nation Building in Africa

The teacher might distribute reading selection, "One-Party Government."

One-Party Government

Some of the new African countries are today facing the problem of "one-party government." A one-party government is one in which the same group of people is always in power. The people have a chance to vote but there is only one party or political group from which to choose leaders. Everyone in the party usually stands for the same things. This means that the people have little chance to change things they may not like in their government.

Remember there was a kind of democracy even under the chiefs. Even though he had great power, the chief still had to listen to the wishes of the people of his tribe. It is possible that some of these new nations faced with tribal rivalry need one-party governments. There are great dangers in all paths to making a peaceful and strong new nation.

(Adapted from How People Live in Africa,
by Greig, May. Benefic Press, 1963, p. 83.)

Questions for Discussion:

1. Which do you prefer, a one-party government or one with more than one party? Why?
2. Are there any advantages in a one-party government?
3. What are the dangers in a one-party government?
4. Why do some new African states feel the need to experiment with this system?
5. From your reading do you find any new states going in any one direction?
6. What older countries use the one-party system?
7. Can a one-party system be called democratic even if there are elections?

2. West Africa Undergoing Change

Literacy in Africa

Part of such a program must be a literacy campaign. To teach an adult the elementary skills of reading a newspaper, singing his name, writing a letter to a friend, is as important a provision as sending children to school. Someone who can read a newspaper makes a greater contribution to his country's development than his brother who cannot. A person who has to ask a young boy to write a letter to his wife for him, and send it off without knowing what has been written, and then he has to find someone wise to read to him any letter which comes back, suffers inside himself whenever he has to stoop down in this way. The fact that we can release him from this kind of embarrassment and shame helps him to grow internally and acquire self-respect and confidence, and this is a necessary part of the forces we must generate in facing the task of building a nation.

(From Freedom and After by Tom Mboya. Little,
Brown, 1963, p. 152. Tom Mboya was a leading
statesman in Kenya.)

Questions for Discussion:

1. This leading African statesman says one must learn to read. Is the ability to read as important to you?
2. How is reading connected with the building of a new nation?
3. Was this true for the United States as well?

*Recommended for students achieving below grade level.

from change. (H)
*Recommended for student achieving below grade level.

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*Activity: African Poetry

The teacher might read and distribute the two poems, "Young Africa's Plea" and "Young Africa's Resolve."

YOUNG AFRICA'S PLEA

Don't preserve my customs
As some fine curios
To suit some white historians taste
There's nothing artificial
That beats the natural way,
In culture and ideas of life.
Let me play with the white man's ways,
Let me work with the black man's brains.
Let my affairs themselves sort out.
Then in sweet re-birth
I'll rise a better man,
Not ashamed to face the world.
Those who doubt my talents
In secret fear my strength;
They know I am no less a man.
Let them bury their prejudice.
Let them show their noble sides,
Let me have untrammelled growth.
My friends will never know regret
And I, I never once forget.

YOUNG AFRICA'S RESOLVE

I'll talk no more
I'll listen to nobody's talk,
I'll wait no more;
I'll lead myself towards the goal.
Though countless hurdles cross my path
And danger lurks on every side,
I'll go forward and do and dare.

-from Anthology of West African Verse.
Compiled by Olembe Bassir, Ibadan
University Press, 1957.

Questions for Discussion:

(Note: Define curio, artificial, lurks, untrammelled, hurdles)

1. Why doesn't the man in the first poem want his customs preserved as curios?

2. What is meant by "play with white man's ways, work with black man's brains."?

3. Why will he then arise a better man?

4. What is this plea of the young African?

5. What is the young African in the second poem promising to do? Why won't he "wait no more;"?

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* Recommended for students achieving below grade level.

*Lesson Plan: Africa's Future and You

**Tape Recording: GEOGRAPHY IN MID-CENTURY SERIES
Reel D-1
Time: 15 minutes
Speed: 3.75 feet per min.

Title: Whither Africa - Events in Africa Affect You

***Summary of radio program of November 21, 1960, WNYE

The panel attempted to show the problems facing Modern Africa; how the Africans are building for the future and the manner in which they are solving these problems.

The major problems discussed were: Vast illiteracy, many diseases common in different parts of Africa, Communist infiltration, nationalism. There was discussion of the geographical factors of poor land, location, climatic range. The exploitation by Europeans in this part of the world, and the failure to help the Africans get prepared for independence was discussed. This was given as the reason for many of their countries rushing into revolutions even though they didn't have the "know-how" in government, education and other essestials required for stable nationhood.

The program then indicated how African leaders, such as Nkrumah of Ghana, are moving forward and building their future by improving education, industry, and transportation: using foreign aid and by working with the United Nations to raise living standards in their countries.

How to Use the Recording (The same format can be used for reports, panel discussions, committees, film, etc.)

1. Motivation for: a) Unit on Africa
   b) Current Events
   c) Possible debate on Africa: Democracy, Neutralism or Communism
   d) United Nations
2. Unit Work - Africa
3. Developmental Lesson, with leading questions after recording or for homework.
   a) Why are events taking place in Africa important to you?
   b) What can you do to help people understand Africa and its problems?
   c) Why is the new growth in Africa a parallel to our early history of the 13 colonies fighting for independence?
   d) Why has the United States shown a greater interest in African affairs?
   e) Why do African nations need our help? What will happen if we don't help them?
   f) Why do many Africans say, "We are a continent in a hurry."

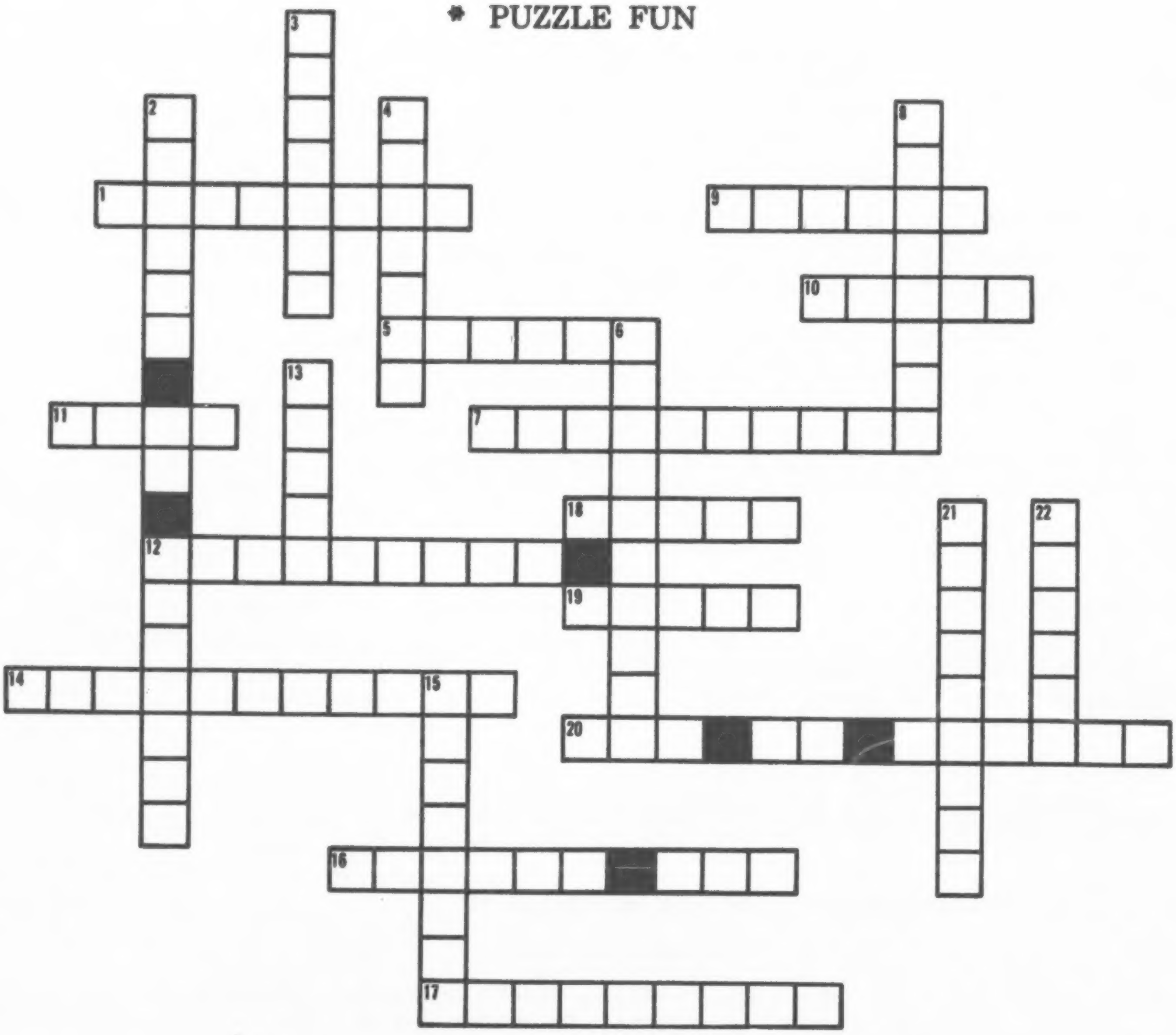
*Recommended for students achieving below grade level.

**Available through B.A.V.I., 131 Livingston Street, Brooklyn, N.Y. 11201

***If this recording is used, teachers should point out to the class or have students investigate the changes that have taken place since this recording was prepared.

Figure 4

* PUZZLE FUN



Across

1. The island part of the "two-nation" country
5. A lake in the Great Rift Valley
7. A large animal found in tropical savannas in Tanganyika
9. Horse-like animal with stripes
10. King of beasts (plural)
11. An undeveloped, but located mineral
12. A country which has a border with Tanganyika
14. The highest mountain in Africa
16. Insect that infects cattle with nagana
17. Fleet animals of the tropical savannas in Tanganyika
18. Most of the people in Tanganyika belong to this group
19. A dog-like animal found in Tanganyika
20. This "two-nation" country's capital

Down

2. Organization under which Tanganyika was a protectorate between World Wars
3. Native language adopted by the Germans for all people
4. Land form covering most of Tanganyika
6. The "two-nation" country's mainland portion
8. The main source of mineral wealth in Tanganyika
13. One of the few manufactured products
15. Name of a neighboring country for many years was Northern _________
21. Largest animal in tropical savannas
22. Present name of the neighboring country used in number 15.

AFRICA SOUTH OF THE SAHARA - WORKBOOK FOR THE EASTERN HEMISPHERE
Publishers - Allyn and Bacon - Copyright 1961, 1965. Reproduced by permission

*Recommended for students achieving below grade level.

Activity: African Newspapers

American educators seeking new materials to use in their African Studies courses might consider the use of African newspapers as curriculum materials. For classes investigating contemporary aspects of Africa using the inquiry technique, newspapers may be of great value.

The following is a list of African newspapers with mailing addresses:

WEST AFRICA -

Sierra Leone
"Daily Mail" Daily Mail Ltd., 7 Upper Waterloo St., Freetown, Sierra Leone.
"Unity Publication" 18 Water St., Freetown, Sierra Leone.

Gambia
*"Gambia News Bulletin" Gambia Information Services, Bathurst, Gambia.

Ghana
"Daily Graphic" Graphic Corp., Brewery Road, Accra Ghana.
#"Ghanaian Times" Box 2638, Accra Ghana.

Nigeria
"Nigerian Observer" Midwest Newspaper Corp. of Nigeria, 18 Airport Road, Benin City, Nigeria. (a regional newspaper of the Rivers State)
"New Nigerian" Box 254, Kaduna, Nigeria. (a regional newspaper of northern Nigeria)
#"Daily Times" Daily Times of Nigeria Ltd., 3/5/7/ Kawawa Street, Lagos.
#"Morning Post" Nigerian National Press, Malu Road, Apapa, Nigeria.
*"Daily Sketch" The Sketch Publishing Co., Ltd. P.M.B. 5067, Ibadan, Nigeria.

"West African Pilot" West African Pilot Ltd., 34 Commercial Ave., Yaba, Nigeria.

* Government sponsored publication
# Recommended for school purposes

EAST AFRICA -

Uganda
#"Uganda Argus" Box 20081, Kampala, Uganda.
**#"The People" Box 5965, Kampala, Uganda.

Kenya
#"East African Standard" Box 30080, Nairobi, Kenya.
#"Daily Nation" Box 9010, Nairobi, Kenya.
"Target" Box 12839, Nairobi, Kenya
(This is a publication of the Christian Council of Kenya.)

Tanzania
"Standard of Tanzania" Box 9033, Dar es Salaam, Tanzani
**#"Nationalist" Box 9221, Dar es Salaam, Tanzania.

Ethiopia
*"Ethiopian Herald" Box 1074, Addis Ababa, Ethiopia.

* Government sposored publication
** Political Party sponsored publication
# Recommended

SOUTH-CENTERAL AFRICA -

Zambia
#"Times of Zambia" Box 394, Lusaka, Zambia.
*#"Zambia Mail" Box 1421, Lusaka, Zambia.

Malawi
*"Malawi News" Kamuzu Highway, Malawi Press Ltd., Limbe, Malawi.

* Government sponsored publication

*Recommended for students achieving below grade level.

SEVERAL COMMENTS OF IMPORTANCE

A. African newspapers may be of value, but their purchase and movement to this country require planning, time and faith in their value.

B. We recommended six to nine months planning time. You will have to do the following:

1. Write to the Publisher concerning price of newspapers in bulk and shipment cost.

2. Return answer.

1-2 may take as long as 4-6 weeks. Be patient. We believe the end value merits the time spent to secure the materials.

3. Arrangement for shipment of say 200 copies of one day's issue. You will have to work this out with your business manager. He will have to send an international money order to Africa.

Assume 2-4 weeks to work you way through your school financial bureaucuracy.

4. Shipment to U.S.A. - Assume 4-6 weeks from West Africa and 10-16 weeks from Southern and Eastern Africa. The entire business is not easy, but once it is done you can establish an on-going relationship with African publishers.

#Recommended newspapers are large enough to handle such requests.

C. Specimens of these papers may be seen at the African-American Institute, Educational Materials Center, 866 United Nations Plaza, Room 505, New York, 10017.

THE VALUE OF NEWSPAPERS

Students can learn about Africa today. Be analyzing want ads, advertisement radio/television sections, general news, etc., they can be exposed to contemporary African culture. Following the unit on Africa, you may want to give the papers to the students to take home. This may create a family and community interest in African studies programs.

WHICH PAPERS TO READ -

Grades 5-9 "Ghanian Times"
"Morning Post"
"Daily Times"
"Uganda Argus"
"Standard of Tanzania"
"Zambia Mail"
"Daily Nation"

Grades 10-12 "Times to Zambia"
"East African Standard"
"The Nationalist"

Remember:

It takes time.
Be patient and persistent.
But once you get them we think you will have a strong teaching instrument.

Source:

FOR TEACHERS: SELECTED BIBLIOGRAPHY

This partial list is based on the books available at the Public Libraries in New York City. The complete list was originally published by the New York Public Library.

Paulme, Denise, ed. WOMEN OF TROPICAL AFRICA, 1963.
Six essays by ethnologists concerning the role of women in various areas of Africa.

Gibbs, James L., ed. PEOPLES OF AFRICA, 1965.
Fifteen essays on native African cultures showing the diversity of language, religion, and cultural mores.

Bohannan, Paul. AFRICA AND AFRICANS, 1964.
Brief, authoritative survey of African tribal society.

Lasky, Melvin J. AFRICA FOR BEGINNERS, 1962.
A traveler's notebook -- impressions of Nigeria, Ghana, the Sudan, and Ethiopia.

Morales, Francis Robert. THE IMPORTANCE OF BEING BLACK, 1965.
Africa viewed through the eyes of an Asian visitor, a newspaperman of India and Ceylon.

Oliver, Roland and Fage, J.D. A SHORT HISTORY OF AFRICA, 1963.
Concise view of African history from the earliest times to the present by the editors of the Journal of African History.

Quigg, Philip W., ed. AFRICA; A FOREIGN AFFAIRS READER, 1964.
An anthology of twenty-four articles which appeared in Foreign Affairs during 1925-1963.

Kane, Cheikh Hamidou. AMBIGOUS ADVENTURE, 1963.
A novel concerned with the crisis of conscience for Europeanized Africans. The author is a Sengalese political leader. Winner of the 1962 Grand Prix for French-speaking Black Africa.

Lessing, Doris. CHILDREN OF VIOLENCE, 1964.
Colonial sense of isolation in South Africa vividly conveyed in this story of the development of a young woman.

Hall, Barbara, ed. TELL ME, JOSEPHINE, by Josephine (pseud.), 1964.
A selection of letters written to the advice columnist of a Northern Rhodesian newspaper, providing insight into the problems of urban Arican youth.

Mphahlele, Ezekiel. THE AFRICAN IMAGE, 1962.
A South African writer, self-exiled in Nigeria, examines the African personality and the literary image of the African as seen by the white man.

Abraham, Willie E. THE MIND OF AFRICA, 1963.
Philosophical interpretation of traditional African culture.

Jabavu, Noni. THE OCHRE PEOPLE, 1963.
A world in transition from tribalism to modern ways perceptively interpreted by an English-educated Bantu writer.

Magidi, Dora Thizwilondi. BLACK BACKGOUND, 1964.
The childhood of a South African girl; traditional Venda tribal society affected by modern change.

Modisane, Bloke. BLAME ME ON HISTORY, 1963.
Description of author's life in Sophiatown, a slum area for Negroes outside Johannesburg.

Hatch, John Charles. A HISTORY OF POSTWAR AFRICA, 1965.
Panoramic study of Africa since 1945, emphasizing the political events which marked the decline of colonialism and the advent of nationalism.

Legum, Colin. PAN-AFRICANISM, 1965.
The origins and growth of Pan-Africanism as an important force in contemporary Africa.

Melady, Thomas Patrick. PROFILES OF AFRICAN LEADERS, 1961.
Explains the character of African Leadership and the role of leaders in political upheavals.

Rivkin, Arnold. THE AFRICAN PRESENCE IN WORLD AFFAIRS, 1963.
The role of national development in foreign policy. Part of a series of studies on African economic and political development from the Center for International Studies, Massachusetts Institute of Technology.

SS 9 - THEME VI - SUB-SAHARAN AFRICA

FOR PUPILS: SELECTED BIBLIOGRAPHY

N= Non-fiction F= Fiction B= Biography

CLASS	AUTHOR	TITLE	PUBLISHER	COPY-RIGHT	GRADE
N	Bernheim, Marc	From Bush to City	Harcourt	1966	7-
N	Chu, Daniel	Glorious Age in Africa	Doubleday	1965	6-
N	Davidson, Basil	African Past: Chronicles from Antiquity to Modern Times	Little	1964	HS
N	Davidson, Basil	Guide to African History	Doubleday	1965	5-8
N	Dietz, Betty	Musical Instruments of Africa	Day	1965	5-10
B	Dobler, Lavinia	Great Rulers of the African Past	Doubleday	1965	5-9
N	Glubok, Shirley	Art of Africa	Harper	1965	6-9
N	Horizon Magazine Sterling, Thomas	Exploration of Africa	Harper	1963	HS
B	Johnson, E. Harper	Piankhy, King of Ethiopia	Nelson	1962	6-
B	Kaula, Edna	Leaders of the New Africa	World	1966	HS
N	Kimble, George	Tropical Africa Today	McGraw	1966	HS
B	Luthuli, Albert	Let My People Go	McGraw	1962	HS
N	Paton, Alan	Land and People of South Africa	Lippincott	1964	6-
N	Plimpton, Ruth	Operation Crossroads Africa	Viking	1962	HS
N	Turnbull, Colin	The Peoples of Africa	World	1962	6-
N	Turnbull, Colin	Tradition and Change in African Tribal Life	World	1966	HS

Audio-Visual Materials

Films

5.151 (C)	Africa in Change - East Africa.
5.416 (C)	African Continent: Tropical Region
5.55 (C)	"Africans All".
247.68	Gentle Winds of Change.

Filmstrips

45570.1	Africa - Climate and Vegetation.
45570.11	Africa - Human Resources.
45570.12	Africa - Physical Features and Natural Resources.

#42922 Africa: Developing Continent (Color) set of five

- Geography of Africa
- African Transportation, Occupations
- Cultural Activities
- Education in Africa
- Where Africans Work and Live

#45592 East Africa: (Color)

A main, natural region of the African continent illustrated with up-to-date and striking photographs.

For further information see Audio-Visual Materials 1963-67, Part II, Social Studies, BAVI, page 360.

Transparencies

9195.38	Africa Before European Supremacy - About 1815.
9195.39	Partition of Africa, The.

Color Slides

	Emerging Africa in the Light of Its Past:
5135.1	Unit #1: Land, People and History.
5135.11	Unit #2: From Exploration to Independence.

FILMS ON AFRICA

SOURCES

1. African-American Institute, 866 United Nations Plaza, New York, N.Y. 10017. Film Catalogue $3.00.
2. The African Studies Center Development Program, Boston University, Boston, Mass. Film Catalogue.
3. American Committee on Africa, 164 Madison Ave., N.Y. 10017.
4. American Documentary Films, Inc., 336 W. 84th St., N.Y. 10024.
5. American Metal Climax, Inc., 1270 Avenue of the Americas, New York, N.Y. 10020. (Att. Ann Taylor).
6. Association Films, Inc., 600 Madison Ave. N.Y. 10022. (Free and rental).
7. Atlantis Productions, Inc., 1252 La Granada Drive, 1000 Oaks, California 91630.
8. Audio Visual Department of the Boston Public Library, Copley Square, Boston, Mass.
9. Audio Visual Center, Indiana University, Bloomington, Ind. 4740
10. Encyclopedia Britannica, Mr. Merwin Hoffman, Regional Mangr. 180 E. Post Road, White Plains, N.Y. 10061.
11. Kenya Tourist Bureau, 120 W. 57th St., N.Y. 10017.
12. Lionel Rogosin Productions, 144 Bleeker St., N.Y. 10001. (Full length feature "Come Back Africa").
13. McGraw-Hill Book Co., 330 W. 42nd St., N.Y. 10036. Text/Film Division (Att: Mrs. S. Isaacs).
14. Modern Talking Pictures, 116 Commonwealth Ave., Allston, Mass.
15. New York Review Presentations, 250 W. 57th St. N.Y. 10020. (Full length feature "Black Girl" by Ousmane Sembane of Senegal)
16. Peter Robeck & Co., (U.S. Distriction for BBC T.V.), 230 Park Ave., N.Y. 10017.
17. Films Incorporated, Dept. 1, 1144 Wilmette Ave., Wilmette, Illinois 60091 (Sales)
18. International Film Foundation, 475 5th Ave., Suite 916, N.Y. 10017. Films on African Village Life for sale.

THEME VII - UNION OF SOVIET SOCIALIST REPUBLICS

Introduction

> Of all the assumptions made about Russia in the nearly forty years that have elapsed since the Bolshevik revolution of November, 1917, none has been more persistent than the conviction that the Russian people were molded by the same forces and inherited the same traditions as those which shaped Western civilization, and that the Russian Communists have betrayed their country's past.
>
> Yet this interpretation is far from the actual facts of Russia's development during more than a thousand years of history. It is true that, geographically, Russia is a part of Europe and in this sense also a part of the West, but this has not of itself made it a European, and even less a Western country...Russia spans two continents, Europe and Asia, and inextricably forms part of both worlds - Western and non-Western. And not only does it geographically belong to two worlds, but its population, too, is a mixture of Europeans and Asians. (1)

When discussing the Soviet Union, it is necessary, as in any culture area, to develop understandings by way of an interdisciplinary approach. The part that geography plays in historical development is apparent. However, not so obvious is the role played by history in the formation of social, cultural, and political institutions of a people. The Soviet Union is an excellent example of interplay of geography, history, sociology, political science and economics on the life of a nation.

The Soviet Union acts as a bridge between Western and Eastern cultures and therefore, is a logical place to end our studies of Eastern civilizations.

Emphases

1 - Geographic factors have played an important role in Russian History.

2 - Invasions and foreign occupations have greatly influenced the lives of the Russian people.

3 - Cultural continuity is an important aspect of the Russian past and influences the Soviet present.

4 - The Soviet Union has become a great industrial nation but many economic problems exist.

5 - Communism has been molded to the Russian heritage and serves the Soviet Union as an ideology of national unity and expansion.

(1) Dean, Vera Micheles; The Nature of the Non-Western World, New American Library 1957.

Introductory Lesson on Russia

Introduce the following quotation by Winston Churchill: "I cannot forecast to you the action of Russia. It is a riddle wrapped in a mystery inside an enigma."

Bring a dictionary to class. Ask the class to explain the quotation by Churchill. Have a pupil look up any word unknown to the class. Raise the following questions:

1. To what extent is Russia an "enigma" to you?

2. What are some of the things that come to your mind when we mention the country, Russia?
   (List the items on the chalkboard as they are given by the students. Ask other members of the class whether they agree with each item given. Where disagreement exists, encourage debate.)

3. To what extent are we in this class certain of what we know about Russia? Describe some of the things that we should study in order to solve the puzzle of Russia.

(Review with the pupils some of the basic concepts of the disciplines - history, geography, economics, etc. - Show how they can help us to better understand Russia.)

This introductory lesson could also serve as a culminating lesson. At the end of the unit, place on the blackboard the impressions of Russia given by the pupils during the first lesson. Have the pupils examine these critically and make any necessary corrections. Let the pupils review the material that they learned which permitted them to make the corrections. Then, have the class construct a new list of impressions which have resulted from studying Russia in depth.

Unit of Study: Problems of the Soviet Union.

Overview:

Of all the problems of the Soviet Union, bigness itself is an obstacle. When one looks at the map of Russia it immediately becomes obvious that there are vast underutilized areas still very underpopulated. What skills must still be developed if the Soviet is to solve her problems? Has Russia the resources to produce all she needs? Can the Soviets increase their GNP to meet the ever increasing consumer demands?

Procedure:

The following six pictures, graphs, and cartoons can be used as individual learning activities or as a unit to discuss some problems the Soviet Union must solve to maintain her place among the great powers.

Suggested Instructions for the Teacher:

The following strategies might be used in preparing lessons based upon these materials:

1. Use the overhead projector and the opaque projector.
2. Use the electro-rex machine to make stencils of the pictures so that they can be reproduced for each student.
3. Make a Bulletin Board display of these pictures.
4. Ask pupils to make their own cartoons to illustrate Soviet problems.
5. Assign a project of collecting political cartoons on the Soviet problem by assigning them review of Krohodil or foreign newspapers in the library.
6. Have the students prepare a similar collection of problems in the United States. Organize a debate between two teams discussing the similarities and differences.
7. Multi media materials:
    a. Filmstrip - Current Affairs Films, 527 Madison Ave., N.Y. "Communism, the Battles for the Minds of Men."
    b. Filmstrip - Society in Visual Education, 1345 Division P'laury Chicago, Ill. "Housing and Home Life in the Soviet Union."
    c. A-V Kit-Filmstrip House Inc. 432 Park Avenue S., N.Y. "The Soviet Union Today"
    d. Transparencies--Robert J. Brady Co., 130 One St., N.E., Washington, D.C. 20002. "Soviet Education and the Soviet Economic Offensive"

Unit of Study: Problems of the Soviet Union

Questions for Discussion

Illustration 1: The Revolution of 1905

1. Why do the Communists value their revolution so highly?
2. Could the revolution have been prevented? Explain.
3. Did the Russian people succeed in getting what they wanted as a result of the revolution?
4. Why were these people willing to undergo freezing, fear of death, imprisonment, and violence?

Illustration 2: Industries in the Soviet Union

1. Why are most the industries of the Soviet Union congregated in the west?
2. If you were a Russian which industries would you like to see added to this map?

Illustration 3: Farm Production and Purchasing Power in U.S.S.R. and U.S.

1. From this sketch which country has the higher standard of living?
2. Why did Lenin believe the slogan, "Workers of the World Unite, You have nothing to lose but your chains."
3. If Lenin were alive today, what would he say to the Soviet farmer about the importance of food production?
4. How can we tell from the graph that the Russian worker works much harder than an American worker?

Illustration 4: Cartoon--"The Carrot That Grows Bigger"

1. Why is the carrot growing bigger?
2. Why is the stick breaking?
3. Would "Total Communism" move forward if the carrot was removed?

Illustration 5: Bar Graph--Comparison of Soviet Union and U.S. Industries

1. Why does Russia lead the U.S. in the production of lumber?
2. Why does Russia produce so few automobiles?
3. Would Russian industry increase if the government would do less central planning?

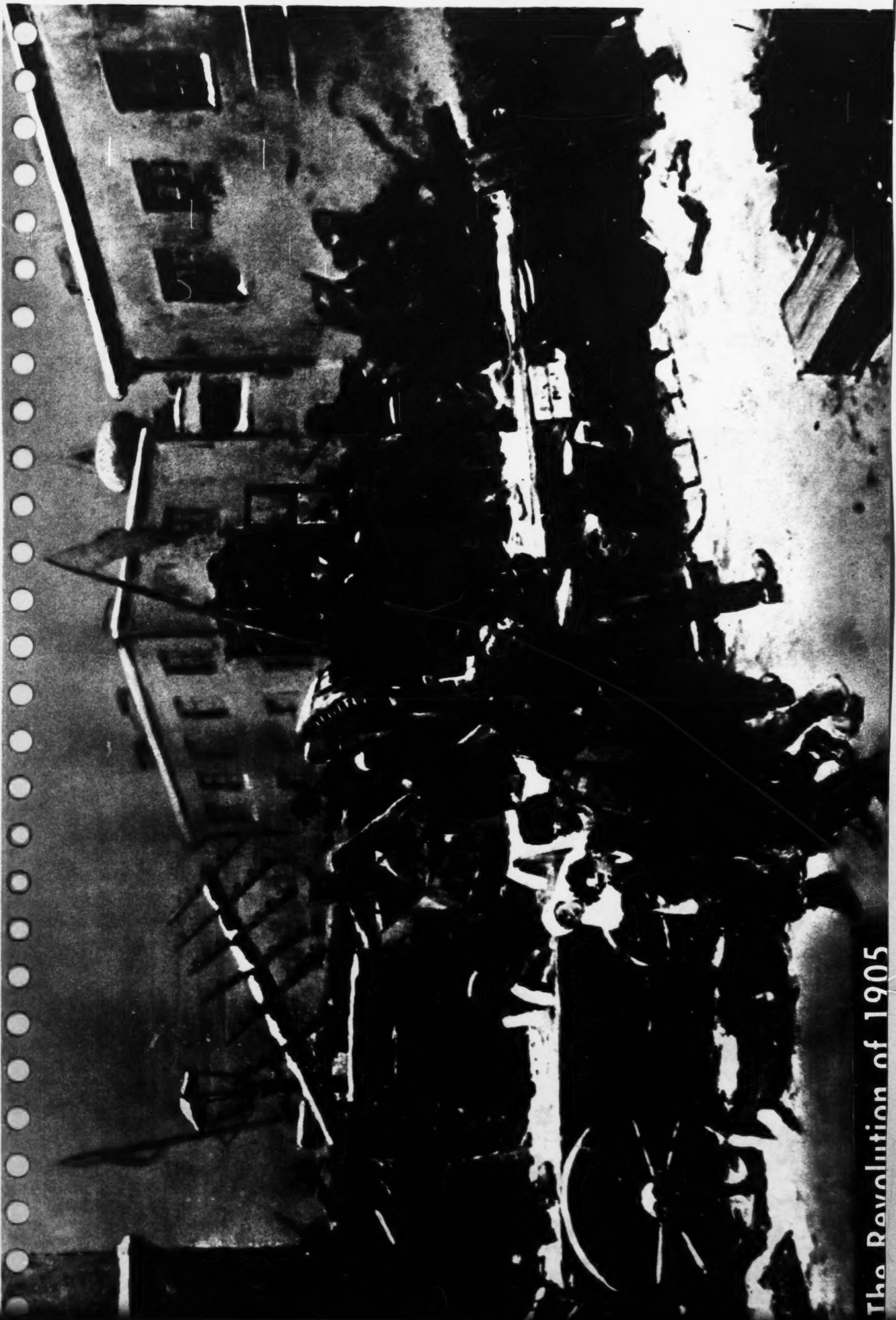
Illustration 6: High School Students

1. Why do the Russians place great emphasis on education?
2. If you were the Soviet student in this picture, what would you do with your education?
3. It has been said, "Edication is a two-edged sound." Is this true in the Soviet Union?

The Fideler Company

Illustration

No. 1



The Revolution of 1905

Copyright by
The Fideler Company

No. 2

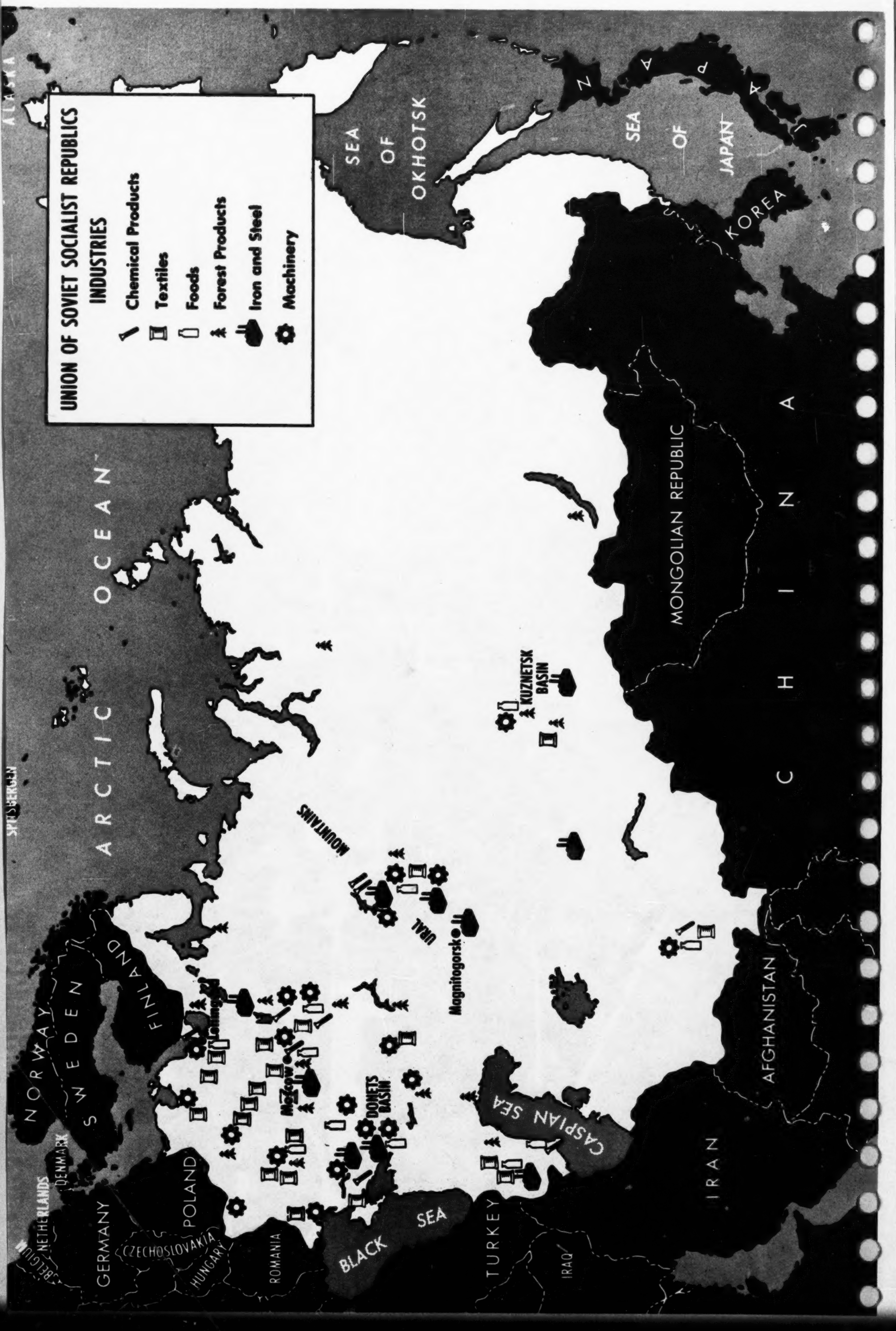
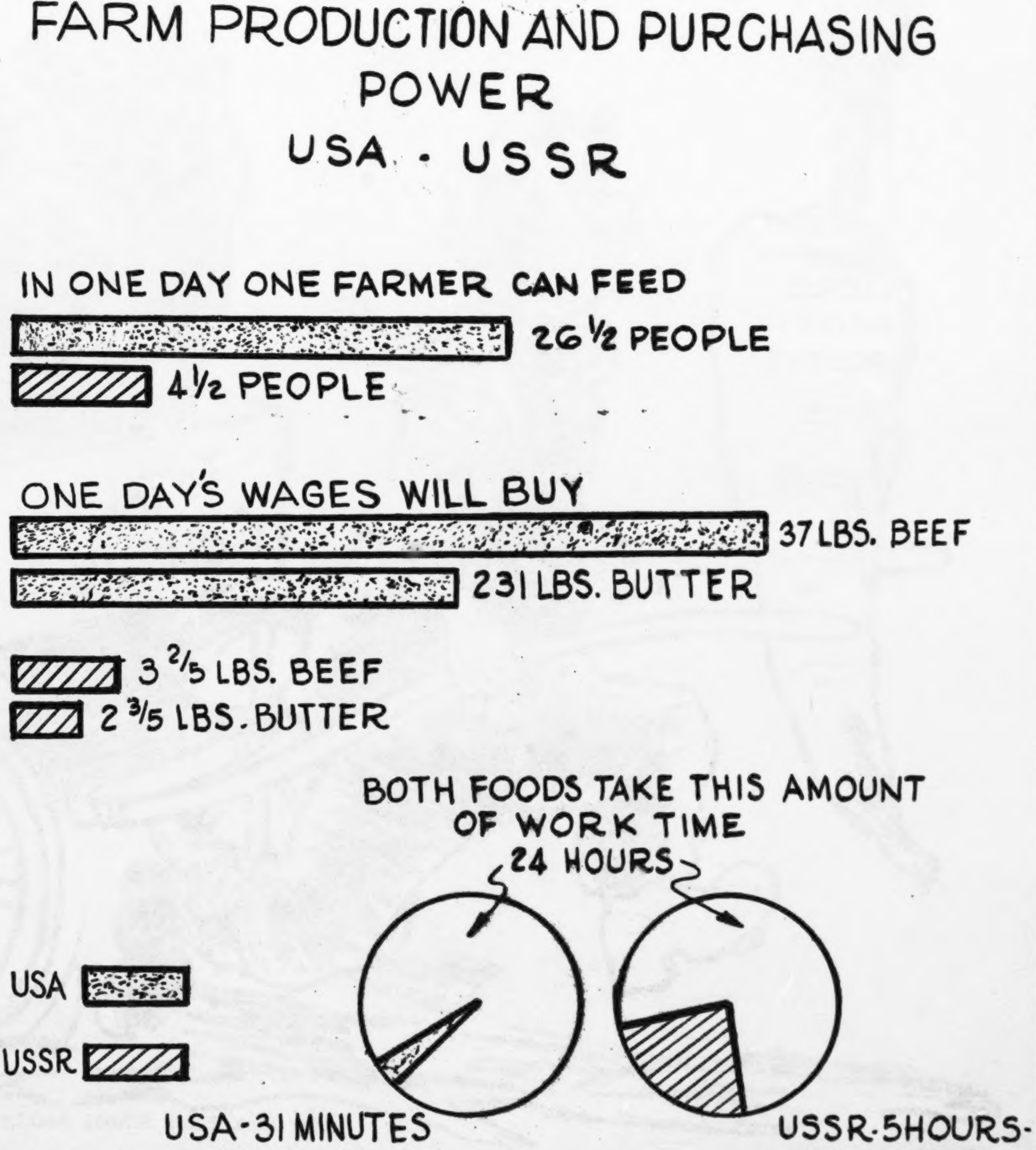
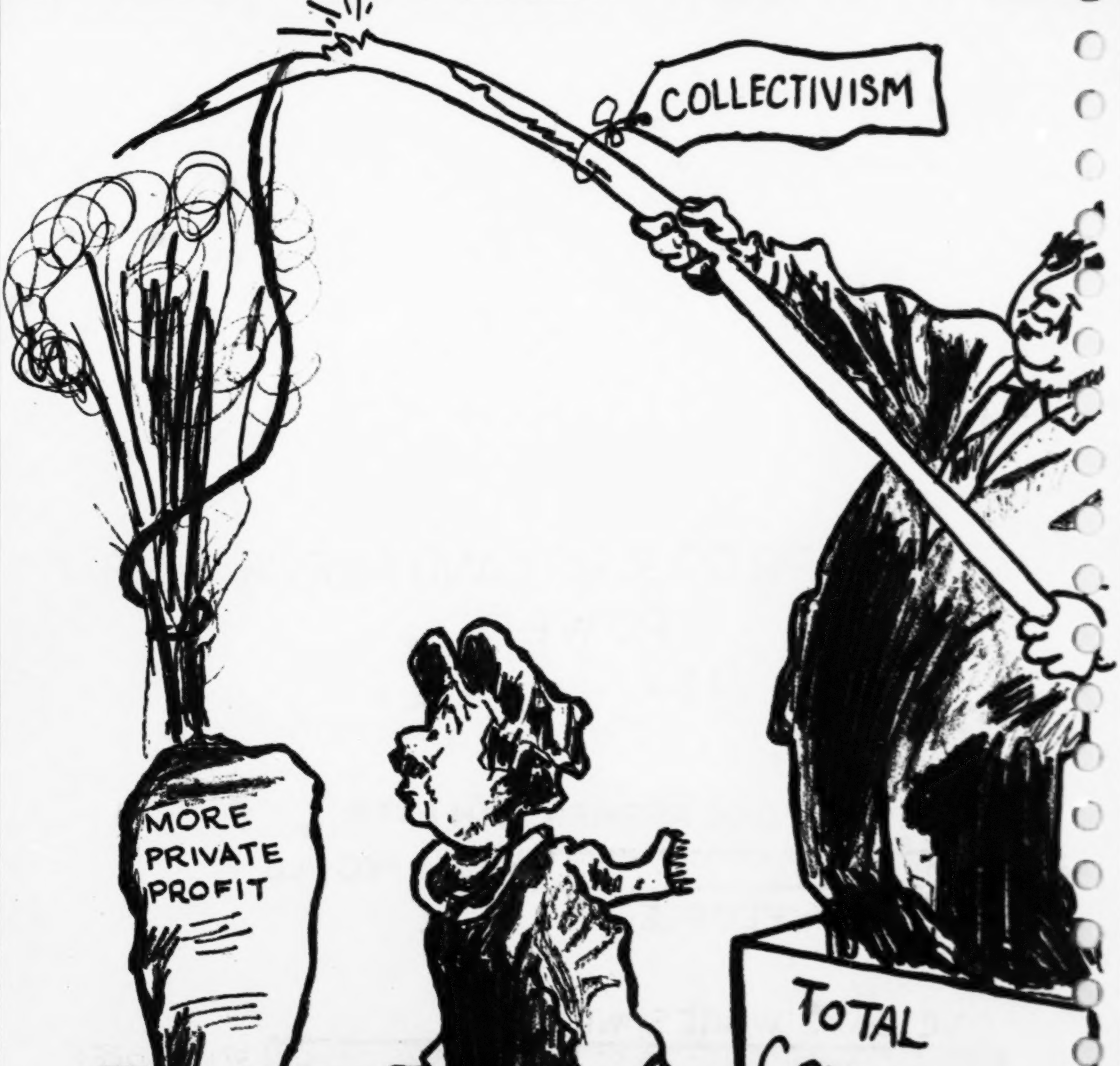

UNION OF SOVIET SOCIALIST REPUBLICS
INDUSTRIES
Chemical Products
Textiles
Foods
Forest Products
Iron and Steel
Machinery
ARCTIC OCEAN
ALASKA
SPITSBERGEN
SEA OF OKHOTSK
SEA OF JAPAN
JAPAN
KOREA
CHINA
MONGOLIAN REPUBLIC
KUZNETSK BASIN
URAL MOUNTAINS
Magnitogorsk
Leningrad
Moscow
DONETS BASIN
CASPIAN SEA
BLACK SEA
AFGHANISTAN
IRAN
IRAQ
TURKEY
ROMANIA
HUNGARY
CZECHOSLOVAKIA
POLAND
GERMANY
BELGIUM
NETHERLANDS
DENMARK
NORWAY
SWEDEN
FINLAND

Illustration No. 3



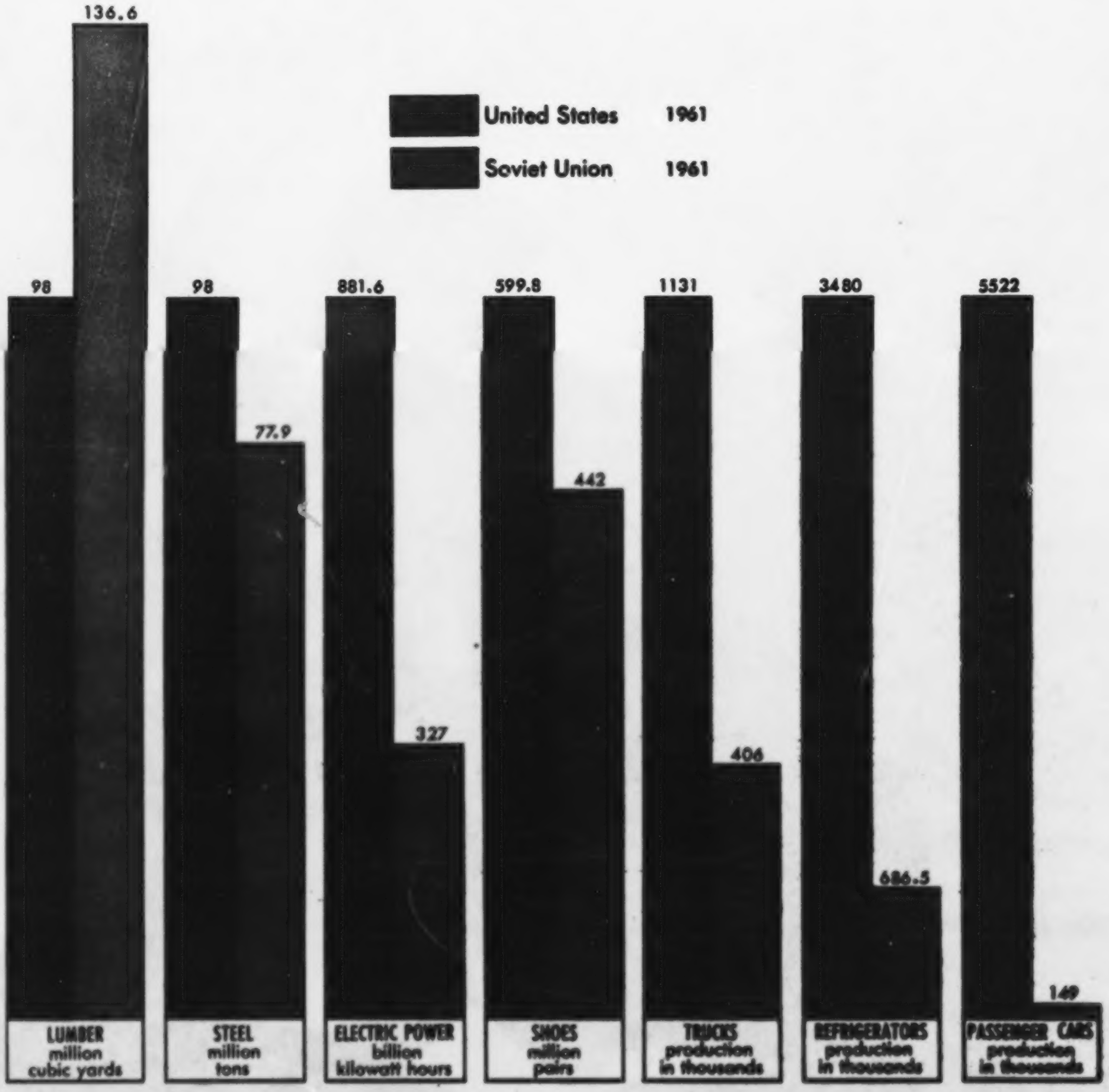
New York Times School Weekly

Illustration No. 4 THE CARROT THAT GROWS BIGGER


COLLECTIVISM
MORE PRIVATE PROFIT
TOTAL COMMUNISM

New York Times School Weekly

Illustration No. 5



The Soviet government's control of industry causes serious problems. Government planners are not able to know everything that goes on in a country as large as the Soviet Union. Therefore, they cannot make plans that suit the needs of all the factories. Factory managers are unable to use their ideas as fully as they might since they have to follow government orders. Also, factories are not encouraged to produce goods efficiently because they know the government will help them if they cannot meet their expenses. As a result, Soviet industry is not growing as fast as the government wants it to.

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No. 6

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High School Students

THE SOVIET UNION: SIZE AND TOPOGRAPHY

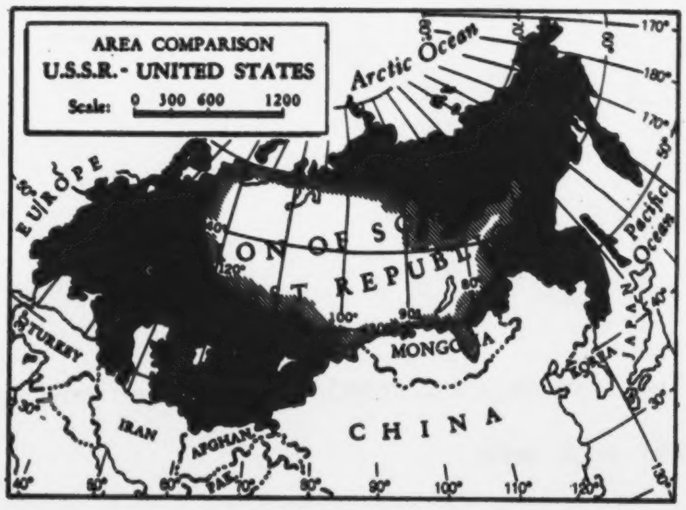
*Lesson Plan

Motivation

Have class compare the size of the United States with that of the Soviet Union. This may be done by copying the following map onto a transparency and showing it with an overhead projector, or else by pointing to the two countries on a world map.

1. What conclusions can you draw about the size of the Soviet Union as compared with that of the United States?
2. What advantages might the Soviet Union have in its enormous size?
3. Can you see any problems associated with its size?

Figure 1


AREA COMPARISON
U.S.S.R.- UNITED STATES
Scale: 0 300 600 1200
Arctic Ocean
EUROPE
UNION OF SOVIET SOCIALIST REPUBLICS
TURKEY
IRAN
AFGHAN.
PAK.
MONGOLIA
CHINA
KOREA
JAPAN
Pacific Ocean
170°
180°
40°
50°
60°
70°
80°
90°
100°
110°
120°

**Source: SOVIET UNION A CULTURE AREA IN PERSPECTIVE, Leften S. Stavrianos, Allyn and Bacon, Inc. Boston 1964.

LESSON DEVELOPMENT

1. Locate the five major climatic zones on a map or show on a transparency. Have pupils give the characteristics of each.
2. If you were a farmer growing wheat which region would you find most suitable? Which regions would you find unsuitable for farming if you produced (1) tobacco (2) cotton (3) sugar beets (4) tea (5) citrus fruits (6) garden vegetables Explain your answers.
3. Have students complete the chart below.

CLIMATIC ZONE	OCCUPATION	CLOTHING	HOUSE-TYPE
1. TUNDRA			
2. TAIGA			
3. FOREST-GRASS			
4. STEPPE			
5. DESERT			

*Recommended for students achieving below grade level.

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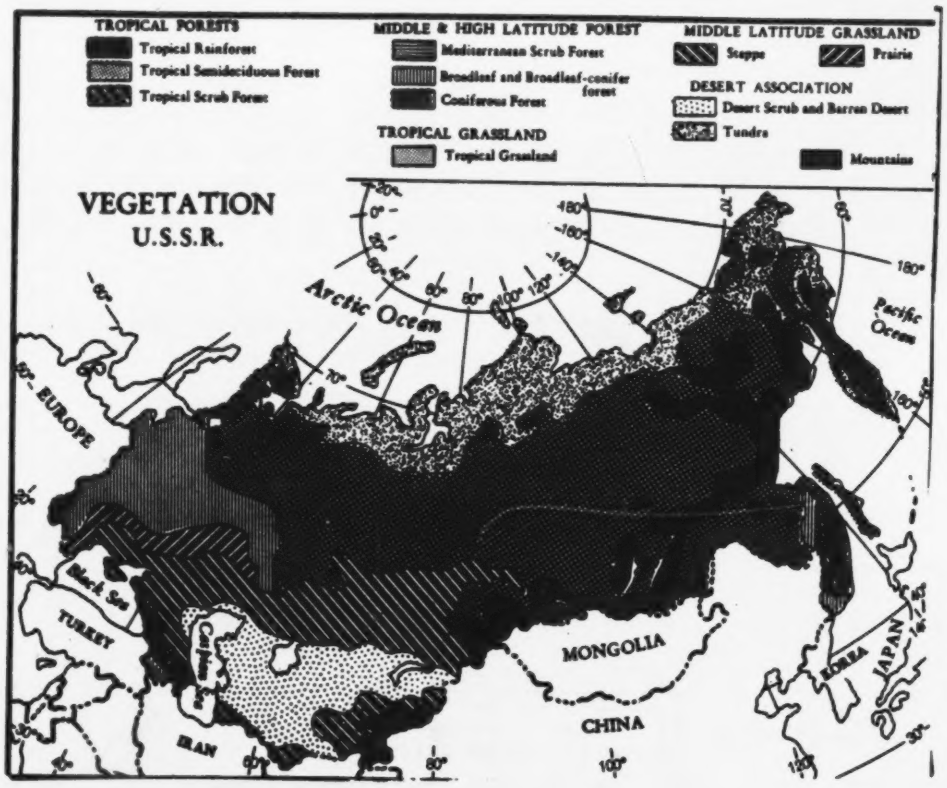
Figure 2

About half the total area of the U.S.S.R. is part of the coniferous forest region. This forest area is the largest continuous forest area in the world. Note, as you look at the map above, how closely the subarctic climate region corresponds in area and extent with that of the coniferous forest. With two-thirds of this nation having winters that are long and severe, and summers that are short and cool with occasional frosts, it is little wonder that this heavily forested area is sparsely populated and that the hardy cone-bearing coniferous tree is the predominant type of vegetation.


TROPICAL FORESTS
Tropical Rainforest
Tropical Semideciduous Forest
Tropical Scrub Forest
MIDDLE & HIGH LATITUDE FOREST
Mediterranean Scrub Forest
Broadleaf and Broadleaf-conifer forest
Coniferous Forest
TROPICAL GRASSLAND
Tropical Grassland
MIDDLE LATITUDE GRASSLAND
Steppe
Prairie
DESERT ASSOCIATION
Desert Scrub and Barren Desert
Tundra
Mountains
VEGETATION
U.S.S.R.
Arctic Ocean
Pacific Ocean
EUROPE
Black Sea
Caspian Sea
TURKEY
IRAN
MONGOLIA
CHINA
KOREA
JAPAN
180°
80°
100°
120°

*Source: Leften S. Stavrianos, Soviet Union

ACTIVITIES

1. Students can draw the five major climatic zones on an outline map using a different color for each zone.
2. On a separate outline map students should fill in place names mentioned in this lesson. (Siberia, Urals, Baltic, Pacific) This map would then be used in succeeding lessons to include new place names learned.
3. Students should be able to define each of the terms used in this lesson.
4. Students might write a paragraph telling what clothing they would take along if they were planning a trip across the U.S.S.R. and what kind of part-time job they might find available in each area.
5. To help students realize the extent to which man makes use of his environment, they might be asked to list the various ways in which reindeer are used in the tundra and the purposes for which wood is used in the taiga zone.

*©1964 by Allyn and Bacon, Inc. Reproduced by permission of Allyn and Bacon, Inc.

The teacher might show the following population density map and lead students to see the relationship between climatic zones and population density.

Source: Soviet Union, W.A. Douglas Jackson - copyright by The Fideler Co. Used with permission.

Figure 3

The Soviet Union is not crowded, although more than 225 million people live there.

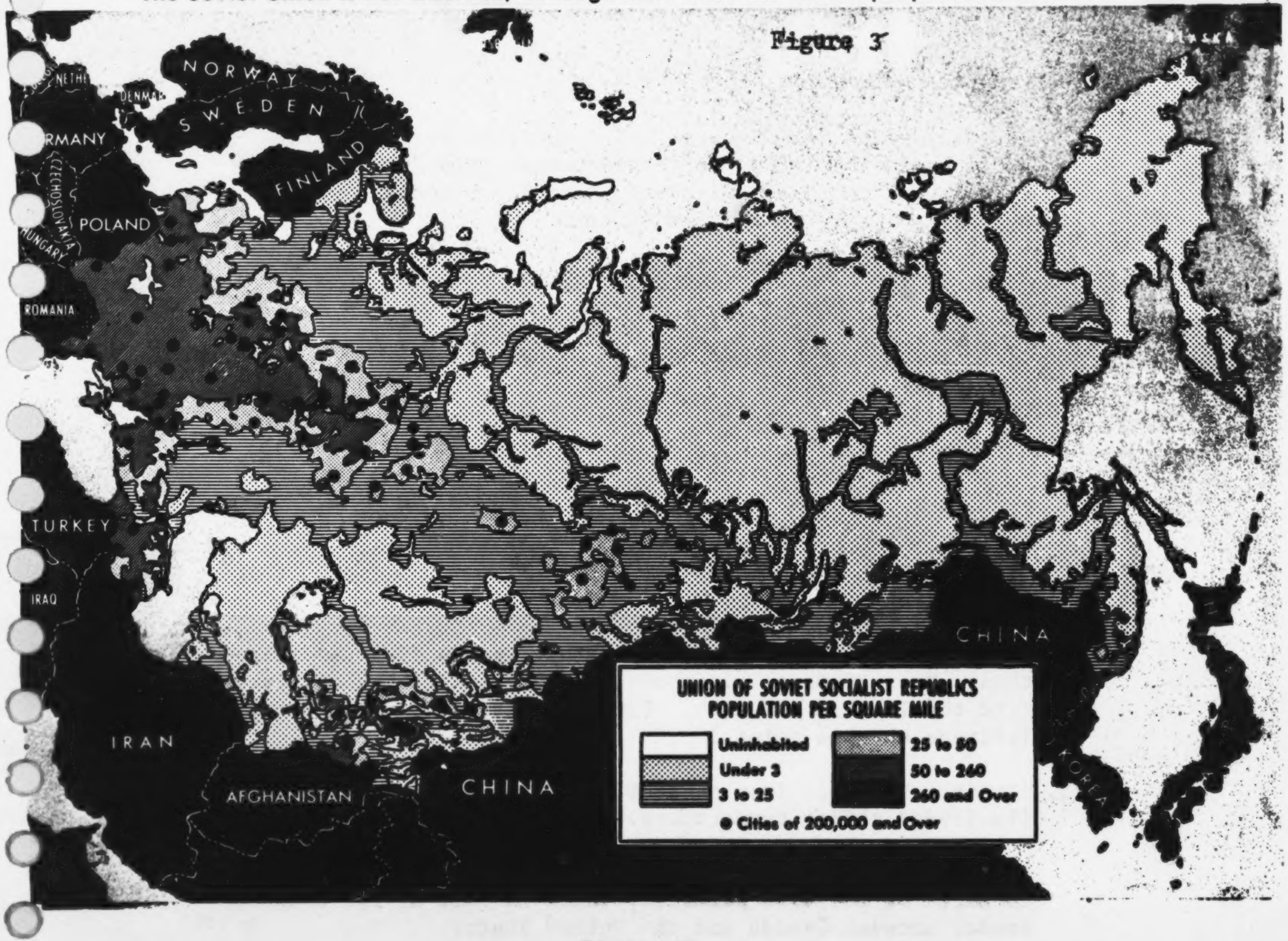


Figure 3
NORWAY
SWEDEN
FINLAND
DENMARK
NETH
RMANY
CZECHOSLOVAKIA
POLAND
HUNGARY
ROMANIA
TURKEY
IRAQ
IRAN
AFGHANISTAN
CHINA
CHINA
KOREA
UNION OF SOVIET SOCIALIST REPUBLICS
POPULATION PER SQUARE MILE
Uninhabited
Under 3
3 to 25
25 to 50
50 to 260
260 and Over
● Cities of 200,000 and Over

Figure 4

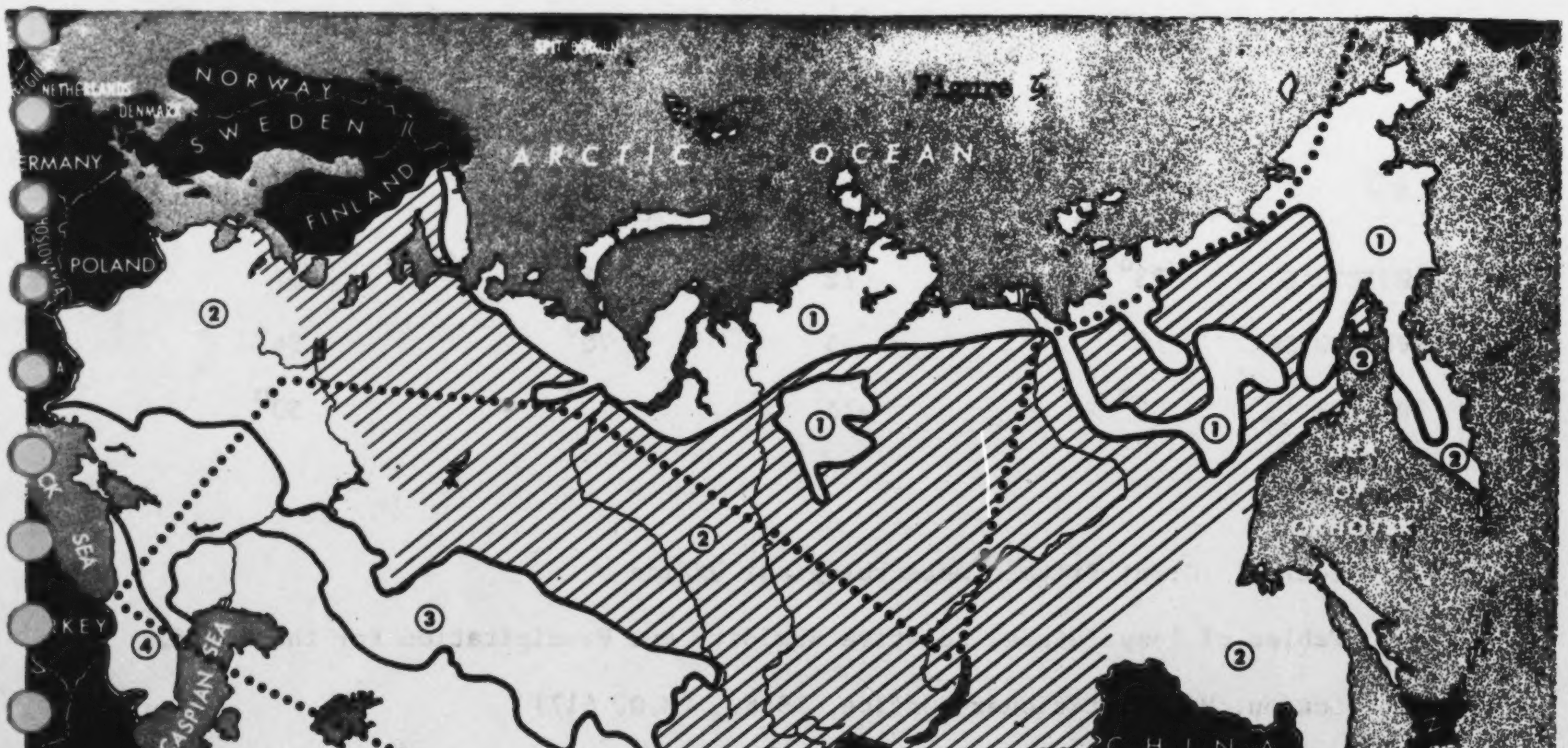


Figure 4
NETHERLANDS
DENMARK
NORWAY
SWEDEN
FINLAND
RMANY
POLAND
ARCTIC OCEAN
CK SEA
CASPIAN SEA
RKEY
IRAN
AFGHANISTAN
CHINA
CHINA
JAPAN
①
②
③
④
⑤
UNION OF SOVIET SOCIALIST REPUBLICS
GEOGRAPHICAL REGIONS
① Tundra and Mountain Vegetation
② Forest Region
▨ Taiga
③ Grassland Region
④ Caucasus Region
⑤ Desert Region
Our Trip ● ● ● ●

*Lesson Plan: Climate - U.S.S.R.

Motivation

Show picture of Russian wearing fur cap, fur jacket, and sheepskin boots against a background of snow.

What does this picture tell us about the Russian climate?

Lesson Development

A. Temperature

1. Let us examine some figures about temperature in Russia and compare them with the temperature of New York City. Note: Check to see that class understands concept of average maximum and average minimum.

TABLE I

CITY	JAN AVE. MAX	AVE. MIN.	JULY AVE. MAX.	AVE. MIN.
NEW YORK CITY	37°	24°	82°	66°
KIEV	27°	16°	78°	58°
MOSCOW	21°	9°	76°	55°
ARCHANGEL	9°	2°	64°	51°

2. Let us look at the map to see whether we can find the reasons for this. Have students point out the above-mentioned cities and find the latitude of each. (It may be necessary to review latitude at this point.)

3. Elicit: Distance from equator and nearness to North Pole (latitude) affect temperature.

   Class should understand that a large part of the Soviet Union is north of the 49th parallel, which is part of the southern border between Canada and the United States.

4. Have class examine the following figures:

TABLE II

CITY	JAN AVE. MAX.	AVE. MIN.	JULY AVE. MAX	AVE. MIN.
LENINGRAD	23°	12°	71°	57°
SVERDLOVSK	6°	-5°	70°	54°
IRKUTSK	3°	-15°	70°	50°

Source: Great Britain Meteorological Office

Tables of Temperature, Relative Humidity and Precipitation for the World.

London, H. M. Stationery Office, 1958. (M.O. 617)

5. Why is it colder in Sverdlovsk than in Leningrad? Why is it colder in Irkutsk than in Sverdlovsk?

6. Have students find these cities on the map and understand that latitude is not the answer to these questions. What additional reason for differences in temperature can we find from looking at the map?

7. Elicit: Proximity to bodies of water affects temperature. The Soviet Union is the center of a large land mass and most of it is not affected by the moderating influences of oceans.

Medial Summary: The climate of most of the Soviet Union is continental - long, cold winters; short, hot summers.

a. Effect of latitude
b. Distance from oceans

Note: With a brighter class the teacher might wish to go into variations in temperature within the Soviet Union such as desert of Central Asia; Transcaucasia; the Mediterranean climate along the Black Sea.

B. Rainfall

Have class examine the following figures on average annual precipitation.

NEW YORK CITY	**34.6** in.
MOSCOW	**24.8** in.
Kiev	**22.1** in.
LENINGRAD	**19.2** in.
SVERDLOVSK	**16.7** in.
TASHKENT	**14.7** in.
IRKUTSK	**14.9** in.
OMSK	**12.5** in.

The teacher might prefer to make use of the following rainfall map instead.

1. What conclusions can we draw from the given information regarding rainfall in the USSR?

2. Why is much of the Soviet Union quite dry (semi-arid and desert)?

3. Using the map, have students show that most of the USSR is too far from the Atlantic Ocean to be affected by the moisture-carrying winds.

   Also, mountains along the borders cause winds coming from the ocean to lose their moisture.

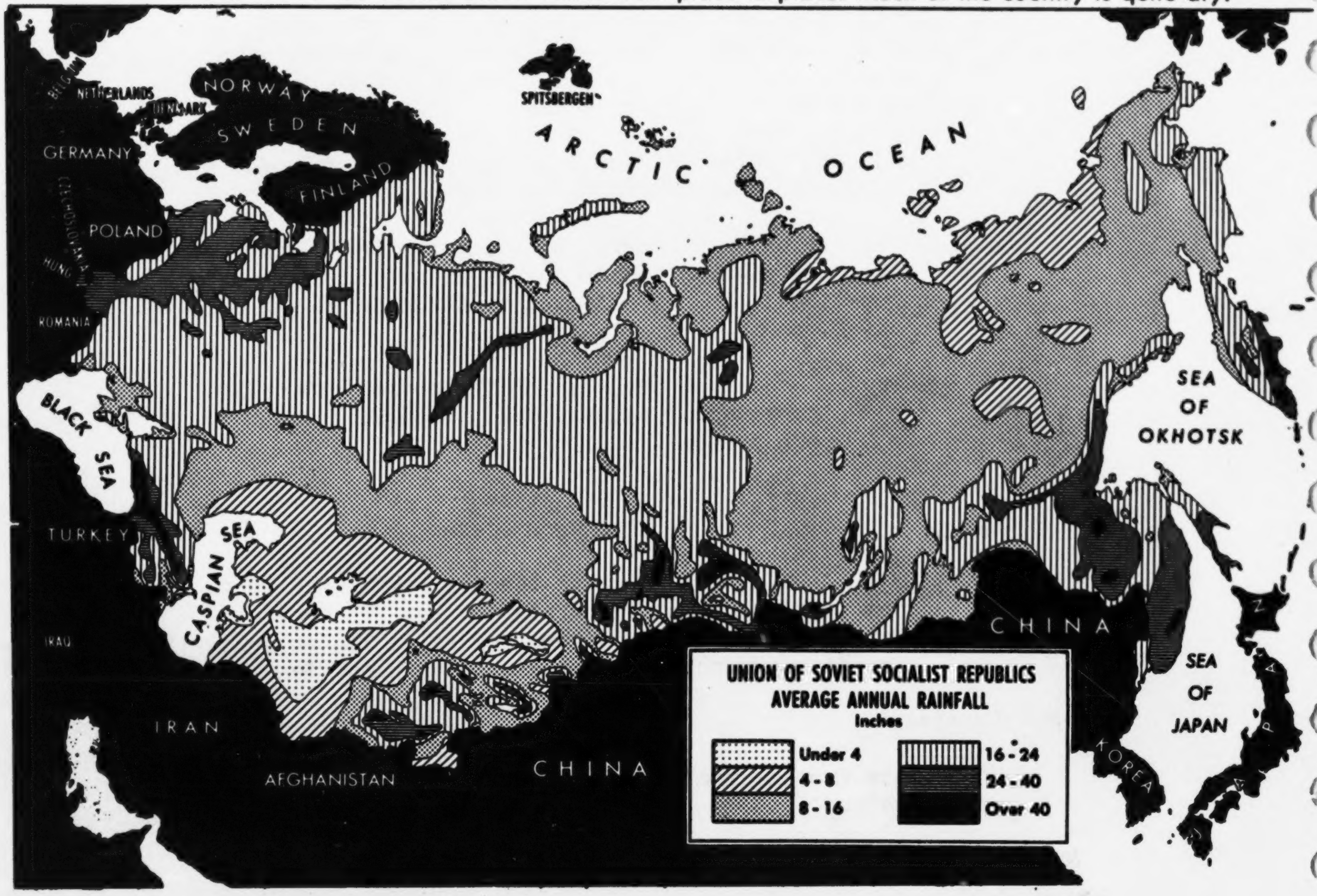
   a) Ranges in Siberia block winds from Pacific Ocean
   b) Pamir Mountains block winds from Indian Ocean

---

*Recommended for students achieving below grade level.

Figure 5

Rainfall in the Soviet Union varies from place to place. Much of the country is quite dry.


NETHERLANDS
DENMARK
NORWAY
SWEDEN
FINLAND
GERMANY
POLAND
CZECHOSLOVAKIA
HUNG.
ROMANIA
SPITSBERGEN
ARCTIC OCEAN
BLACK SEA
TURKEY
CASPIAN SEA
IRAQ
IRAN
AFGHANISTAN
CHINA
CHINA
SEA OF OKHOTSK
SEA OF JAPAN
KOREA
JAPAN
UNION OF SOVIET SOCIALIST REPUBLICS
AVERAGE ANNUAL RAINFALL
Inches
Under 4
4 - 8
8 - 16
16 - 24
24 - 40
Over 40

Source: Soviet Union, W. A. Douglas Jackson, copyright by the Fideler Co., Grand Rapids, Michigan, 1963. Used with permission.

Lesson Development:

(Reproduce population density map by stenafax stencil or transparency.)

1. Have students examine population density map. How does rainfall affect population density?

2. How would the amount of rainfall affect you if you were a farmer growing wheat, cotton, vegetables, citrus fruits? How does rainfall affect occupations of the Russian people? Give examples.

3. How does the climate of the USSR affect clothing, house-types, customs of the people?

4. A typical item in every Russian household is the "samovar" - a large copper vessel for making tea. Can you see the need for this?

5. Extra Credit Reports: Describe the major occupations in each rainfall area on the map. Show the relationship between rainfall and each occupation.

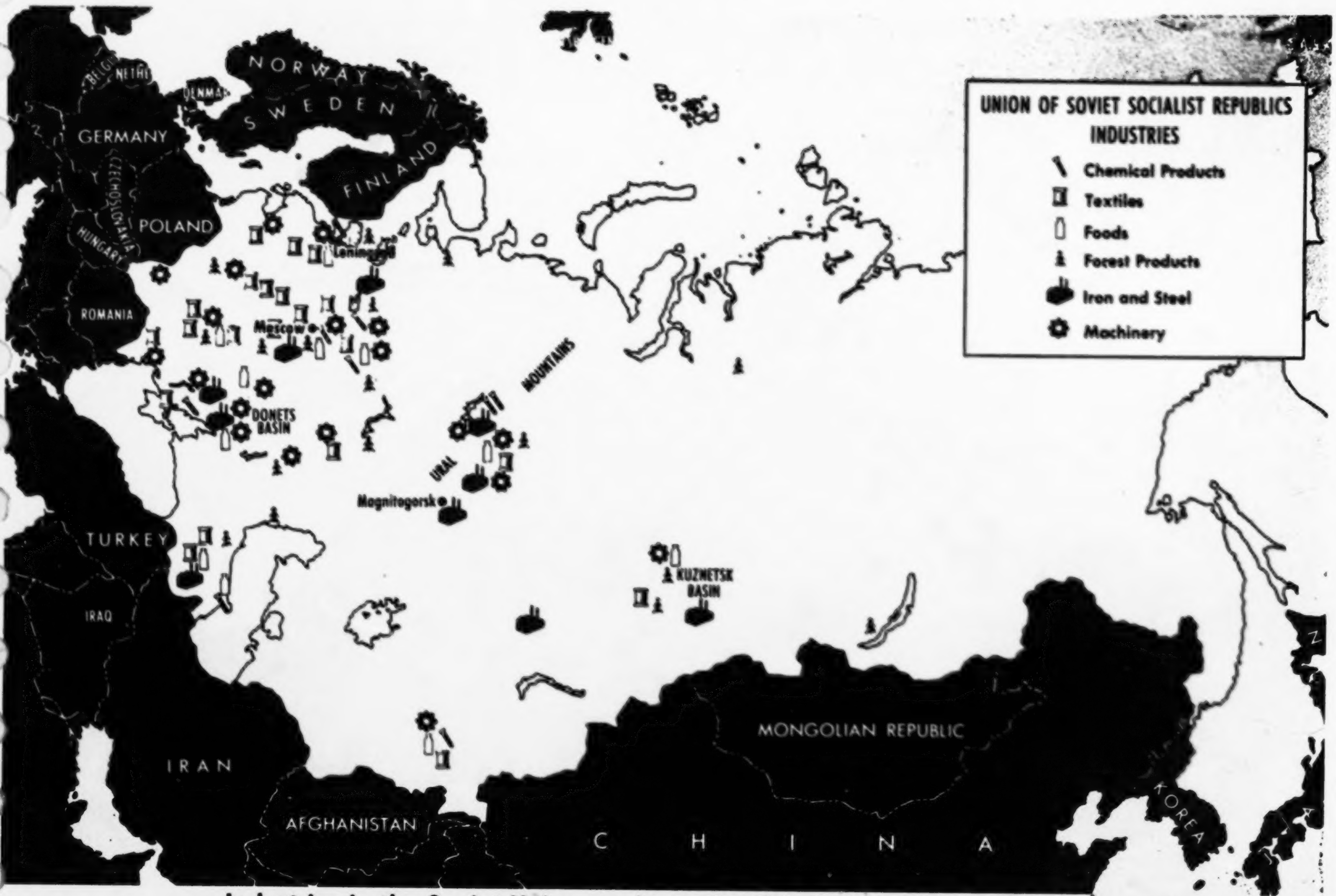
Understandings to Be Developed from this Lesson

1. The continental climate of the USSR can be explained in terms of latitude and distance from oceans. (G)

2. Most of the USSR is quite dry because of distance from oceans and mountains along borders causing winds coming from the sea to lose moisture. (G)

3. Climatic factors render much of USSR unsuitable for agriculture. (G)

Figure 6


NETH
NORWAY
SWEDEN
GERMANY
FINLAND
POLAND
CZECHOSLOVAKIA
HUNGARY
ROMANIA
Leningrad
Moscow
DONETS BASIN
URAL MOUNTAINS
Magnitogorsk
TURKEY
IRAQ
KUZNETSK BASIN
MONGOLIAN REPUBLIC
IRAN
AFGHANISTAN
CHINA
KOREA
UNION OF SOVIET SOCIALIST REPUBLICS
INDUSTRIES
Chemical Products
Textiles
Foods
Forest Products
Iron and Steel
Machinery

Industries in the Soviet Union are located mainly in the western part of the country.

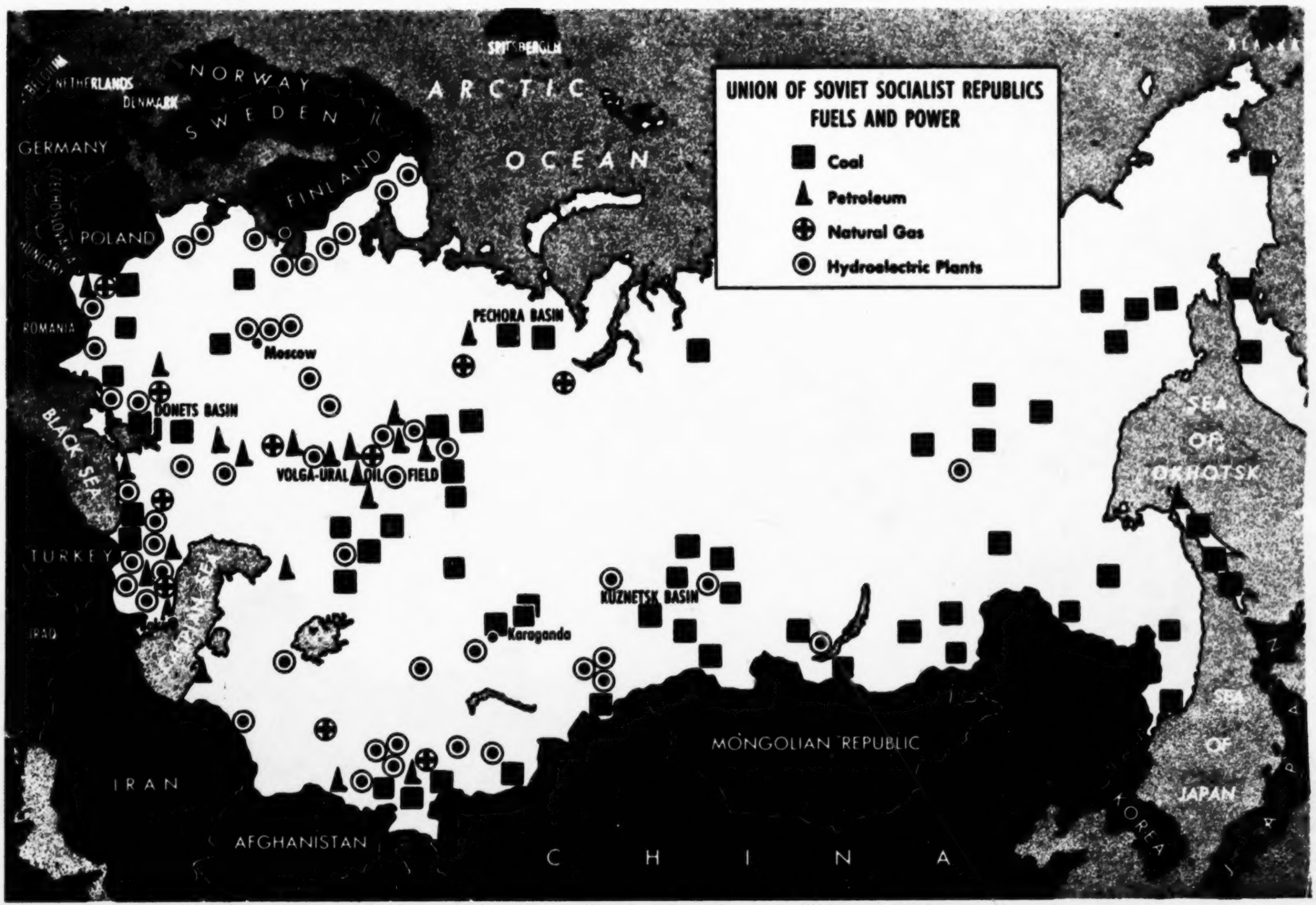
Soviet Union, Jackson, copyright by the Fideler Co. Used with permission.

* Lesson Plan - Natural Resources in the Soviet Union and the Location of Industry

1. Teacher reproduces maps of natural resources and industry.
2. Class identifies type of map and symbols.
3. What minerals is the Soviet Union rich in?
4. What other natural resources are found in abundance in the USSR?
5. In what part of the country do we find most of the minerals and other resources?
6. Class examines map dealing with location of industry. Where are most of the Soviet Union's industries located? Explain this by referring to natural resources map.
7. From your knowledge of the geography, climate and history of Russia explain why most of the industries are located in the Western part of the country.
8. Why might such a situation be harmful to the country? (When industry is concentrated in one area it is easier for an enemy to destroy it, e.g., the Nazi invasion.)
9. What do you think the Soviet Government is trying to do to change the situation? (The USSR is trying to develop the resources and industries of Siberia (Asiatic Russia).

*Recommended for students achieving below grade level.

Figure 7


UNION OF SOVIET SOCIALIST REPUBLICS
FUELS AND POWER
■ Coal
▲ Petroleum
⊕ Natural Gas
◎ Hydroelectric Plants
ARCTIC OCEAN
NORWAY
SWEDEN
FINLAND
NETHERLANDS
DENMARK
GERMANY
POLAND
HUNGARY
ROMANIA
BLACK SEA
TURKEY
IRAQ
IRAN
AFGHANISTAN
CHINA
MONGOLIAN REPUBLIC
KOREA
SEA OF OKHOTSK
SEA OF JAPAN
ALASKA
SPITSBERGEN
PECHORA BASIN
Moscow
DONETS BASIN
VOLGA-URAL OIL FIELD
KUZNETSK BASIN
Karaganda

Hydroelectricity, coal, oil, and gas. The Soviet Union is rich in natural resources.

The Soviet Union produces most of the minerals needed by its mills and factories.

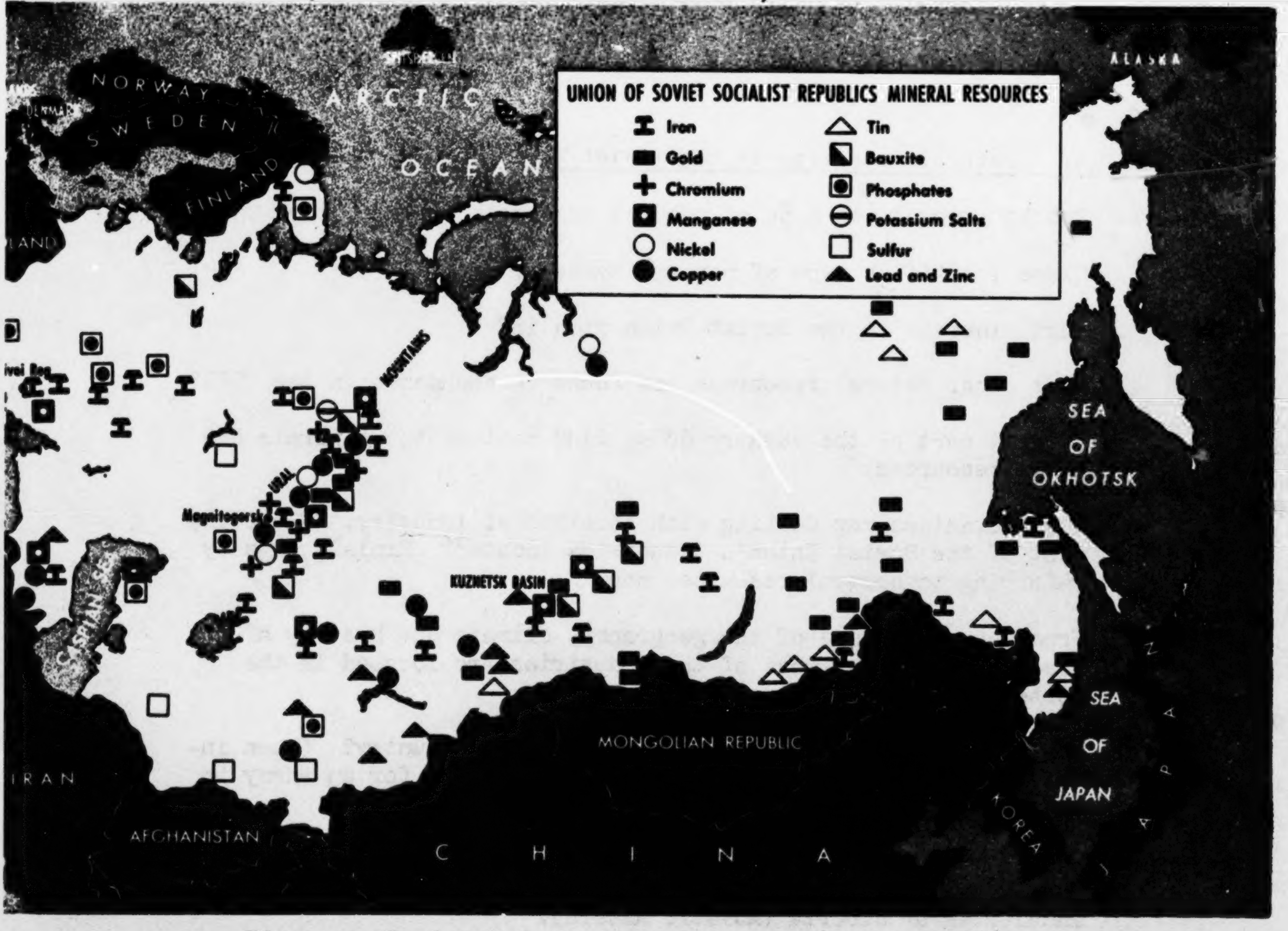

UNION OF SOVIET SOCIALIST REPUBLICS MINERAL RESOURCES
Iron
Gold
Chromium
Manganese
Nickel
Copper
Tin
Bauxite
Phosphates
Potassium Salts
Sulfur
Lead and Zinc
ARCTIC OCEAN
NORWAY
SWEDEN
FINLAND
DENMARK
ALASKA
SPITSBERGEN
URAL MOUNTAINS
Magnitogorsk
KUZNETSK BASIN
CASPIAN SEA
IRAN
AFGHANISTAN
CHINA
MONGOLIAN REPUBLIC
KOREA
SEA OF OKHOTSK
SEA OF JAPAN

Figure 8 "Soviet Union" Jackson - copyright the Fideler Co. Used with permission.

Lesson Plan: Pre-Kievan Russia

Motivation: Class reads Russian Primary Chronicles (6368-6370)

1-What is the source of the paragraph? (Define primary and chronicle)
2-What is the significance of the numbers 6368-6370 (860-862)?
3-Where does the name Russia come from?

Lesson Development:

1-Describe the situation in Russia before the Varagians came?
2-Where did the earliest Russian peoples come from? (Question based on reading The Peopling of Russia.)
3-If you were in one of these groups, would you want to go to Russia? Why?
4-Why were the Varangians invited to Russia?
5-Using maps (desk outline and wall) trace the migration of peoples into Russia from other areas. Discuss why settlement occurred in certain locations.

READING I

THE PRIMARY CHRONICLES: Source: W.B. Walsh, Reading in Russian History, (Syracuse, 1963), pp. 23-24)

6368-6370 (860-862)

..."There was no law among them, but tribe rose against tribe. Discord thus ensued among them, and they began to war one against another. They said to themselves, 'Let us seek a prince who may rule over us, and judge us according to the law.' They accordingly went over to the Varangian Russes, just as some are called Swedes and others called Normans, Angles, and Goths, for they were thus named. The Chuds, the Slavs, and the Krivichians then said to the people of Rus, 'Our whole land is great and rich out there is no order in it. Come to rule and reign over us. ... On account of these Varangians led by Rurik, the district of Novgorod became known as the land of the Rus (Russia).

N.B. The Primary Chronicle is characterized by a mixture of legend, fact and various political and church viewpoints. Challenge pupils to distinguish between verifiable and unverifiable fact, hearsay, exaggeration, opinion, biased viewpoint, etc.

READING II

The Peopling of Russia

(The following selection is an abridged selection from a scholarly study of the early peoples of the Russian plain by an outstanding American anthropologist, the late Ales Hrdlicka. The source is: W.B. Walsh, Readings in Russian History, (Syracuse, 1963), Vol. I, pp. 11-12)

About 600 B.C., the European region of what was to become northern Russia was peopled sparsely by the "Finno-Ugrians," a somewhat Mongoloid stock connected with the original Hun, Magyar, Turic and other related elements of Asia. At the same time the region that is now southern Russia was occupied by partly nomadic (east), partly sedentary agricultural (west) tribes known to the Greeks collectively as "Scythians." The more easterly nomadic parts of this loose complex were doubtlessly Tartar, the sedentary western portions probably early Slavic...

It was in these earliest times that the Greeks established a number of trading posts and small colonies along the southern coast of the territory especially on the Black Sea (the Crimea), the names of which exist in these parts to this very day.

In the Arctic regions lived the Mongoloid forefathers of the Lapps, and farther east the Samoyeds.

In the Asiatic portions of the present Soviet Union, over the southern steppes, roamed the Tartars, Kirghiz and relted groups; while more to the south were the Turkmenian and related central Asiatic groups...

As to early movements of peoples over what are now the Soviet European territories, many details are lost or obscured. Made easy by the vast unobstructed grassy southern flats, many such movements occurred, some of much importance..

The drives from the east were those by more or less powerful groups of Mongoloid nomads from the less hospitable Asiatic regions, where the climate had become drier...

The advances from the south were made by the Greeks, Venetians, Genoese, Khazars, and Turks; those from the northwest by the Goths, Varangians, Swedes, and Germans; and from the west by the Slavs, who eventually spread out over wide areas, with later immigrations of varying magnitude of Jews, Germans, Poles, Czechs, and Rumanians.

*Lesson Plan: Kievan Russia

Motivation

To be distributed to pupils or used with transparencies and an overhead projector. 6368-6370 (860-862) There was no law among them but tribe rose against tribe...and they began to war one against another. They said to themselves, "Let us seek a prince who may rule over us and judge us according to the law." They accordingly went overseas to the Varangian Russes...The Slavs said to the people of Rus, "Our land is great and rich, but there is no order in it. Come to rule over us." They thus selected three brothers who took with them all the Russes and migrated. The oldest, Rurik located himself in Novgorod...On account of these Varangians the district of Novgorod became known as the land of Rus. (From The Russian Primary Chronicle, translated and edited by Samuel Hazard Cross)

1. If you were a Slav, why would you invite the Vikings to come and rule you?
2. If you were a Viking, why would you go to the land of the Slavs?
3. How did Russia get its name?

The teacher may at this time wish to explain the difference between a primary source and a secondary source.

Lesson Development

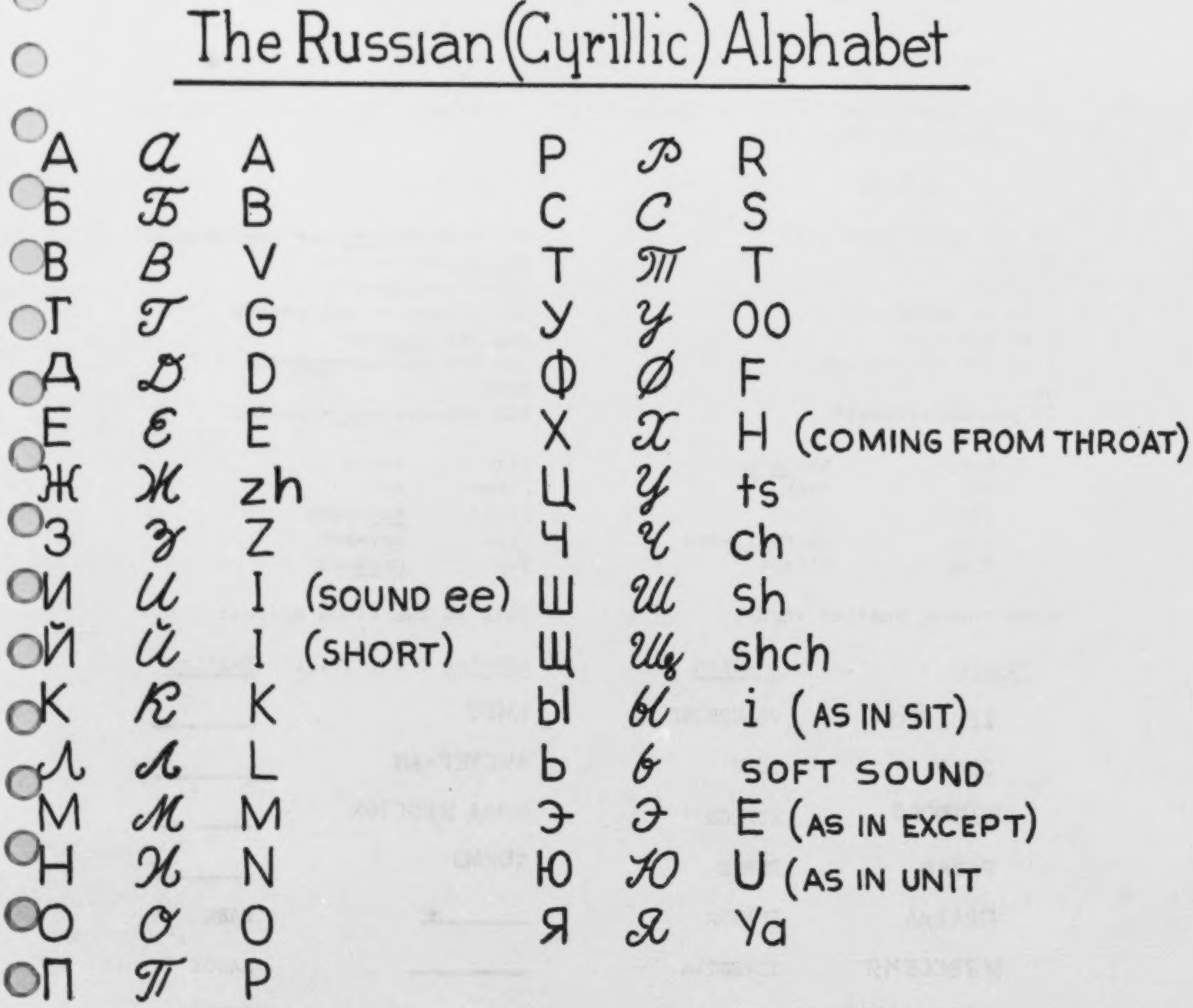
1. Who were the Slavs and where did they come from? Locate on map.
2. Where did the Vikings come from and where did they settle in Russia? Locate on map.
3. How did geography help make Kievan Russia rich and prosperous?
4. How did geography contribute to bring about the downfall of Kievan Russia?
5. Why was contact with Constantinople important to Russia during this period? What products, inventions and ideas were carried back to Russia?

(Note: The teacher might wish to show slides or pictures of St. Basil's Cathedral or of other examples of Byzantine archetecture. Pictures of Russian icons would also serve as examples of cultural diffusion. Copies of the Russian alphabet might be distributed or shown on transparencies.) It might be useful to show that the Indo-Europeans have been sub-divided into groups on a linquistic basis, the Slavic group being one of these sub-divisions.

For less able reader: Rather than assign the reading for homework, the teacher might wish to conduct a class reading lesson based on it. Contextual clues should be used in finding the meaning of new words, e.g., Slavs, a people who had migrated from Asia; Norsemen or Vikings; icons (religious paintings). Synonym clues which help in finding the meaning of a word are commas, parentheses, dashes, and such words as "or," "which means," "are called." These could be listed on the board for future reference. Before each paragraph is read, the teacher should ask a motivating question.

*Recommended for students achieving below grade level.

Figure 9



The Russian (Cyrillic) Alphabet

А	А	A
Б	Б	B
В	В	V
Г	Г	G
Д	Д	D
Е	Е	E
Ж	Ж	zh
З	З	Z
И	И	I (SOUND ee)
Й	Й	I (SHORT)
К	К	K
Л	Л	L
М	М	M
Н	Н	N
О	О	O
П	П	P
Р	Р	R
С	С	S
Т	Т	T
У	У	OO
Ф	Ф	F
Х	Х	H (COMING FROM THROAT)
Ц	Ц	ts
Ч	Ч	ch
Ш	Ш	sh
Щ	Щ	shch
Ы	Ы	i (AS IN SIT)
Ь	Ь	SOFT SOUND
Э	Э	E (AS IN EXCEPT)
Ю	Ю	U (AS IN UNIT
Я	Я	Ya

__Suggested Activities for Students__

1. Write your name in Cyrillic letters.
2. Write a short note to a friend. Use Cyrillic alphabet.
3. Using a Russian language newspaper, periodical or book, transpose Cyrillic into English letters. Read passage phonetically. Translate into English.
4. Show continuity in formation of certain letters in Hebrew, Greek, Cyrillic and English alphabets.

*Activity: Russian Language

1. The teacher might reproduce and distribute the Russian Language Exercise.
2. The teacher could reproduce and distribute the Cyrillic of alphabet in this Curriculum Bulletin, page
3. The teacher, with pupils, might review meaning of underlined words before pupils attempt the exercise.

Russian Language Exercise

Half of the people in the Soviet Union are Great Russians. They speak Slavic languages that stem from Indo-European. The Russian written language is based on the Cyrillic alphabet.

An easy way to learn how to say some Russian words and sentences is to have them put into English letters whose sounds we know. The hyphens show the syllables in a word. A syllable that is underlined is the syllable that is accented. Try these. You, too, can speak Russian!

ENGLISH	RUSSIAN
Do you speak Russian?	vih guh-vah-ree-tee pa-roo-skee?
Hello.	zdrahst-vooy-tyeh
Goodbye.	duh-svee-dah-nyuh
I am an American.	yah uh-mee-ree-kah-neets
I do not know.	yah nee snah-yoo
I do not understand.	yah nee pah-nee-mah-yoo
No.	nyet
Do you understand?	vih puh-nyee-mah-yee-tee?

One	ah-deen	Six	shest
Two	dvah	Seven	sem
Three	tree	Eight	vaw-seem
Four	chee-tih-ree	Nine	dev-eet
Five	p'yaht	Ten	dess-eet

Some common Russian words:

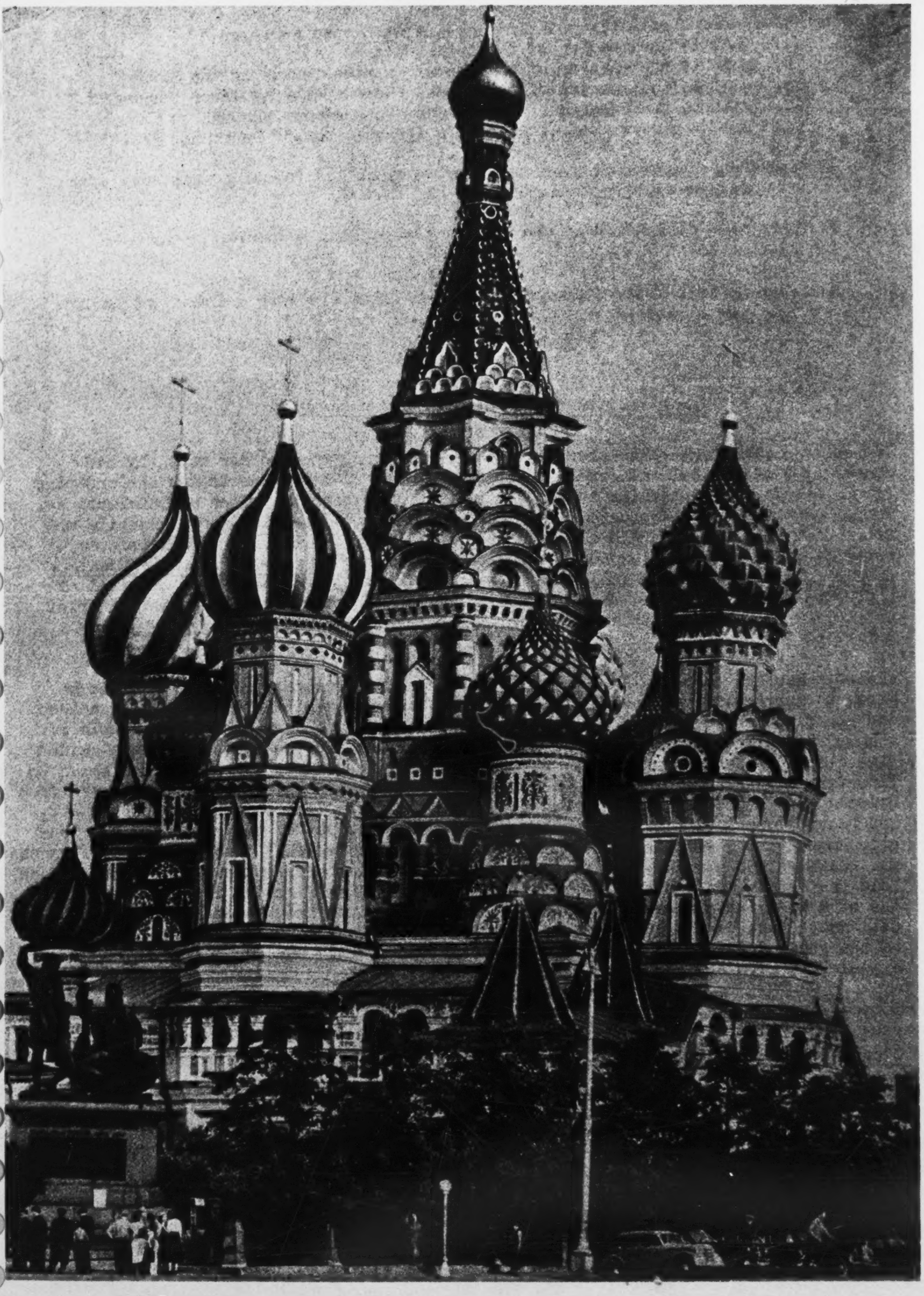
Russian	English
ТЕЛЕФОН	TELEPHONE
СССР	USSR
КОПЕИКА	KOPECK
РУБЛЬ	RUBLE
ПРАВДА	PRAVDA
ИЗВЕСТИЯ	IZVESTIA
АЭРОФЛОТ	AEROFLOT
В.И. ЛЕНИН	V. I. LENIN
КИНО	KINO (movies)
РЕСТОРАН	RESTAURANT
АПРЕЛЬ	APRIL
НЬЮ-ИОРК	NEW YORK
ГАРАНТИЯ	GUARANTEE

Fill in the blank spaces:

Russian	English
КИЕВ	____
АМСТЕРДАМ	____
ВЛАД ИВОСТОК	____
ТОКИО	____
____	BANK
____	HANOI
____	ZURICH
И. В. СТАЛИН	____
РОССИЯ	____
АЭРОПОРТ	____
МОСКВА	____
____	TRANSPORT
____	LENINGRAD

*Recommended for students achieving below grade level

Figure 10



Discussion Questions

1. Can you see Byzantine features?
2. Can you see Indian influences in the architecture?
3. Russia has been called "A Bridge Between East and West." To what extent does this statement apply to St. Basil's Cathedral?

Lesson Development

1. Class reads silently Pushkin's poem "The Bronze Horseman."
   a. What is the meaning of the term "Neva"?
   b. What is the meaning of the phrase "strike terror in the Swede"?
   c. What is the meaning of the phrase "Here a city by labor founded"?
   d. What is the meaning of the phrase "Your window through on Europe"?
   e. What would you say is Pushkin's feelings toward Peter the Great?
2. Based on the excerpt from the Russian historian, Pogodin, what were some changes brought about by Peter?
3. What view of Peter does the Russian playwright, Kokolnik, present in Reading XI?
4. Read Lenin's brief statement on Peter. What are your opinions on Lenin's view of Peter?

READING III

The Historian Shcherbatov on Peter the Great

Catherine's patronage of scholarship was demonstrated, among other ways, by her concern for historical and archived materials. One of her projects was the ordering of the archives of Peter the Great, a task which she gave to Prince M.M.Shcherbatov. Though educated in the Western manner, Shcherbatov was essentially a Slavophile who attributed much which he did not like about the Russia of his day to the reforms of Peter I. This thesis he expounded in a book entitled, On the Corruption of Manners in Russia, from which the following excerpt is taken. The book was so critical of the court that Shcherbatov did not publish it, and the work did not appear in print until 1858 when Herzen published it in London. The source is Wiener, Anthology, vol.1, p. 290.

Although Russia, through the labours and care of this Emperor (Peter I) has become known to Europe and has now weight in affairs, and her armies are properly organized, and her fleets have covered the White and Baltic seas, so that she has been able to conquer her old enemies and former visitors, the Poles and the Swedes, and has gained fine districts and good harbours; although the sciences, arts and industries began to flourish in Russia, and commerce to enrich her, and the Russians were transformed from bearded men into clean-shaven ones, and exchanged their long cloaks for short coats, and became more sociable and accustomed to refinement; yet at the same time the true attachment to the faith began to disappear, the mysteries fell into disrepute, firmness was weakened and gave way to impudent, insinuating flattery; luxury and voluptuousness laid the foundation for their domination, and with it selfishness began to penetrate the high judicial places, to the destruction of the laws and the detriment of the citizens. Such is the condition of morals in which Russia was left after the death of the great Emperor, in spite of all his attempts in his own person and through example, to ward off the encroachment of vice.

Source: W.B. Walsh, Readings in Russian History

Discussion Questions

1. What was Peter's chief interest in his contact with European culture?
2. Why did Peter want to westernize Russia?
3. In your opinion, did Russia need "westernizing"? Why?
4. What was the motivation behind Peter's wars with Sweden and Turkey? Did the results justify the reasons for the war?

READING IV

Russian Views of Peter the Great

A. Alexander Pushkin (19th Century Russian poet) The Bronze Horseman

In this poem, a poor ordinary man, Eugene, who lost his beloved in a St. Petersburg flood, went mad, dared challenge the building of the city and then ran in mortal terror. The poet presents both the might and the harshness of the Russian aristocracy and of Peter the Great. While extending sympathy to the unfortunate Eugene, Pushkin depicts the Bronze Horseman as an infinitely majestic and an almost godly figure. The lines praising the power of Peter, not those describing Eugene have remained a treasure of Russian verse. Following are a few passages from the introduction to this tragic poem:

There, by the billows desolate,
he stood, with mighty thoughts elate.
And gazed: but in the distance only
A sorry skiff on the broad spate
Of Neva drifted seaward lonely, ...
And thus He mused: "From here indeed
Shall we strike terror in the Swede;
And here a city by our labor
Founded, shall gall our haughty neighbor;
Here cut- So nature gives command-
Your window through on Europe; stand
Firm-footed by the sea unchanging!
Ay, ships of every flag shall come
By waters they have never swum.
And we shall revel, freely ranging.

B. Michael Pogodin (19th Century Russian Historian) Peter the Great essay

"The Russia of today, that is, European Russia, diplomatic, political, military, commercial, industrial, literary- is a creation of Peter the Great...... Yes, Peter did much for Russia. We wake up. What day is today? January 1, 1841- Peter the Great ordered us to count years from the birth of Christ and the months from January.

It is time to dress- our clothes is made according to the fashion established by Peter. The cloth is woven in a factory which he created and the wool is shorn from the sheep he started to raise.

A book strikes our eyes- Peter introduced the script and himself cut out the letters. You begin to read it- This language became a written language, a literary language at the time of Peter, the earlier Church language being pushed out. Newspapers are brought in- Peter the Great introduced them. At dinner all the courses, from salted herring and potatoes which he ordered grown to wine made from grapes which he began to cultivate, will speak to you of Peter the Great."

C. N. Kokolnik (19th Century Russian playwright) The Orderly

I saw how the great Anatomist
Split open the great decrepit body of Russia
Changed her rotten insides.
Put together her cleansed members,
Skillfully bandaged her properly.
Lifted her by the shoulders, put her on her feet,
And- The Muscovite steppe, the China of Europe,
For the marvelous achievements of her monarch,
Is promoted universally to an Empire!

D. N. Lenin (20th Century leader of the Bolshevik [Communist] Revolution)

"Our task is to study the state capitalism of the West even more thoroughly than Peter hastened the copying of Western culture by barbarian Russia, and he did not hesitate to use barbarian methods in fighting against barbarism."

Lesson Plan: Problems of 19th Century Russia

The following quotation by Count S. Uvarov, Russian Minister of Education in the 1840's is placed on the board: The main ideas behind the reign of Tsar Nicholas I were "Orthodoxy, , Autocracy, Nationality."

1- What do each of these terms mean?
2- How are they related to each other?

Lesson Development

1- At the outset of the reign of Nicholas I the Decembrist Uprising took place. Although it was a failure it had great significance in Russian history. Explain this statement.
2- Read excerpts from the description of Nicholas I in N. Riasonovsky, Nicholas and Official Nationalism, pp. 2-6 and then have class discuss Nicholas' strengths and weaknesses.
3- How did Nicholas hope to achieve "Orthodoxy, Autocracy and Nationality"?
4- What were the jobs of the security police?
5- What abuses occurred as a result of the government's policy? Why was the bureaucracy inefficient?

The Security Police

The Decembrist revolt of December 14, 1825, was clear proof that the foundations of autocratic rule in Russia were being threatened by the new revolutionary ideas imported into Russia from Western Europe. Fear of future revolts and a determination to prevent their recurrence influenced all the political acts of the new Tsar, Nicholas I. One of his first acts was to reorganize the system of political surveillance by setting up a new, all-powerful security police whose duty it was to receive "information and reports on all events without exception." This gave the new police the right of unlimited interference in any aspect of Russian life. The security police, like Ivan's Oprichniki, were subject to no laws and answerable only to the Tsar. The head of the police became one of the most important officials in the Russian state whose power continued to grow throughout the 19th century.

Bureaucracy

The huge body of men who implemented decisions and administered the vast Russian Empire was the bureaucracy. 19th century bureaucracy was notorious for its corruption and inefficiency. The bureaucracy was made up of two groups - the lowly clerks on the one hand and the high-ranking officials of the other. The clerks were mainly involved in paper work - filling out forms, copying reports and forwarding papers to another office. For the most part they were an underpaid, demoralized group open to corruption and graft. With little or no education or training, they were incapable of giving advice to their superiors in whose hands lay the task of making policy. Since any reform of the administration would have involved new learning, these bureaucrats provided the greatest resistance to change.

The high-ranking officials who supervised them were often friends or relatives of the Tsar who were not prepared by their education for the posts they held. Since these officials did not work their way up, but were appointed by the monarch, they lacked the necessary experience. Quite often a military man was entrusted with important civilian functions. Ministers acted at cross purposes and even in open opposition to one another. Personal friends of the Tsar interfered with the responsibilities of officials. Under this system only the personal power of the Tsar could break through the inefficiency of the bureaucracy to get anything done.

Source: N. Riasonovsky, Nicholas and Official Nationalism

Questions for Discussion

1. What was Nicholas' purpose in setting up an all-powerful security police? Do you consider this a wise move? Explain.
2. Why was the Russian bureaucracy so inefficient?
3. How would you have improved your government, if you were the Tsar?
4. Why didn't the Tsar take steps to improve government services?
5. What classes in society would have supported him? Opposed him? Why?

READING V

(Adapted from the Inspector General, a Play by Nicholay Gogol*)

The mayor of the town has just been informed that an Inspector General is on his way from the capital to check on conditions in the town and he is worried that all the corruption and malpractices will now be discovered. Enter Mayor, two policemen, Director of Charities, Superintendent of Schools, the Judge and the District Doctor.

Mayor: I've called you together, gentlemen, to let you in on a most unpleasant bit of news. There's an Inspector General on his way here. An Inspector General, straight from the capital, and traveling incognito.

Superintendent of Schools: But what's all this for? What brought this on? Why should an Inspector General be coming here?

Mayor: I warn you gentlemen. Look sharp. (To Director of Charities) You especially, do everything to make things look decent. You might put clean gowns on the patients in the hospital- and the patients themselves ought not to look as if they'd just been through a blacksmith's shop- the way they usually do when no visitors are expected.

Director of Charities: Oh, well, that's a small matter. The clean gowns can be managed if you like.

Mayor: (To Judge) And you, your court attendants have gotten into keeping their geese in the courtroom and they're forever getting underfoot. Besides that, it really looks bad to have all sorts of ragged wash hanging out to dry in the courtroom itself. It might be better to remove it and then, when the Inspector General will have gone on his way, you can hang it up again if you like. Then there's your clerk. Of course he's a walking, or rather staggering, encyclopedia of the law, but he always smells as if he had just crawled out of a distillery.

Mayor: (To Postmaster) I say, couldn't you for all our sakes, take every letter that goes through the Post Office and sort of unseal each one a little, and kind of glance through it, to see if it doesn't contain some complaint or other.

Postmaster: Oh, I know, I know. You don't have to teach me. I do it out of curiosity;, I'm no end fond of finding out if there's anything new going on in the world.

Mayor: So, if you should come across a complaint or someone informing, just hold that letter back, without the least hesitation. Go and fetch the Inspector of police.

Others: He was brought in this morning dead drunk. We've thrown two buckets of water over him so far, but he hasn't come to yet.

Mayor: And now let each of you take a broom in hand and sweep the streets. And then break up the old fence around where the shoemaker lives and make it look as if we were planning to build something there. Oh, my God- why, I forgot that there are about forty cartloads of all sorts of garbage dumped behind that fence. What an atrocious town this is. Yes, and if the Inspector General should ask why the chapel for the hospital hasn't been built yet- for which we received the money five years ago- don't forget to say that construction was begun on it but that it burned down. I even sent in a report to that effect.

(The townspeople discover a young stranger staying at a nearby hotel and are convinced that he is indeed the Inspector General. As a matter of fact, he is just an ordinary playboy who likes to eat and drink well and stay at the best hotels even if he does not have the money to pay his bills. The Mayor and the others, believing him to be the official from the capital go out of their way to impress him and please him. The Mayor invites him to stay at his house and gives him several hundred rubles besides. The stranger, realizing that he has been mistaken for an important official takes advantage of the situation.)

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*Recommended for students achieving below grade level.

Stranger: At the capital I drop in at the office for only a couple of minutes a day, merely to tell them what to do and immediately the clerk starts scraping away with his pen. And the doorman runs after me to shine my shoes. I know ever so many pretty little actresses and I mingle with all the writers. My house is the best in the whole capital. We have formed our own group for playing cards- The Minister for Foreign Affairs, The French Ambassador, and the British and the German and me. My letters are addressed "Your Excellency." I drop in at the Palace every day.

Director of Charities: It is simply frightening. Suppose he dashes off a confidential report to the capital.

(The officials of the town think they might save their skins by offering the stranger gifts of money. They are all very nervous.)

Judge: I feel as though I were sitting on pins and needles. (Drops money)

Stranger: Isn't that money I see on the floor? Tell you what, Suppose you let me have this as a loan.

Judge: With the greatest of pleasure.

Postmaster: I have the honor of presenting myself...

Stranger: What an odd thing to happen to me; I ran absolutely short of funds during my travels. Could you possibly let me have three hundred as a loan?

Postmaster: Why not? I would deem it the greatest happiness.

Stranger: (To Superintendent of Schools a few minutes later) I've run entirely out of funds on the road. Could you lend me three hundred?

(Postmaster takes out bank notes and offers them with fear and trembling.)

Stranger (To Director of Charities a few minutes later): I've run out of funds during my travels. Have you four hundred on you that you could by any chance lend me? (Accepts money.) Thanks. What a pack of fools there are here.

(The shopkeepers of the town then come to the stranger to tell him of their misery.)

Shopkeepers: We appeal to your mercy, sir. Save us from ruin. It's all because of the mayor of this town. There has never been such a mayor as this one. He'll barge into a store and take whatever comes to his hand. What a swindler he is.

Stranger: If you were to lend me three hundred, I might accept it...

(The stranger then promises to marry the mayor's daughter, borrows another four hundred from the mayor and leaves town with all the money. At this point a messenger arrives to inform the officials that the real Inspector General has just arrived in town and is on his way over.)

This adaptation from the Inspector General by Nicolay Gogol may be used together with the lesson entitled "Problems of 19th Century Russia- Security Police, Censorship and Bureaucracy." Or the teacher might wish to use this adaptation as a lesson in itself. The following points should be derived from this play.

1. Corruption and inefficiency were widespread in 19th century Russia.
2. Bribing officials was the common way of covering up malpractices.
3. Literature was the only vehicle for social criticism. Because of censorship regulations writers had to resort to fiction to express their dissatisfaction with society.

ACTIVITIES

Students might wish to read the play in its entirety. Dead Souls, a novel by Nicolay Gogol also deals with similar problems. [illegible] might read this novel and write a book report on it.

Students might discuss their own contact with bureaucratic inefficiency.

READING VI

*The Surprising Adventures of Ryzhikov by A.S. Makarenko

19th Century Russia (A Short Story)

The patties were juicy and savoury. One munch was enough to turn into a tender imponderable lump which slid down the gullet almost without making itself felt. Just sufficient to whet a real appetite.

On Ryzhikov's glum face this had the effect of animating the gleam in his eyes and sharpening his alertness to his surroundings.

There was a queue at the booking-office. The window was shut but about twenty people were waiting there.

Ryzhikov recognized it as the dangerous kind of queue to be found in the provinces during those years, made up of poor folk who lived modestly and humbly. The most distinquished-looking person in it was a man of average height who was wearing a short winter coat with collar and pockets edged with grey lambskin. Behind him stood a thin vexed-looking woman, one of those who stick to their places in a queue as if there is some very special happiness to be got out of just being there. After her there were more women, all simple folk who kept their slender means tucked into their skirts or their bodices. A dark neatly-dressed girl had her money inside a tightly clenched fist.

Neither station nor queue were suitable for a successful operation. People were on the alert here and what little money they possessed they held onto with both hands. They looked bored, for there were enough tickets to go around and nobody worried about that. So they kept their minds on their money.

Ryzhikov thought of a railway station at a big city. Of course, there were disadvantages there, such as militiamen, sentries and other obstacles. In some miraculous way they knew how to probe Grisha Ryzhikov's most secret intentions. Disregarding his business-like manner and his look of a bona-fide traveller, they did not even demand to see his papers. They merely said: "Come along, young man."

Ryzhikov reflected how different, too, were the travellers at a big city station. There was so much excitement, so much emotion, so much real life! There a man would wander for a whole day from one booking office to another, waiting at enquiry offices, questing porters and fellow-travellers. He would sit the night through in the station. The simpler type of travellers would dispose themselves on the ground and sleep so soundly that you could rob them not only of their money but of their very souls without their noticing it. More learned people, of course, did not go to sleep but wandered about, wrapped in their dreams .... People paid large sums for their tickets there, for they were about to go off on long journeys, and their pockets bulged with wallets, black ones, brown ones ....

Who can be happier than a man who has just left the booking-office with a ticket in his hand? He has stood in the queue, quarrelled with intruders, trembled for fear of getting no ticket, listened avidly to all sorts of extraordinary tales and rumours. And now, so happy that he can scarcely believe in his good fortune, he strolls through the crowd in the waiting-room and examines his ticket with dancing eyes, forgetful of everything, his wife, his suitcase and the wallet he protected so carefully in the queue....

Ryzhikov suddenly grew alert. Behind the last woman in the queue there appeared a hairy man in an old jacket. His books were of good quality, he wore a green muffler round his neck, and in his hip-pocket there was a nice well-defined rectangular outline of promising size.

Taking his time, Ryzhikov joined the queue behind the man with the jacket. Keeping his eyes on an advertisement he turned sideways to the jacket. A moment later he had two fingers feeling the rough edge of the wallet. He drew the wallet upwards. It moved noiselessly. Another second and ... a rough paw grabbed Ryzhikov's hand and right before his eyes appeared a face distorted with fear.

"Oh, you scoundrel! Well, I never..."

Ryzhikov gave a tug. In vain. His voice rose in a well-studied tone of ominous

"What do you think you're doing?" he asked threateningly. "You'd better look out!"

"And what was your hand up to?"
"Let go, I tell you!"
"No, you don't, my lad!"

Ryzhikov gave an unexpectedly sharp jerk and freed his hand. He rushed through the door on to the platform. Off he ran along the platform and down on to the track, his feet skimming the ground. He dived under one goods train, then under another. He crouched down and looked around. Several people were pacing up and down the platform. Their heads and shoulders were out of sight, but he at once recognized that pair of good boots and close to them the bottom edge of a grey greatcoat and a pair of highly polished top boots. He heard that excited voice again.

"A real bandit!"

The edge of the grey great-coat ruffled, the highly polished boots moved towards him as their owner sprang from the platform. In his light slippers, Ryzhikov flashed along the goods trains to the point. He felt depressed but at least his hunger had vanished.

*Recommended for students achieving below grade level.

Questions for Discussion

1. When do you think this story might have taken place in Russia? Why do you choose that time?
2. What does the story tell you about life in Russia?
3. What is your favorite detail in the story? What does this detail tell you about life in Russia at the time of the story?
4. How does the author make you feel sorry for Ryzhikov? Why should a Russian author write a story about a thief in which the thief is the hero?
5. Could you write a story about Russia today in which the villain is really the hero? How?
6. Could you write a story about the United States today in which the villain is really the hero? How?

READING VII

Message to Siberia

by Alexander S. Pushkin

Deep in the Siberian mine,
Keep your patience proud;
The bitter toil shall not be lost,
The rebel thought unbowed.

The sister of misfortune, Hope,
In the under-darkness dumb
Speaks joyful courage to your heart:
The day desired will come.

And love and friendship pour to you
Across the darkened doors,
Even as round your galley-beds
My free music pours.

The heavy-hanging chains will fall,
The walls will crumble at a word;
And freedom greet you in the light,
And brothers give you back the sword.

Questions for Discussion

1. Is this a poem of protest against the conditions of life in Czarist Russia? How can you tell?

2. Who are "deep in the Siberain mine"? Why are they there?

3. How do you account for fact that Alexander S. Pushkin was allowed to write and publish?

4 Pushkin was a national hero in his lifetime and is still considered one of the great poets of Russia. How can you explain this popularity?

Lesson Plan: Serfdom and After

Class reads Nekrasov's poem Who Lives Happily in Russia?
Based on the poem, have students describe life in Russia in the 19th century.
What answer does the poet expect to the question he poses in his last line?

Lesson Development

1- Why had Ivan the Terrible and Peter the Great solidified the institution of Serfdom?
2- Compare the life of a Russian serf with that of an American slave in the same period. (It might be a good idea for students to present short skits illustrating the point or short reports comparing the two institutions.)
3- How did the Russian serf react to abuses?
4- What caused Alexander II to free the serfs?
5- What were the terms of the emancipation? (A comparison can be made here with Lincoln's Emancipation Proclamation.)
6- Would Nekrasov's poem have been different if it were written in 1870? Cite evidence to support your opinion..

READING VIII

Who Lives Happily in Russia?

The astringent satire of the poet N. S. Nekrasov forms an interesting contrast to the cloying sentimentalities of Karamzin. Nekrasov belongs to another generation, both literally and figuratively speaking. Though he began to write during the reign of Nicholas I, and was for a time editor of The Contemporary, his most producitve years were in the reign of Alexander II. The lines below are reprinted from his poem, Who Lives Happily in Russia? The source is: Wiener, Anthology, Vol. 2, pp. 353-359, passim.

What year it was,--you figure out!
What land it was,--you guess yourself!
Upon a level country road
Were gathered seven muzhiks:
They all had masters whom they served
In the Government of Strained-too-hard,
The county called Enduring-much
The district Fallowlandedness,
In villages hard by:
In Patchedupville and Raggedtown,
In Emptyville and Freezingtown,
In Burnedupville, and Hungerville,
And in Cropfailingthorpe;
They met and quarrelled straight away:
"Who lives in Russia happily
And to his heart's content?"
Roman declared--"The landowner,"
Demyan declared--"The bureaucrat,"
Luka declared--"The Priest."
"The merchant with his goodly paunch,"
The Gubin brothers both declared,
Ivan and Mirotdor.
But old Pakhom looked gloomily
Upon the ground, and said at last:
"The gentleman of noble birth,
"The minister of the Emperor,"
While Prov declared: "The Tsar."

. . .

Beside the road, right in the wood,
The peasants sat them down. . . .
The vodka came in proper time;
There also somehow came some food.--
A feast for the muzhiks!
Three glasses each man had to drink;
They ate,--and quarrelled once again:
Who lives in Russia happily
And to his heart's content?

. . .

*Activity: The Industrial Revolution Affects the Family of Karl Marx

Aim: To speculate how a person's living conditions could influence his political thining.

Motivation: The letter by Mrs. Karl Marx

Vocabulary

Wet nurse
thalers
chemist
chelsea mob
pounds

Questions for Inquiry and Discovery

1. Was there any way for Jenny Marx to help her family?
2. How did this family get in this predicament?
3. Could this situation happen here today?
4. If your family faced this problem where could you turn to help? Why couldn't Jenny get this kind of help?
5. How would Marx describe conditions in the industrial England of 1850? What improvements would he want to make?
6. How would Karl Marx feel about his theories of economics if he lived in our city today?

Summary: Who are the real villains of the story?

Application:

1. The class may want to further explore Marx's predictions. Collecting magazine and pictures, the class can create a picture essay of working conditions of American labor.
2. Contact ILGWU for copies of Signature of 450,000. The pamphlet compares working and living conditions of the early 1900's with the present. The photographs may be used to motivate original essays on such topics as: "The kind of factory I want to work in."

Concepts:

1. Every event invented and institution has its roots in the past. (H)
2. The cause and consequences of historical events are often numerous and complex. (H)

* Recommended for students achieving below grade level.

"A Letter Written by Mrs. Karl Marx After The Family Had Been Evicted in 1850 for Failure to Pay Rent"

I shall describe to you a day in this life just as it is, and you will see that perhaps few other refugees have gone through anything like it. Since wet nurses are here too much expensive for us, I decided, in spite of continual and terrible pains in my breasts and back to nurse the child myself. But the poor little angel drank in from me so much secret sorrow and grief with the milk that he was constantly unwell...He has not slept a single night since he came into the world--two or three hours at most... As I was sitting like this one day our landlady suddenly appeared. We have paid her in the course of the winter over two hundred and fifty thalers, and we made an arrangement with her that in future we were not to pay her but the landlord, who had put in an execution. Now she denied this agreement and demanded five pounds, which we still owed her; and as we were unable to produce this sum at once, two bailiffs entered the house, took possession of all my little belongings: beds, linens, clothes, everything, even my poor baby's cradle, and the best of the toys that belonged to the little girls, who were standing by in bitter tears...Our friend Schramm hurried to town to get help. He got into a cab, and the horses bolted. He jumped out and was brought bleeding into the house, where I was in misery with my poor shivering children.

The next day we had to leave the house. It was cold and rainy and dreary. My husband tried to find a place for us to live, but no one was willing to have us when we mentioned the four children. At last a friend came to our rescue, we paid, and I quickly sold all my beds in order to settle with the chemist, the baker, the butcher, and the milkman, who had been alarmed by the scandal of the bailiff's arrival and who had come wildly to present their bills. The beds which I had sold were taken out of doors and loaded onto a cart--and do you know what happened then? It was long after sunset by this time, and it is illegal in England to move furniture so late. The landlord produced the police and said there might be some of his things among them, we might be escaping to a foreign country. In less than five minutes, there were two or three hundred people standing in front of our door, the whole Chelsea mob. The beds came back in...(After apologizing for burdening her friend with her troubles, Jenny goes on:) The only thing that really crushes me and makes my heart bleed is that (Marx) is obliged to endure so much pettiness,that there should be so few to come to his aid, and that he who has so willingly and gladly come to the aid of so many, should find himself so helpless here.

Lesson Plan: Russian Literature and Music in the 19th Century

Lesson Development

1- Students have been assigned to read about specific Russian authors. Students report orally on three or four different authors.
2- Class reads Pushkin's poem, "A Message to Siberia." Students discuss the meaning of the poem.
3- Discuss the prepared material in Russian Literature in the 19th Century paragraph by paragraph.

Note: Any study of Russian life in the 19th century clearly reveals how intimately the literature and music were related to the events of the times. Analyze and illustrate the truth or fallacy of the statement.

READING IX

The Russian literary renaissance of the 19th century was a product of many factors and literary influences. It received its initial push from two major forces. The first, cultural, was the appearance in 1800 of the manuscript of the Tale Of The Host Of Igor which encouraged Russian authors to throw aside foreign models and attempt to follow in the tradition of the work produced by their ancestors. The second, political in nature, was the upsurge of nationalism which resulted from the invasion of Napoleon. During the French invasion there came a strong reaction against things foreign. Following the trend of popular opinion and stimulated by the discovery of ancient manuscripts, Russian authors began to choose Russian themes.

Unlike other literatures, where poetry occupies a prominent place, prose, especially the novel, is foremost in Russian literature. The most significant reason for this phenomenon was the censorship that existed in Russia during the 19th century. In Russia, writers were not permitted to express themselves directly on any controversial subject. For example, it was impossible to have the same debates and discussions over the condition of the serfs in Russia as occurred in the U.S. over the abolition of slavery. Russian champions of emancipation had to resort to fiction, to novels and to short stories in which they discussed the pros and cons of the problem. (For example, Gogol's Dead Souls and Turgenev's Memoirs of a Sportsman)

The founder and most outstanding leader of the Russian national literary renaissance was Alexander Pushkin. He found the Russian language a rough, uncut diamond with great potentialities and he left it a polished medium of expression unsurpassed by other modern languages.

Next in importance to Pushkin was Mikhail Lermontov. His main contribution was revealing a new world in the Caucasus. In the 19th century, the Caucasus was to Russia what the Wild West was to the United States. The Cossacks were the Russian cowboys and the native tribesmen, Indians, who carried on an unrelenting guerrilla warfare against Russia for 137 years.

In the history of Russian literature, the year 1842 is of particular importance. For it was in that year that Dead Souls by Nikolai Gogol appeared. Dead Souls marked the birth of the first genuinely realistic Russian novel. It dealt with the burning issue which occupied the best minds of Russia throughout the 19th century - the problem of Serfdom. It represented the accurate diagnosis of a competent doctor. The title can be given not only to the dead serfs in the novel, but to all Russia. A combination of ignorance, superstition, corruption, inefficiency, graft, and abuse of power produced an environment in Russia only for dead souls- not the living.

Another of Gogol's works, The Inspector General, became the national comedy of Russia. It holds up corruption and inefficient bureaucracy to ridicule.

The reign of Alexander the Second (1855-1881) produced many great writers. Ivan Turgenev was chiefly responsible for making the novel the method of expressing opinions and criticism of the main political, social, and economic policies. He believed that constitutional government would solve all Russian problems for generations to come. In The Memoirs of A Sportsman, Turgenev depicted for the first time the life of the serf. Alexander II was strongly influenced by this work.

In his most famous work, Fathers and Sons (Children), Turgenev warned of a group of men called Nihilists who believed in destroying all existing institutions.

Probably the most widely read Russian author in the United States is Fyodor Dosteyevsky. His novels faithfully represent Russian character at its best and its worst. He vigorously opposed the importation of foreign culture at the expense of Russian culture. His most popular work among foreignors is Crime and Punishment. The main purpose of this novel is to show that the hero, Raskolnikov, upon falling victim to ideas of the West, became a criminal; but after going through a purification which restored him to his own culture and soil, he again became a useful member of society.

To sum up. Dosteyevsky in his novels (The Brothers Karamazov, The Possessed, The Idiot) places the heart above the intellect. He opposed all forms of western ideas whose purpose he believed was to destroy Russian virtues which were the product of centuries of Russian life. He also felt that the West had nothing to offer Russia, since Russia possessed all the elements necessary for her own redemption, particularly the Russian Orthodox Church.

Whereas Dosteyevsky discussed both the slums and the middle class, Leo Tolstoy wrote of the country, the nobility, and the peasantry. His descriptions showing the horrors of war were described in his great masterpiece, War And Peace. He denounced war as an instrument for the settling of disputes among nations. It is justly called the national novel of Russia.

Another great author of the period was Anton Chekhov. Although he wrote many short stories, novels and plays, practically all his ideas are summed up in his last drama, The Cherry Orchard. It voiced the prevailing political, economic and social sentiment of the Russian people. It portrayed the clash between rural and urban values, between the impractical, traditional and often impoverished members of the nobility and the impudent, ruthless businessman. Chekhov made it apparent that a new era was beginning and the builders of the industrial age were the merchant capitalists. In the clash between the old and the new, the result is the defeat of the old and the triumph of the new.

In the field of literary criticism, the most important figure was Vissarion Belinsky, the founder of this field of Russian literature.

Russian music like literature received a thrust forward from the growth of national consciousness after the Napoleonic Wars. The founder of national Russian music was Mikhail Glinka. The first Russian composer to achieve an international reputation was Alexander Borodin. Other Russians to gain wide fame were Modest Mussorgsky (Boris Godunov, Pictures At An Exhibition) and Nicholas Rimsky-Korsakov (The Snow Maidens, Scheherazade, Prince Igor, Sadko)

Undoubtedly, the best known Russian composer is Peter Ilitch Tchaikovsky. He was a prolific and highly versatile composer. He wrote 10 operas, 6 symphonies, 3 ballets, 12 overtures, 4 concertos, 4 suites as well as more than 100 lesser pieces.

Any study of Russian culture in the 19th century clearly reveals how intimately the literature and music were related to current affairs of the day and to one another, and how all three reflected the underlying national sentiment of that era.

* Lesson Plan

Aim: How music can help us understand the history and culture of a people: The Soviet Union, A Case Study.

Materials: Musical recording of "1812 Overture" written by Russian composer, Peter Ilich Tschaikovsky.

Subject: Napoleon's Russian campaign of 1812 during the reign of Russian Tsar Alexander I (1801-1825). In the storm of battle, the French are at first victorious, but eventually they are vanquished by the Russians.

Guide to help students follow the music:

1. Slow introduction of the Russian themes
2. Faster pace
3. Russian folk song--represents the defending Russians
4. Faster pace
5. The Marseillaise (the French National anthem)--represents the French invaders
6. Battle music--the French at first are victorious
7. Rest period in the battle
8. Russian folk song
9. Battle scene--listen to the music of the two sides--the Russian folk song and the French Marseillaise
10. Rest period in the battle
11. Russian folk song
12. French Marseillaise
13. Final battle--the defeat of the French by the triumphant Russians
14. Listen for the Kremlin bells and booming guns celebrating victory.

Questions for Discussion

1. What does this music reveal about nineteenth century Russia?
2. Why did the defeat of Napoleon help make Russia a major power?
3. How does this music compare with modern American music?

* Recommended for students achieving below grade level.

*Russian Folk Music

Russian folk music is an integral part of Russian culture. Folk songs are considered to be as old as the Russian people themselves, and from the very beginning all their thoughts and actions were expressed in song. To help the student gain an insight into Russian culture it might be worthwhile to devote one period to folk music. The teacher might wish to teach the students a simple Russian song such as "Bublichki." The remainder of the period could be used to listen to Russian records. Some famous records easily available in shops and libraries are: Russian Army Band and Chorus, Songs of the Don Cossaks, songs by Theodore Bikel, Vladimir Slashcheff, Marusia, etc.

To provide the student with some background the following outline might be distributed.

Russian singers generally accompany themselves on the accordion and the balalaika (an instrument which looks like a guitar). Russian songs may be divided into six types:

1. Sorrowful songs. These songs express the longing of a maiden for her lover, the sadness of a young man who must leave his sweetheart, They are generally long drawn-out melodies.

2. Gay dancing songs. These are sung solo or in a chorus and accompanied by dance. In the summer, peasants in the fields sing after their work is done, and in the winter, villagers gather in a peasant house to sing and dance. Ganerally, brightly colored costumes are worn.

3. Ceremonial songs. These are usually sad due to the ancient custom of parents buying wives for young men without consulting them.

4. Songs honoring the tsar or God.

5. Robber songs. These songs celebrate the exploits of famous outlaws and vagabonds whom the peasants glorified. This was due to the belief that the outlaws helped and protected the poor peasant against the rich.

6. Volga Songs. These express the drudgery of pulling the heavily-laden Volga barges. Volga workers were among the most oppressed people and one can sense the sadness from their songs.

NOTE: It might be useful to play a recording of one song from each of these groups.

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*Recommended for students achieving below grade level.

READING X

Source: W. B. Walsh, Readings in Russian History

Lenin's Electrification Scheme

The development and wide distribution of electric power was one of Lenin's pet dreams. Speaking of it at the Eighth Party Congress in 1920 he said: "Communism is the Soviet government plus the electrification of the whole country."---a statement which clearly indicates the importance Lenin attached to this matter. In 1921, Lenin wrote the following letter to G. M. Krzhizhanovsky, an old Bolshevik who was then Chairman of the State Planning Commission and a member of the party's Central Committee. This is an official Soviet translation of the original letter which is in the Central Lenin Museum.

Gleb Maximilianovich,

The following idea has occurred to me.
We must make propaganda for electricity. How?
Not only by word, but by example.
What does this mean? It means, above all, popularizing it.
For this purpose a plan must be worked out at once for the installation of electric light in every house in the RSFSR.
That will be a long business, for it will be a long time before we have enough wire and the rest for 20,000,000 (---40,000,000)lamps.
Nevertheless, we need a plan at once, if only for a few years ahead.
That is the first thing.
The second thing is that an abridged plan must be worked out at once, and then---this is the third thing, and the most important---we must promptly kindle both emulation and initiative among the masses, so that they tackle the matter immediately.
Could not a plan (approximate) be worked out for this purpose at once on the following lines?

1) Electric light to be installed in all rural district centers (10,000-15,000) within one year.

2) In all villages (500,000-1,000,000, probably not more than 750,000) within two years.

3) In the first place---village libraries and Soviets (two lamps each).

4) Secure the poles immediately in such and such a fashion [sic].

5) Secure the insulators immediately yourselves (the porcelain factories, if I am not mistaken, are local ones and small?) in such and such a fashion [sic].

6) Copper for the wire? Collect it yourselves in each county and rural district (a subtle hint at church bells and so on).

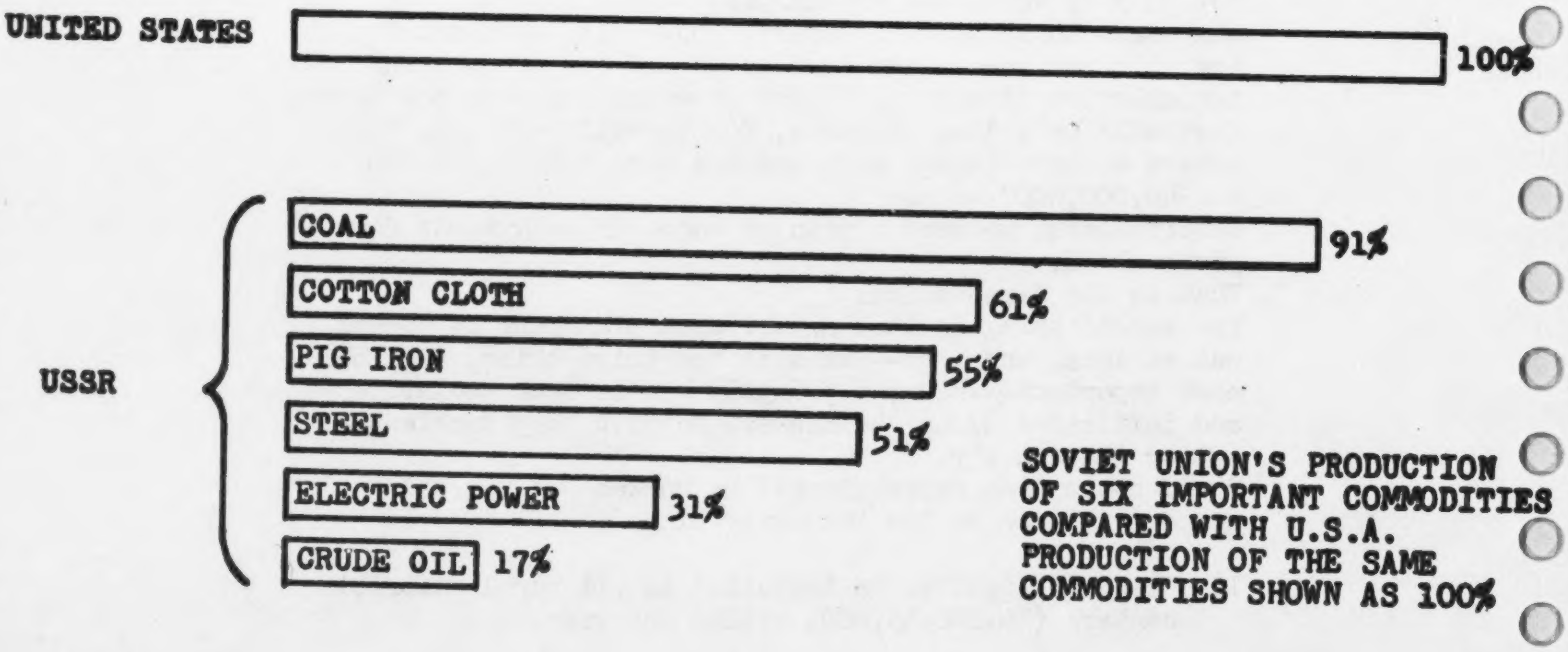
7) Organize the teaching of electricity on such and such lines [sic] . Cannot something along these lines be devised, elaborated and decreed?

Comparison of Production in the U.S. and the U.S.S.R.

Basing what you say on the graph below, write true, false, or data not given for each of the following statements.

1. Soviet production is nearest in percentage to that of the U. S. in meat.
2. Of the items shown in the graph, Soviet production compared with that of the U. S. is lowest in crude oil.
3. The item in which Soviet production is about ¼ that of the U. S. is electrical power.
4. The items in which Soviet production is more than half that of the U.S. are steel, coal, pig iron, cotton cloth.
5. The combined value of cotton cloth and steel produced in the U.S.S.R. is about equal to the combined value of coal, sugar and crude oil.
6. Soviet production of steel compared to that of the U. S. is about two-fifths.

Figure 11



SOVIET UNION'S PRODUCTION OF SIX IMPORTANT COMMODITIES COMPARED WITH U.S.A. PRODUCTION OF THE SAME COMMODITIES SHOWN AS 100%

*Lesson Plan: Life in the Soviet Union - Food Consumption

Motivation

Show class the chart on the next page comparing the average monthly amounts of food per person.

> Why can we say that Americans have more nutritious diets than Russians?

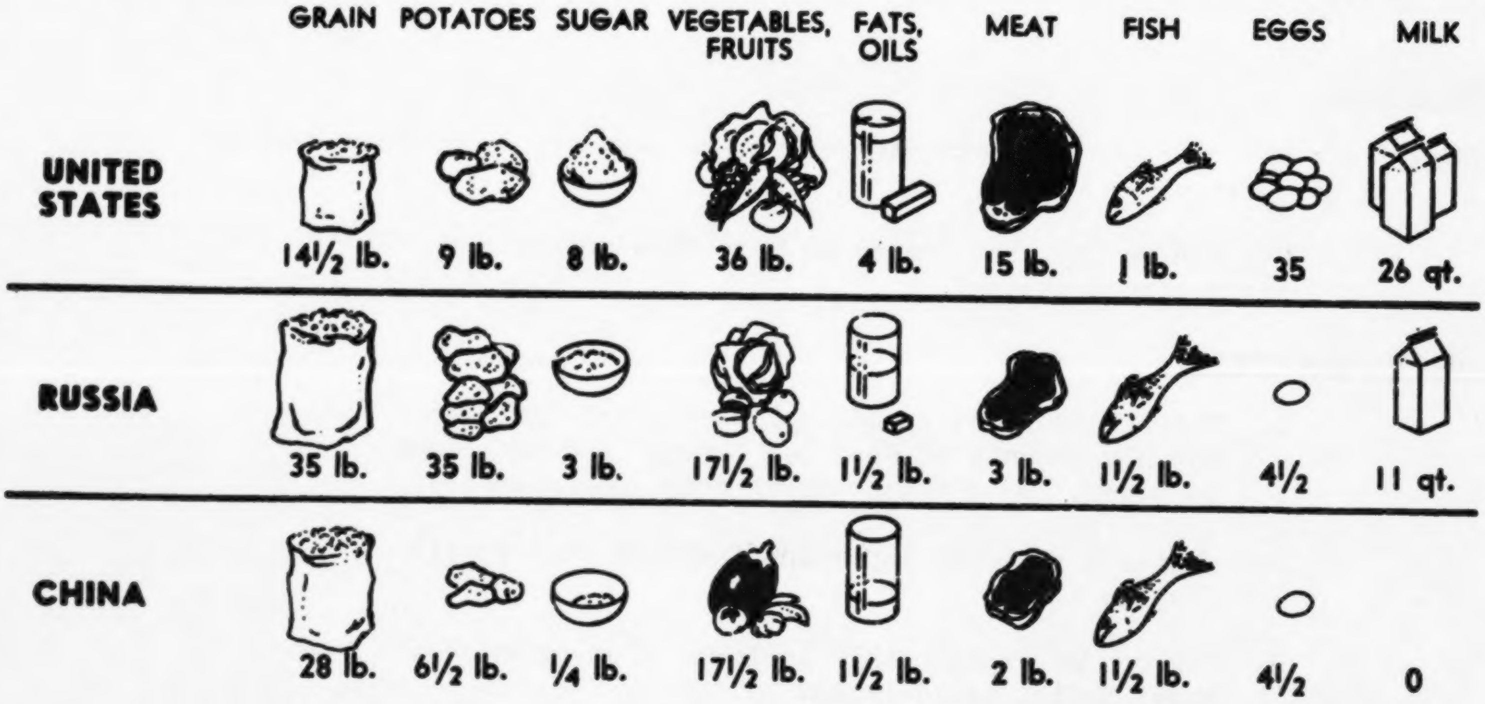
Lesson Development

1. Distribute rexographed copies of chart "Average Monthly Amounts of Food Per Person" and questions to class. Have class answer questions. Review.
2. What are the most important items in the average Russian diet?
3. How can we explain this in terms of what we know about Soviet agriculture?
4. Why do Russians consume less meat, eggs and milk than Americans?
5. From what we know about Soviet agriculture, explain why fewer hogs and cattle are raised in the USSR.
6. If you were responsible for the direction of Russian agriculture, what steps would you take to remedy the situation as shown in the chart?

*Recommended for students achieving below grade level.

Figure 12

Average Monthly Amounts of Food Per Person



1. This chart compares the average amounts of food eaten in____________, ____________, and____________.

2. The chart compares the amounts eaten of __________kinds of food.

3. The chart shows the amounts of each kind of food eaten each______________.

4. The amounts of all but two kinds of food are measured in________________.

5. The people of_________drink no milk at all.

6. The people of_____________eat the most potatoes.

7. The people of________________________eat the least fish.

8. On the average, each person in China each year eats about **A.** 2 lb. of meat **B.** 48 lb. of meat **C.** 12 lb. of meat **D.** 24 lb. of meat

9. Compared with the people of Russia, the people of the United States each month drink **A.** 26 quarts more of milk per person **B.** 37 quarts more of milk per person **C.** 15 quarts more of milk per person **D.** 15 quarts less of milk per person

10. Compared with the people of China, the people of the United States eat less **A.** grain and potatoes **B.** grain and fish **C.** fish and potatoes **D.** fish and meat

11. The people of Russia and China each month eat the same amounts of **A.** eggs **B.** meat **C.** grain **D.** sugar

12. Each month the people of Russia and China eat the same amounts of **A.** two kinds of food **B.** three kinds of food **C.** five kinds of food **D.** four kinds of food

13. Compared with the people of the United States the people of Russia eat more **A.** grain, potatoes, and fish **B.** grain, fish, and sugar **C.** fish, potatoes, and meat **D.** meat, eggs, and milk

14. The people of China and the United States eat each month nearly the same amount of **A.** potatoes **B.** fish **C.** fats and oils **D.** meat

15. An important thing that can be learned from this chart is that **A.** the people of Russia and China eat about the same amounts of food **B.** the people of Russia eat less than the people of China **C.** the people of the United States eat more food than the people of China and Russia **D.** the people of China and the United States eat about the same amount of food

Source: Science Research Assoc. 1962

READING XI

Some Stereotypes to Shatter

A great many stereotypes about the U.S.S.R. have developed in the minds of Americans. Your students are likely to believe some of these generalizations, with varying degrees of conviction. As a social studies teacher, devoted to the discovery and propagation of the truth, you will want to try to correct misimpressions. The best way to do so is to help students find out what the facts are. In some instances, you will have to tell them the facts, but, wherever possible, they should discover them for themselves. Here are a few of the stereotypes about Russia that are common; you will undoubtedly discover others as you teach about the country.

1. **ALL RUSSIANS ARE COMMUNISTS. Three to five per cent of the population, or around ten million Russians, are members of the Communist Party. A large majority of the populace supports the Communist regime, despite their criticisms of some aspects of it.**

2. **ALL WEALTH IN THE U.S.S.R. IS EVENLY DIVIDED. This idea has arisen from the theory that Communism "divides the wealth." Actually, there is an increasing amount of private enterprise, such as incentive wages in factories, and there are wide ranges in salaries.**

3. **ALL RUSSIANS ARE ALIKE IN APPEARANCE AND BACKGROUND. There is probably as much variation in types of people in Russia as exists in any country of the world. They range from Europeans to Mongolians. The backgrounds of Russians vary tremendously, too, from the people in remote villages to the people of large metropolitan cities.**

4. **THERE IS NO RELIGIOUS LIFE IN THE U.S.S.R. The Communist party has combated the idea of religion with varying degrees of intensity at different periods. Many churches are still open, and some groups, such as the Baptists, are actually growing in numbers.**

5. **THE RUSSIAN SYSTEM OF EDUCATION SURPASSES OURS. This stereotype began about the time of Sputnik, as an attempt to explain the strides of the Russians in space science and to discredit American education. There are many fine aspects to Russian education, but it is a type of education developed for their society and their aims, not ours.**

Discussion Questions

1. **How do you explain the small number of members of the Communist Party in Russia?**

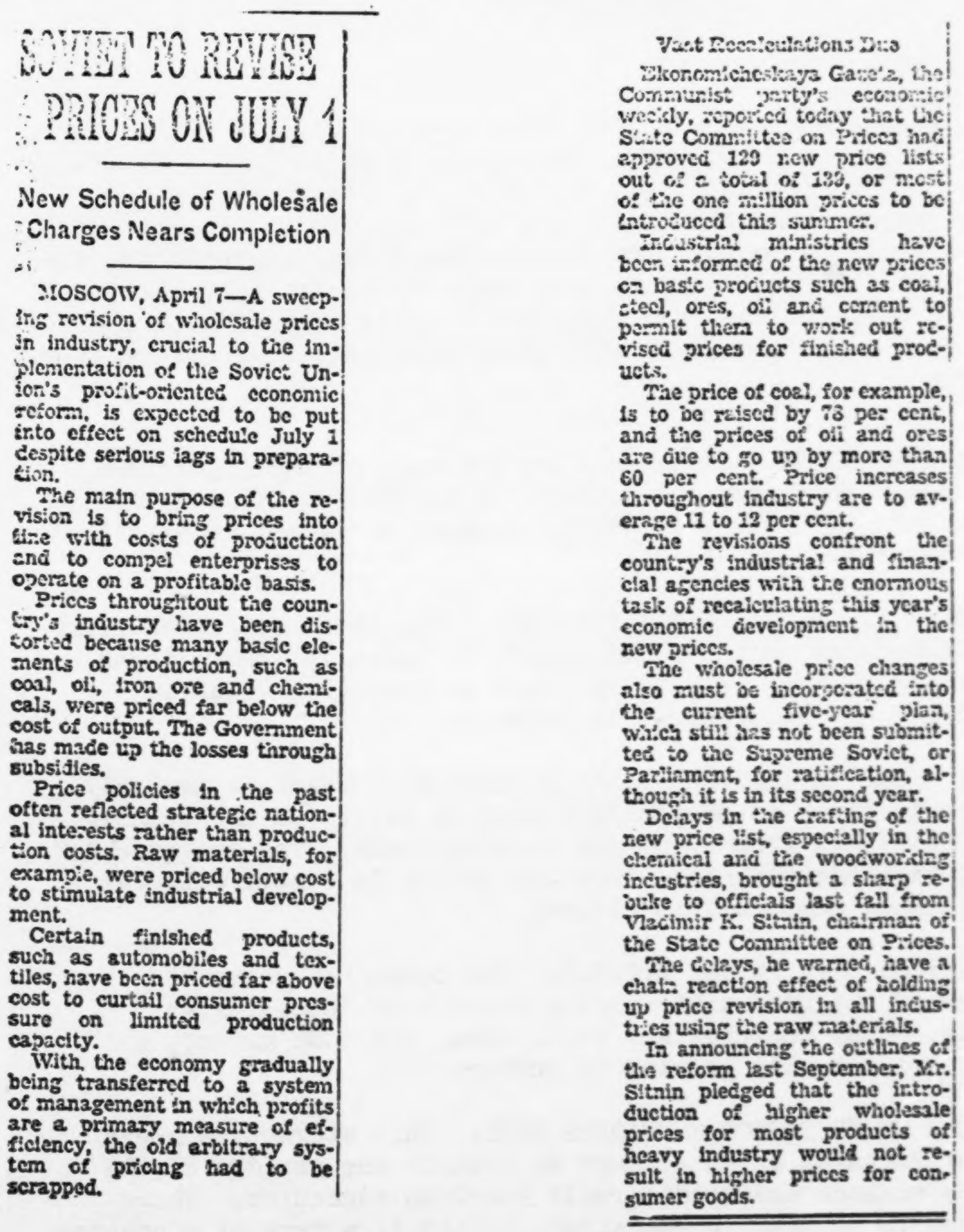
2. **How do you account for the fact that the Soviet Union is not a classless society?**

3. **Describe what you consider to be a "typical" Russian.**
   a) **How did you arrive at this mental picture of "a typical Russian"?**
   b) **How does your mental picture compare** with what you have studied in this unit?

4. **Why do Communist Party leaders fear the rise of powerful religious groups? Why are they opposed to religious ideas such as worship of God?**

5. **Investigate Russian and American educational systems. As a result of your research, evaluate the strengths and weaknesses of each.**

6. **Robert Heilbroner, an American economic philosopher, suggests that only a "holy war" against economic underdevelopment in Asia, Africa and Latin America can rid the world of poverty.**
   a) **What plans would you make for "a holy war" against economic underdevelopment?**
   b) **What obstacles would you expect to meet in your "holy war" to eliminate poverty from the world?**



SOVIET TO REVISE PRICES ON JULY 1

New Schedule of Wholesale Charges Nears Completion

MOSCOW, April 7—A sweeping revision of wholesale prices in industry, crucial to the implementation of the Soviet Union's profit-oriented economic reform, is expected to be put into effect on schedule July 1 despite serious lags in preparation.

The main purpose of the revision is to bring prices into line with costs of production and to compel enterprises to operate on a profitable basis.

Prices throughtout the country's industry have been distorted because many basic elements of production, such as coal, oil, iron ore and chemicals, were priced far below the cost of output. The Government has made up the losses through subsidies.

Price policies in the past often reflected strategic national interests rather than production costs. Raw materials, for example, were priced below cost to stimulate industrial development.

Certain finished products, such as automobiles and textiles, have been priced far above cost to curtail consumer pressure on limited production capacity.

With the economy gradually being transferred to a system of management in which profits are a primary measure of efficiency, the old arbitrary system of pricing had to be scrapped.

Vast Recalculations Due

Ekonomicheskaya Gazeta, the Communist party's economic weekly, reported today that the State Committee on Prices had approved 129 new price lists out of a total of 133, or most of the one million prices to be introduced this summer.

Industrial ministries have been informed of the new prices on basic products such as coal, steel, ores, oil and cement to permit them to work out revised prices for finished products.

The price of coal, for example, is to be raised by 78 per cent, and the prices of oil and ores are due to go up by more than 60 per cent. Price increases throughout industry are to average 11 to 12 per cent.

The revisions confront the country's industrial and financial agencies with the enormous task of recalculating this year's economic development in the new prices.

The wholesale price changes also must be incorporated into the current five-year plan, which still has not been submitted to the Supreme Soviet, or Parliament, for ratification, although it is in its second year.

Delays in the drafting of the new price list, especially in the chemical and the woodworking industries, brought a sharp rebuke to officials last fall from Vladimir K. Sitnin, chairman of the State Committee on Prices.

The delays, he warned, have a chain reaction effect of holding up price revision in all industries using the raw materials.

In announcing the outlines of the reform last September, Mr. Sitnin pledged that the introduction of higher wholesale prices for most products of heavy industry would not result in higher prices for consumer goods.

N.Y. Times, April 8, 1967 © 1967 by The New York Times Company,
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Discussion Questions

1. Name the latest purchase you made? What price did you pay?

   A. List all the steps in producing the article. Why is each step a "cost of production"?

   B. If you had purchased the article in Moscow, to what extent would the steps in production have been the same?

   C. According to the article, how could the Soviet Government have raised the price to discourage your purchase? Lowered the price?

2.

   A. What is the main purpose of revision in wholesale prices in Russia?

   B. How can price revision "compel enterprises to operate on a profitable basis"?

3. Mr. Sitnin pledged "...higher wholesale prices ....would not result in higher prices for consumer goods."

   A. Can this be accomplished, in your opinion? Explain your economic reasoning.

   B. If wholesale prices are raised for materials in your latest purchase, what must happen in order to keep the consumer price.

READING XIII

Conversation with an American Writer

"You have courage,"
they tell me.

It's not true.
I was never courageous.
I simply felt it unbecoming
to stoop to the cowardice of my colleagues.

I've shaken no foundations.
I simply mocked at pretense
and inflation.
Wrote articles.
Scribbled no denunciations.
And tried to speak all
on my mind.
Yes,
I defended men of talent,
branding the hacks,
the would be writers.
But this, in general, we should always do;
and yet they keep stressing my courage.
Oh, our descendants will burn with bitter shame
to remember, when punishing vile acts,
that most peculiar
time,
when
plain honesty
was labeled "courage". . .

Cowards Have Small Possibilities

Cowards have small possibilities.
Fame is not won through silence,
and cowards,
out of caution,
are at times obliged to show courage.
Thus adders hustle to be hawks;
sensing the way the wind is blowing,
they adapt themselves to courage
just as they had adapted themselves to lies.

Printed in News Focus, November 11, 1966. Courtesy of October House, Inc.

The Poetry of Yevgeny Yevtushenko 1953 to 1965. Trans. by George Reavey. October House Inc. New York, 1965

Conversation with an American Writer

1. What does the poet mean by "the cowardice of my colleagues "?

2. "Oh, our descendants will burn with bitter shame." Does it take courag for a Russian poet to write this line, in your opinion?

3. What other poems of Yevgeny Yevtushenko would cause an American writer say of him, "you have courage." Bring these poems to class and discuss them.

Cowards Have Small Possibilities.

1. Do you agree or disagree with the title of the poem? Defend you opinio

2. To what extent can this poem be applied to all other nations as well as the Soviet Union?

3. What is the meaning of the last two lines? What relationship do these lines have to the "thaw" in Russian political life?

*Activity: Russian Poetry

1. The teacher could reproduce and distribute copies of the poem, "Schoolmaster," by Yevgeny Yevtushenko.

2. The teacher might, with students, compare this poem with the poem, "Babiy Yar," in this Curriculum Bulletin, page 363.

Questions For Discussion Based on Poetry of Yevgeny Yevtushenko

1. What emotions does this poem arouse in you? Why do you feel this way after reading the poem?
2. Find the combination of words Mr. Yevtushenko uses to arouse emotions in you. What words would you have used?
3. From your study of the Russian people, is this a typical Russian poem, in your opinion? Explain.
4. What lines in the poem do you believe to be "very Russian"? Why do you choose these lines?
5. Read another poem by Mr. Yevtushenko entitled, "Babiy Yar." How is "Babiy Yar" different from "Schoolmaster"?
6. Which poem do you like best? Why?
7. Which poem do you consider more Russian? Why?
8. After reading Mr. Yevtushenko's poems, have you in any way changed your mental picture of the Russian people?
9. Would you like to write a poem about your social studies teacher? Try one.

* Recommended for students achieving below grade level

Schoolmaster

by Yevgeny Yevtushenko

The window gives onto the white trees.
The master looks out of it at the trees,
for a long time, he looks for a long time
out through the window at the trees,
breaking his chalk slowly in one hand.
And it's only the rules of long division.
And he's forgotten the rules of long division.
Imagine not remembering long division!
A mistake on the blackboard, a mistake.
We watch him with a different attention
needing no one to hint to us about it,
there's more than difference in this attention.
The schoolmaster's wife has gone away,
we do not know where she has gone to,
we do not know why she has gone,
what we know is his wife has gone away.

His clothes are neither new nor in the fashion;
wearing the suit which he always wears
and which is neither new nor in the fashion
the master goes downstairs to the cloakroom.
He fumbles in his pocket for a ticket.
'What's the matter? Where is that ticket?
Perhaps I never picked up my ticket.
Where is the thing?' Rubbing his forehead.
'Oh, here it is. I'm getting old.
You can't do much about getting old!
We hear the door below creaking behind him.

The window gives onto the white trees.
The trees there are high and wonderful,
but they are not why we are looking out.
We look in silence at the schoolmaster.
He has a bent back and clumsy walk,
he moves without defences, clumsily,
worn out I ought to have said, clumsily.
Snow falling on him softly through silence
turns him to white under the white trees.
He whitens into white like the trees.
A little longer will make him so white
we shall not see him in the whitened trees.

READING XIV

Babiy Yar
by Yevgeny Yevtushenko

Over Babiy Yar
there are no memorials.
The steep hillside like a rough inscription.
I am frightened
Today I am as old as the Jewish race.
I seem to myself a Jew at this moment.
I, wandering in Egypt.
I, crucified. I perishing.
Even today the mark of the nails.
I think also of Dreyfus. I am he.
The Philistine my judge and my accuser.
Cut off by bars and cornered,
ringed round, spat at, lied about;
the screaming ladies with the Brussels lace
poke me in the face with parasols.
I am also a boy in Belostok,
the dropping blood spreads across the floor,
the public bar heroes are rioting
in an equal stench of garlic and of drink.
I have no strength, go spinning from a boot,
shriek useless prayers that they don't listen to;
with a cackle of 'Thrash the [Jews]and save Russia!'
the corn-chandler is beating up my mother.
I seem to myself like Anna Frank
to be transparent as an April twig
and am in love, I have no need for words,
I need for us to look at one another.
How little we have to see or to smell
separated from foliage and the sky,
how much, how much in the dark room
gently embracing each other,
They're coming. Don't be afraid.
The booming and banging of the spring.
It's coming this way. Come to me.
Quickly, give me your lips.
They're battering in the door. Roar of the ice.
Over Babiy Yar
rustle of the wild grass.
The trees look threatening, look
like judges.
And everything is one silent cry.
Taking my hat off
I feel myself slowly going grey.
And I am one silent cry
over the many thousands of the buried;
am every old man killed here,
every child killed here.
O my Russian people, I know you.
Your nature is international.
Foul hands rattle your clean name.
I know the goodness of my country.
How horrible it is that pompous title
the anti-semites calmly call themselves
Society of the Russian Race.
No part of me can ever forget it.
When part of me can ever forget it.
is buried for ever
let the International ring out.
No Jewish blood runs among my blood,
but I am as bitterly and hardly hated
by every anti-semite
as if I were a Jew. By this
I am a Russian.

By permission of News Focus

Questions for Discussion:

1. How does the poet accuse his countrymen of anti-semitism long before the events at Babiy Yar.?

2. What happened at Babiy Yar?

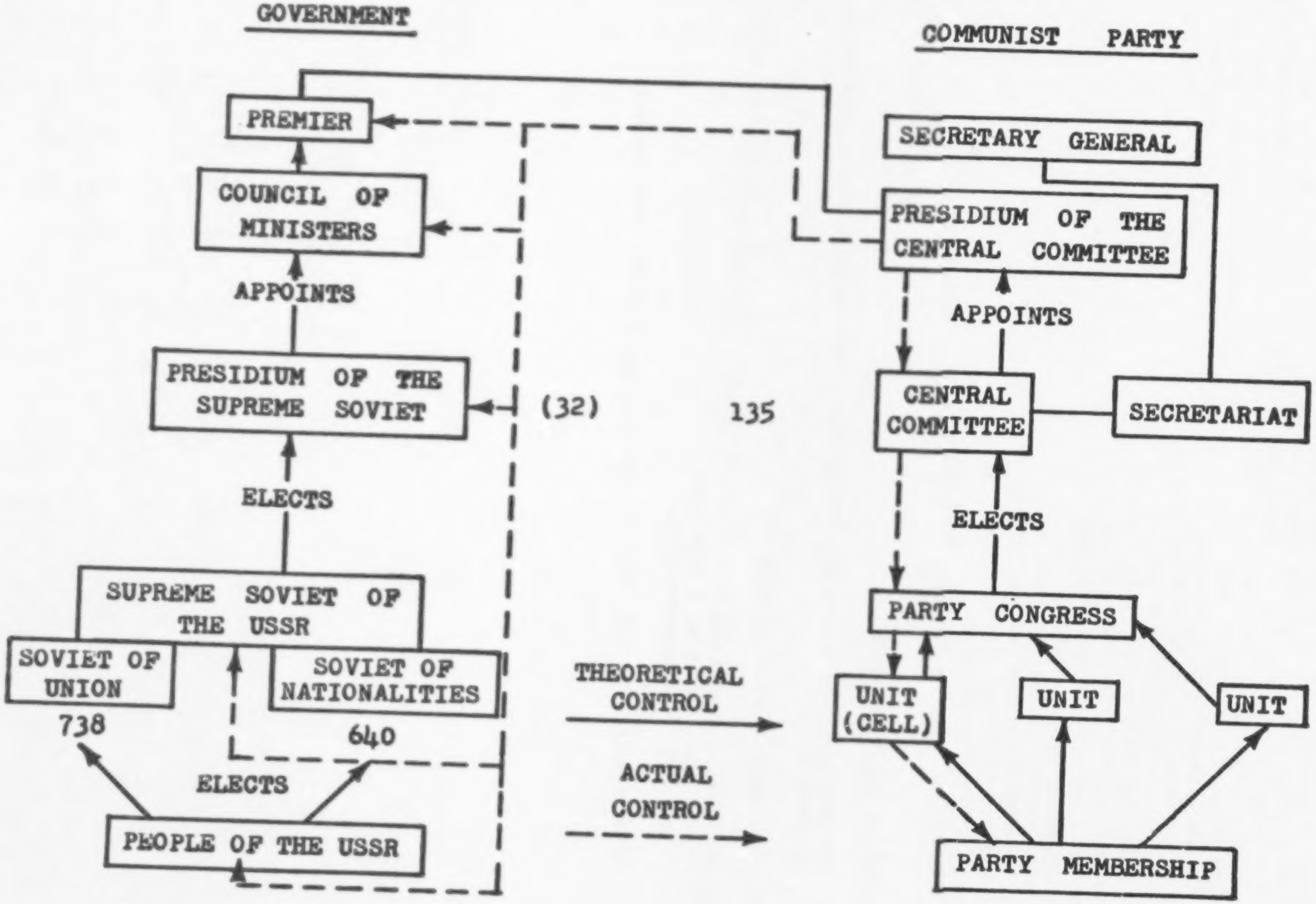
3. What does the poet mean?
   "O my Russian people, I know you.
   Your nature is international."

4. After reading the poem, what is your impression of Mr. Yevtushenko?

Figure 13

GOVERNMENT OF THE SOVIET UNION

RELATIONSHIP OF THE COMMUNIST PARTY TO THE SOVIET GOVERNMENT


GOVERNMENT
COMMUNIST PARTY
PREMIER
COUNCIL OF MINISTERS
APPOINTS
PRESIDIUM OF THE SUPREME SOVIET
(32)
ELECTS
SUPREME SOVIET OF THE USSR
SOVIET OF UNION
738
SOVIET OF NATIONALITIES
640
ELECTS
PEOPLE OF THE USSR
135
SECRETARY GENERAL
PRESIDIUM OF THE CENTRAL COMMITTEE
APPOINTS
CENTRAL COMMITTEE
SECRETARIAT
ELECTS
PARTY CONGRESS
UNIT (CELL)
UNIT
UNIT
PARTY MEMBERSHIP
THEORETICAL CONTROL
ACTUAL CONTROL

Activity: The Soviet Union In the Space Race

Soviet Union

Why Cosmonauts Fell Behind in Moon Race

If American officials had written the scenario, they could hardly have planned an ending of the moon race more satisfactory to Washington than the one that actually occurred. The contrast between last week's triumphant walk by American astronauts on the moon and the inglorious lunar crash landing of the unmanned Soviet Luna 15 underlined American space superiority if any underlining were needed.

A newly awakened Rip Van Winkle who had gone to sleep in the early 1960's would have been completely amazed by this outcome. Only a few years ago the Soviet space lead was so great that some American scientists questioned whether the United States could ever catch up.

Moscow, after all, was the first to orbit an earth satellite, in 1957; the first to land a rocket on the moon and the first to send a camera-equipped satellite around the moon to get pictures of the far lunar surface never seen from earth, both feats in 1959; the first to orbit a man around the earth, in 1961; and the first to send crews of two men and then of three men into earth orbit, the first in 1962 and the second in 1964. Finally, in early 1965, a Russian cosmonaut was the first man to walk in space.

In October, 1964, Pravda was so confident of victory over the United States in the moon race that it had a commentator, Viktor Mayevsky, write a derisive article jeering the Apollo Project. Entitled "Sorry, Apollo," the article chortled over the fact that the three-man Apollo flight was not scheduled until 1967, and the Soviet Voskhod vehicle had just orbited three men at the time of the article.

Stunning Reversal

How, then, did the stunning reversal in the balance of space capability take place in the five years since Mr. Mayevsky gloated that "Voskhod has left the god of light [Apollo] three whole years behind?"

Three related factors — one psychological, one technical, and one political — on the Soviet side appear to have combined to help the United States win the race to land men on the moon.

The psychological factor was the overconfidence of which Mr. Mayevsky's derisive article was so vivid a testimonial. Like the hare in the fable about the race with a tortoise, Moscow underestimated its rival's capabilities.

The technical factor was the Soviet decision to ignore the lunar rendezvous technique adopted by the United States for the landing on the moon. Up to now there has not been the slightest hint that the Soviet Union was building its version of the Lunar Module, the space dingy that America's astronauts Neil A. Armstrong and Col. Edwin E. Aldrin Jr. used to land on and depart from the moon. Instead, Soviet scientists appear to have favored emphasis on building a moon ship in earth orbit, a technique which, it is now apparent, is more expensive than the Apollo scheme.

Most important, however, was the political factor — the purge of Nikita S. Khrushchev in October, 1964, and the changes in Soviet priorities introduced by his successors. Mr. Khrushchev had been enamored of space exploits and the propaganda triumphs they gave him.

But the new leaders, Soviet Communist party chief Leonid Brezhnev and Premier Aleksei N. Kosygin had other ideas. Premier Kosygin virtually made a public announcement of the change in priorities in a speech a few days after Mr. Khrushchev's ouster when he declared, "In storming the heavens, we do not want to forget about the earth, about our great affairs on earth—the building of new cities and factories, well-appointed housing, schools, hospitals, roads . . .

Now that Americans have landed on the moon and returned safely to earth, two very different reactions are visible in the Soviet Union.

Soviet scientists and engineers and many ordinary people are simply overcome with admiration and awe at the feat, just like their opposite numbers elsewhere in the world.

But the ideologists and those who direct the Soviet propaganda machine are obviously deeply unhappy, and their regret that it was not Soviet cosmonauts who went to the moon is scarcely hidden.

Moreover, all this month a very bitter and intense anti-American campaign has been carried out in many Soviet media. Having insisted so often in the past that earlier Soviet space accomplishments proved the superiority of socialism and the Soviet system, Kremlin leaders are plainly worried that their citizens will conclude that the moon landing proves the superiority of capitalism and the American system.

—HARRY SCHWARTZ

The New York Times, July 27, 1969

Questions for Discussion

1. What evidence is there that the Russians could have been the first to the moon if they wanted to
2. Why did the Russians fail to win the moon race?
3. What differences were there between the Russian space program and ours?
4. What were the chief factors in the achievement of success in the American space program?
5. Harry Schwartz is the author of this article. Is he Russian or American? How can you tell from what he has written?
6. Did the Russians make a wise decision in getting ou out of the moon race when they did?
7. Did they really get out of the space race? Explain your answer?
8. How much of our time and money should be devoted to the space race?
9. Should the exploration of other planets and space be the work of only one or two nations? Explain your answer.
10. What benefits may come to mankind as a result of this exploration in space?

Underground Protests Grow in Russia

By PETER GROSE

WASHINGTON

"I am ashamed for my country, which is once more assuming the shameful role of policeman in Europe."

A 30-year-old Russian wrote those words in July, addressing them openly to the newspapers of Czechoslovakia from his home in Aleksandrov, 60 miles northeast of Moscow.

A week later he was arrested, tried and sentenced to a year of hard labor. He had already survived six years in camps for political prisoners.

The letter by Anatoly T. Marchenko has become available in the West. Analysts of Communist affairs consider it an eloquent example of the opposition inside the Soviet Union to the Kremlin's policy of reimposing orthodox Communism in Czechoslovakia.

Mr. Marchenko expresses a point of view that, judging from the official Soviet press, does not exist.

Russian Defector

Anatoly Vasilyevich Kuznetsov

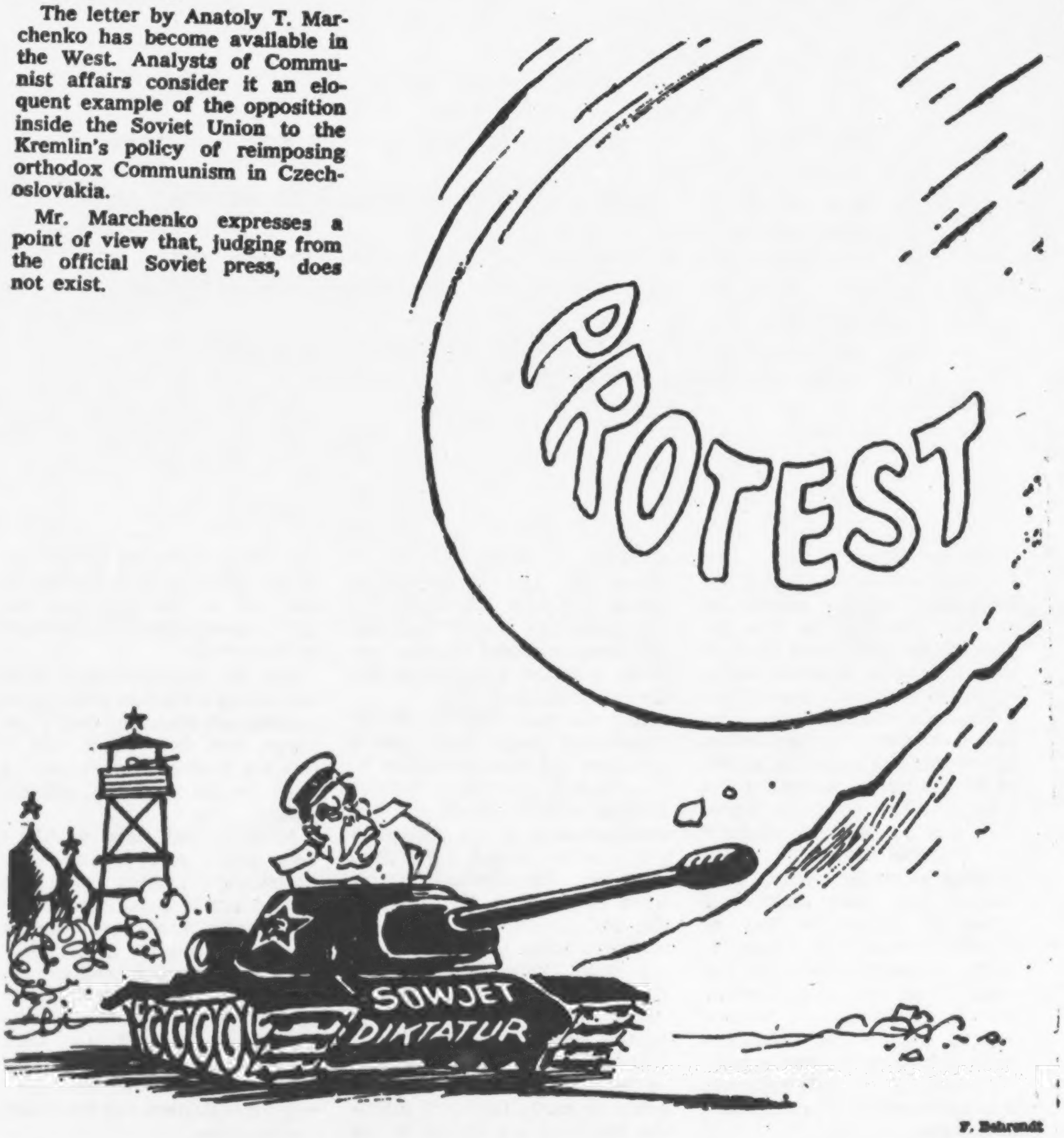
By ISRAEL SHENKER

Man in the News

ANATOLY VASILYEVICH KUZNETSOV, the Soviet author who defected in Britain Wednesday, was born Aug. 18, 1929, hard by Babi Yar, the ravine in Kiev where tens of thousahds of the city's Jews were to be massacred by the Nazis in 1961. Although the Soviet Government regularly memorializes the Nazis' victims, it said little about Babi Yar and left the place itself unmarked, as if there could be nonplaces as well as nonpersons.

Associated Press

As a boy, he heard the machine guns at Babi Yar.



New York Times

MONDAY, NOVEMBER 4, 1968

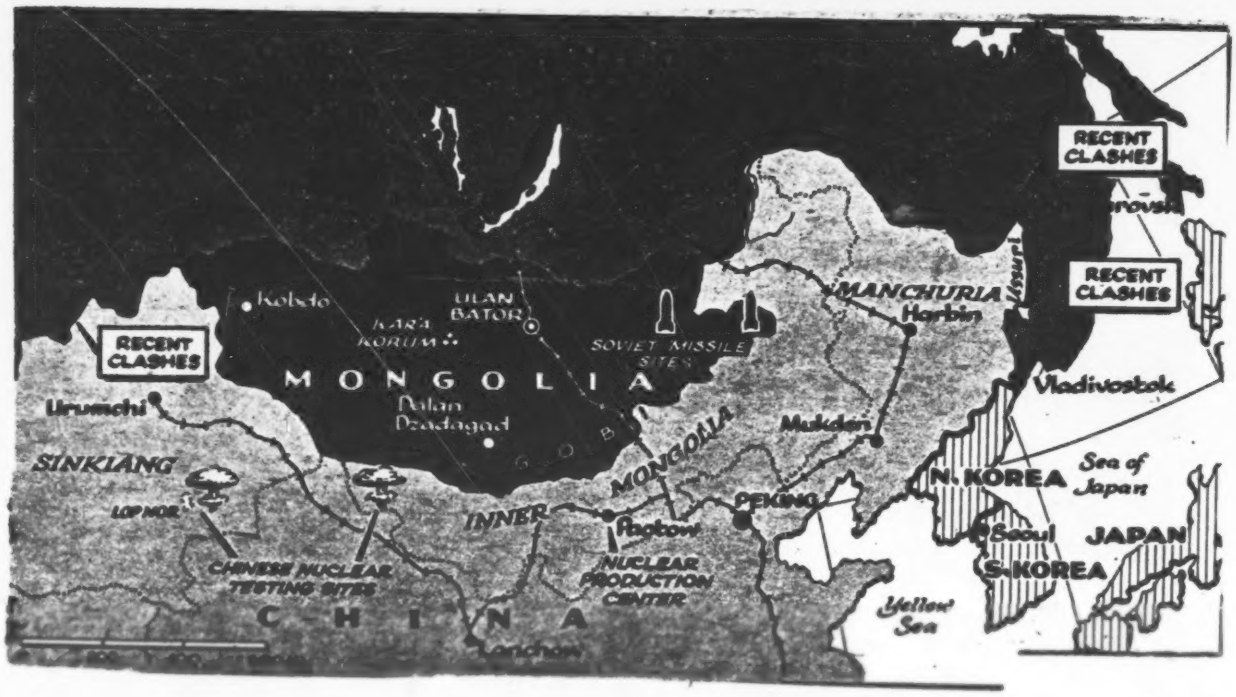
Questions for Discussion

1. Why is the large snow ball threatening the tank driver? Who is he?
2. What is the cartoonist's opinion of freedom in the Soviet Union?
3. To what extent does this snowball of protest bring problems for the free world? the Soviet World?
4. In your opinion, are the Soviets afraid of protest? Why?
5. "In the Soviet Union political crimes have been considered so dangerous, that the regular courts did not even deal with them; instead, combatting them until recently belonged to the jurisdiction of the political police." Stalin's death was supposed to have signaled the end of such oppression. Would Mr. Marchenk or Mr. Kusnetsov agree or disagree?

The urgent question that dominates the Asian heartland today is

Will There Be War Between Russia and China?

By HARRISON E. SALISBURY


RECENT CLASHES
RECENT CLASHES
RECENT CLASHES
Kobdo
ULAN BATOR
KARA KORUM
MONGOLIA
SOVIET MISSILE SITES
Dalan Dzadagad
GOBI
MANCHURIA
Harbin
Ussuri
Vladivostok
Mukden
Urumchi
SINKIANG
LOP NOR
CHINESE NUCLEAR TESTING SITES
INNER MONGOLIA
Paotow
PEKING
NUCLEAR PRODUCTION CENTER
CHINA
Lanchow
N. KOREA
Sea of Japan
Seoul
JAPAN
S. KOREA
Yellow Sea

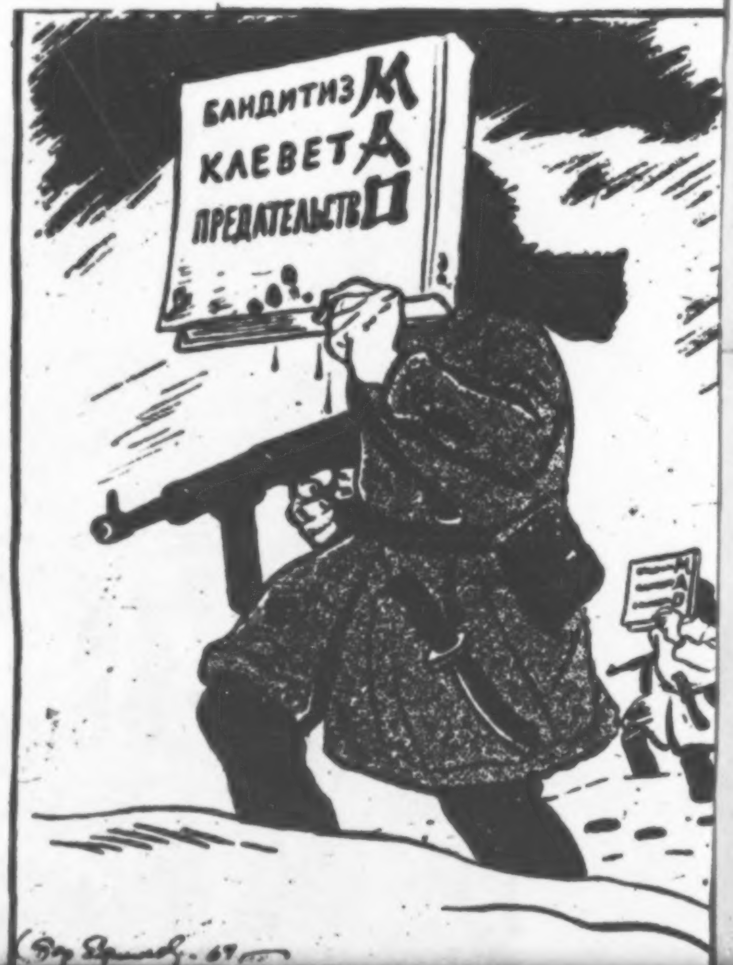
***ZONE OF ALMOST WAR**—Recent border clashes (see map, left) are exemplified by the photograph above, showing Soviet troops at right advancing to warn Chinese "provocateurs" to get off Russian territory, which, according to Tass news agency, they had penetrated. An Izvestia cartoon below sums up Soviet feeling, the three Russian words on the book that conceals the encroaching soldier standing for "banditry," "slander" and "treachery," and ending in "MAO."*

A useful technique for preparing materials for slow learners is to use printed media to bring home one point. The accompanying map, headline, cartoon, and photo deal with the same theme--Chinese Russian border dispute.

This strategy is especially useful when electro-rex master and rexograph master machines are available in the school. The teacher can compose his own sheet and distribute the reproductions to each student.

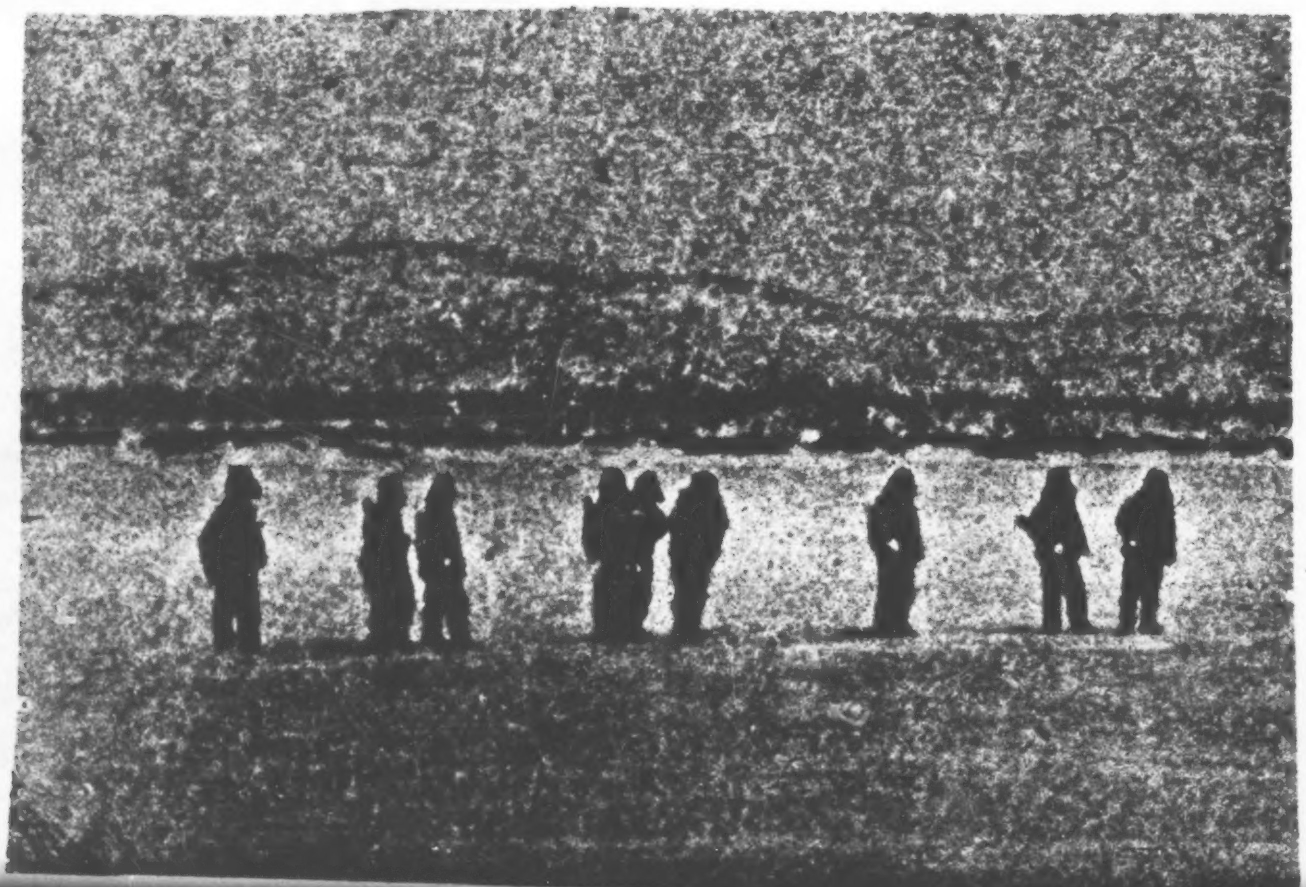
This technique can be used for a variety of purposes--motivation, summaries, and application.

This can be a successful strategy for teaching social studies to the student achieving below grade level.


БАНДИТИЗМ
КЛЕВЕТА
ПРЕДАТЕЛЬСТВО
МАО

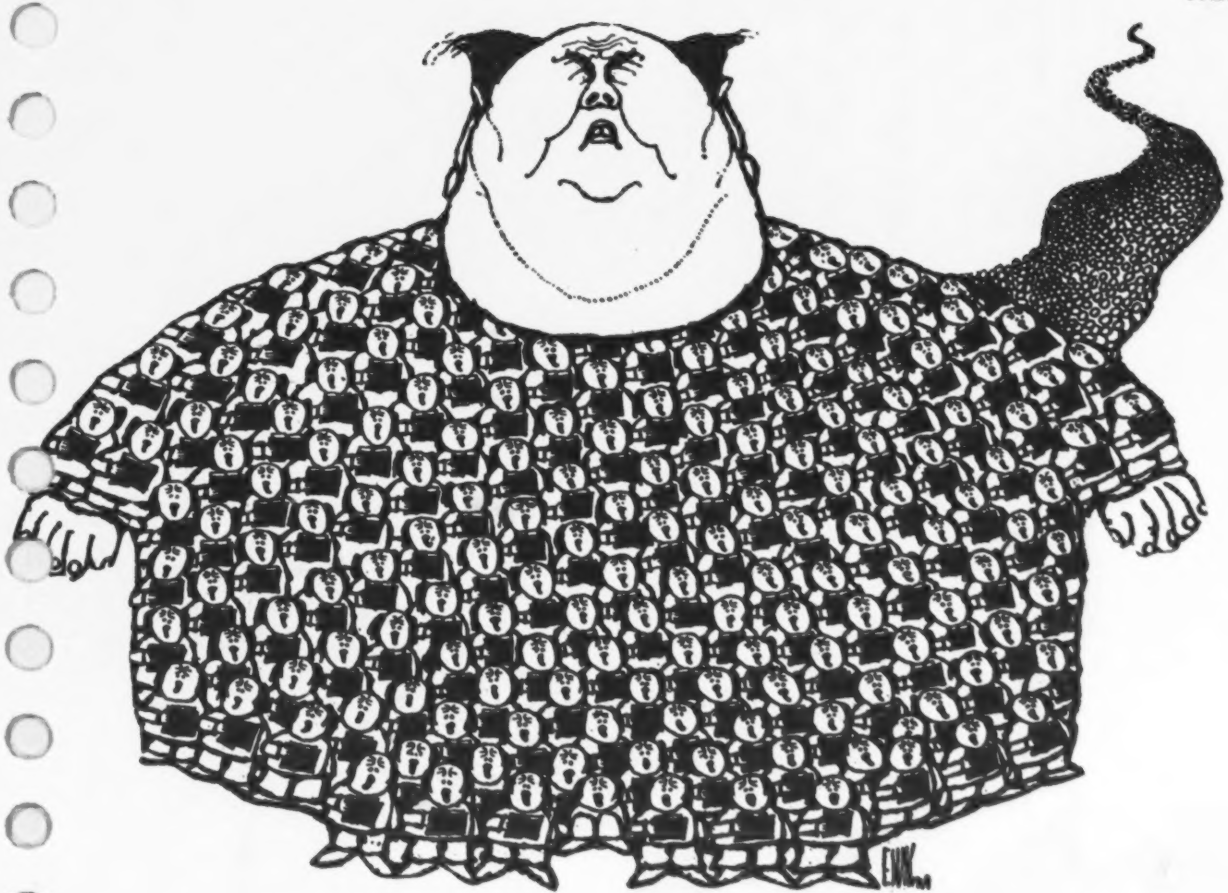
WILL THERE BE WAR BETWEEN RUSSIA AND CHINA?

PHOTOGRAPHERS

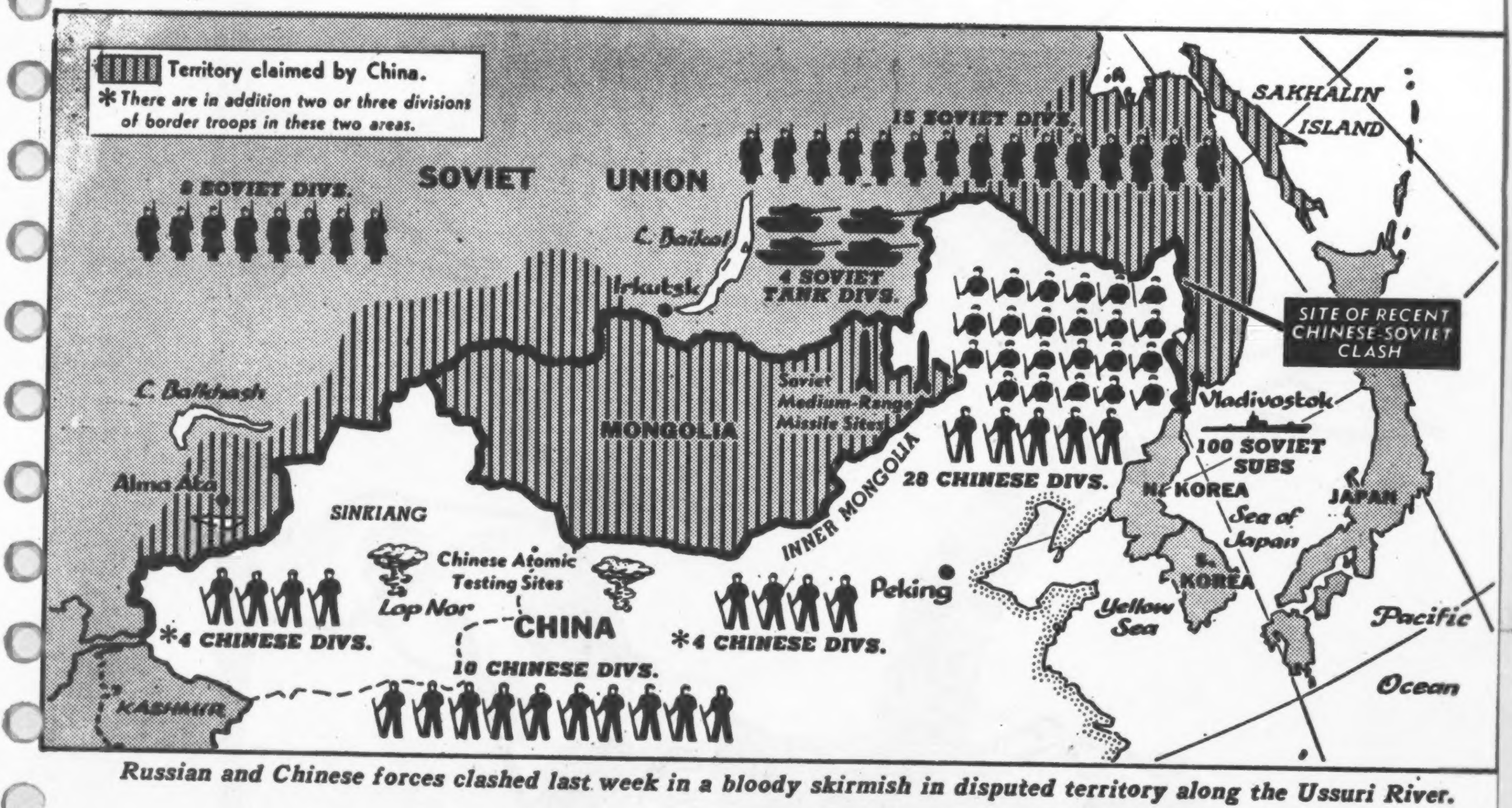


RUSSIA'S
FEAR
OF CHINA

CARTOON A



Karlsson in Aftonbladet, (Sweden)

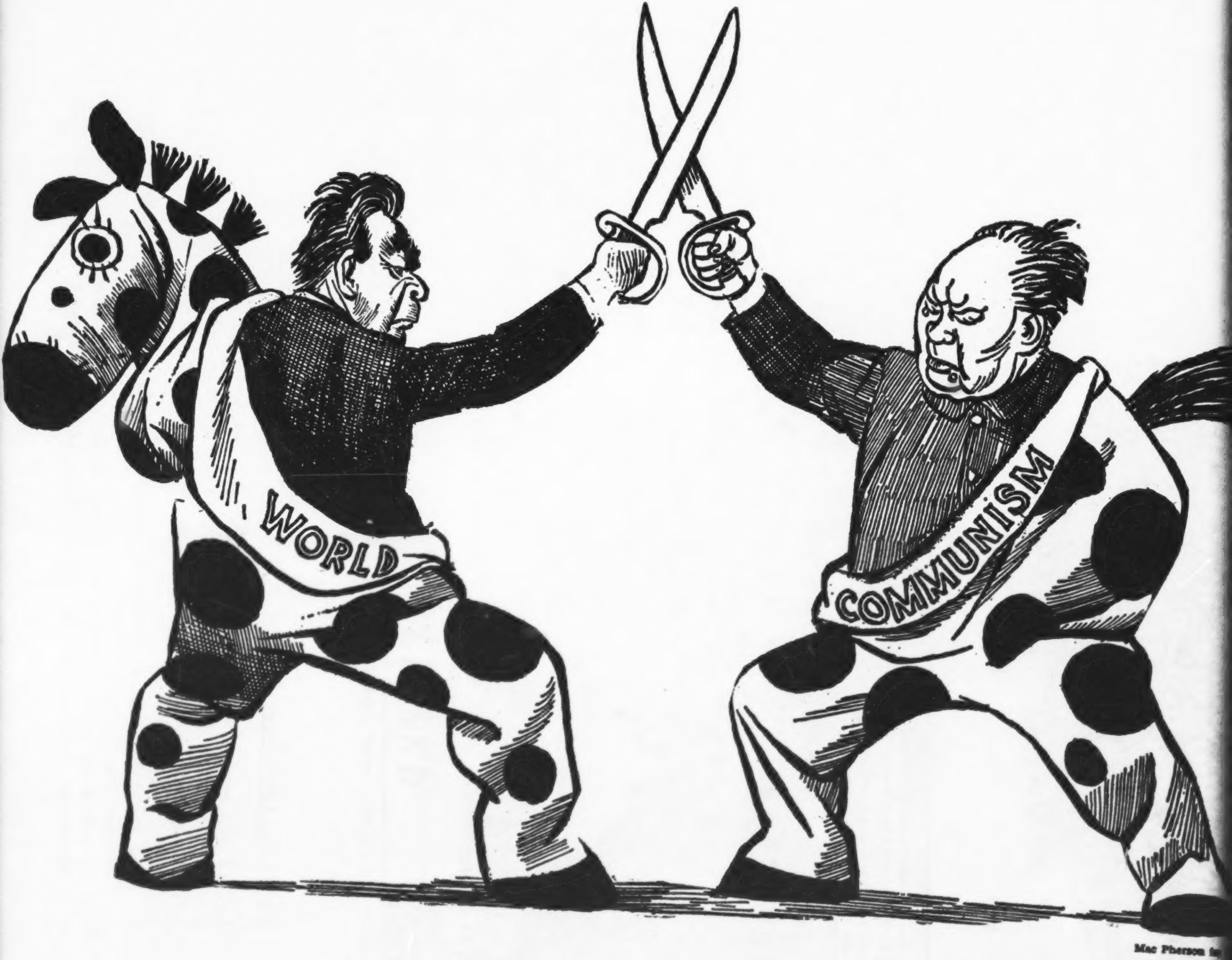

Territory claimed by China.
* There are in addition two or three divisions of border troops in these two areas.
SOVIET UNION
8 SOVIET DIVS.
15 SOVIET DIVS.
SAKHALIN ISLAND
L. Baikal
Irkutsk
4 SOVIET TANK DIVS.
SITE OF RECENT CHINESE-SOVIET CLASH
L. Balkhash
Soviet Medium-Range Missile Sites
MONGOLIA
Vladivostok
100 SOVIET SUBS
INNER MONGOLIA
28 CHINESE DIVS.
N. KOREA
Alma Ata
SINKIANG
Sea of Japan
JAPAN
Chinese Atomic Testing Sites
Lop Nor
Peking
Yellow Sea
S. KOREA
*4 CHINESE DIVS.
CHINA
*4 CHINESE DIVS.
Pacific Ocean
10 CHINESE DIVS.
KASHMIR

Russian and Chinese forces clashed last week in a bloody skirmish in disputed territory along the Ussuri River.

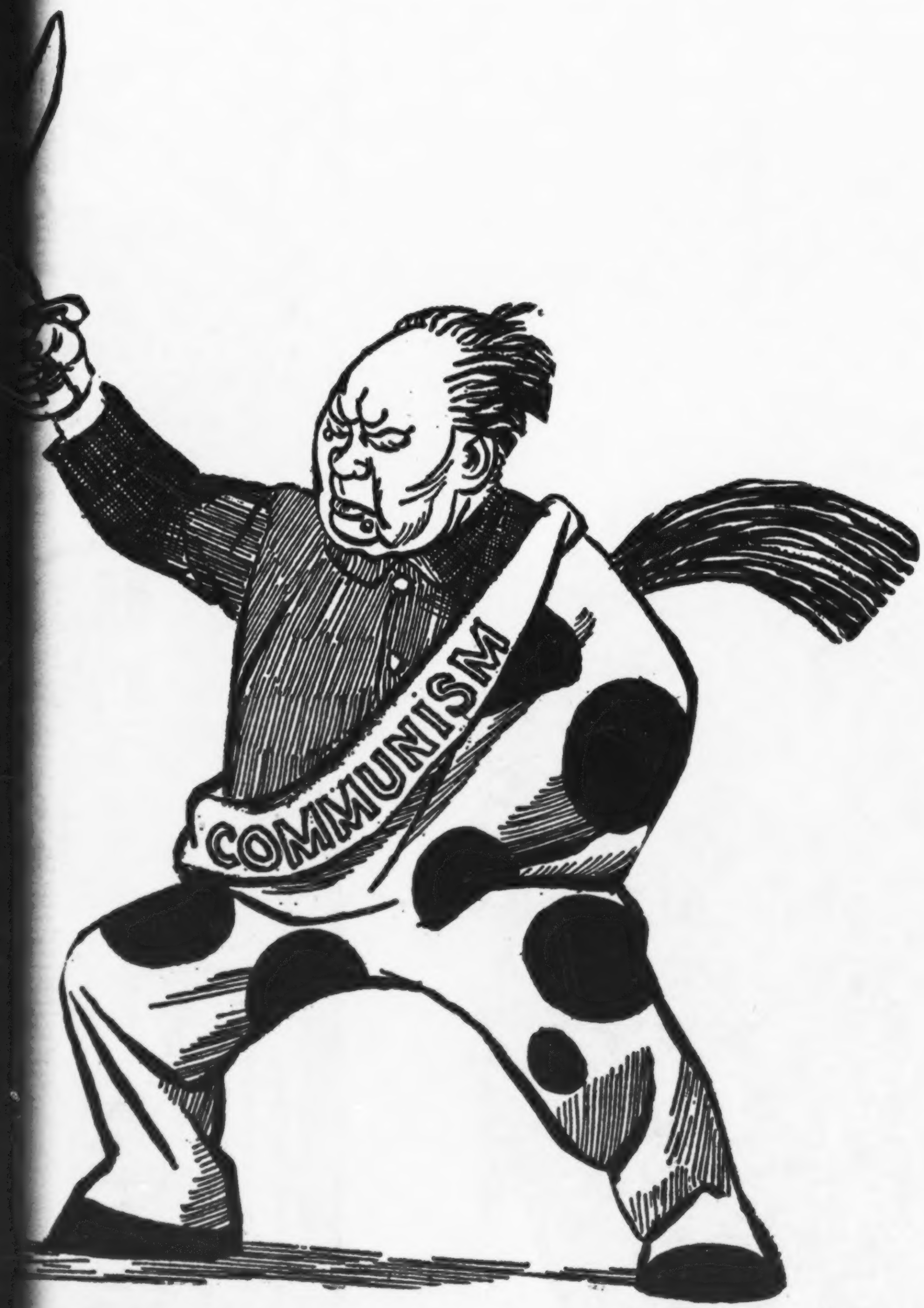
N.Y. Times, March 10, 1969

Questions for Discussion

1. If you were a Russian, would you fear China?
2. What are the dangers of having so many hostile troops facing each other along the borders? Is this true of the border between the United States and Canada.
3. How might the other Communist countries feel about the border struggle between Russia and China?
4. If you were the Secretary of State, what advice would you give the President about the U.S. policy in the struggle between these two Communist giants?


WORLD
COMMUNISM

Mac Pherson in



Mac Pherson in The Toronto Star

CARTOON B

Questions for Discussion

1. Why are Russia and China pictured as wearing a horse costume?
2. Who do the Characters represent? Explain why each is wearing the part of the costume that he has on.
3. Why are they fighting?
4. How is the United States affected by this duel?
5. How might other Communist Countries react to this duel?

*Lesson Plan: Russia's Foreign Policy in the Middle East

Aim: Why are the Soviets interested in the Middle East?
Motivation: Cartoon
Method: The teacher could do one of the following:
- a) show cartoon on opaque projector.
- b) produce rexograph copies for each student.
- c) make a transparency to be used with the overhead projector. With a grease pencil, he could draw attention to the figures and show the direction of the Soviet moves.

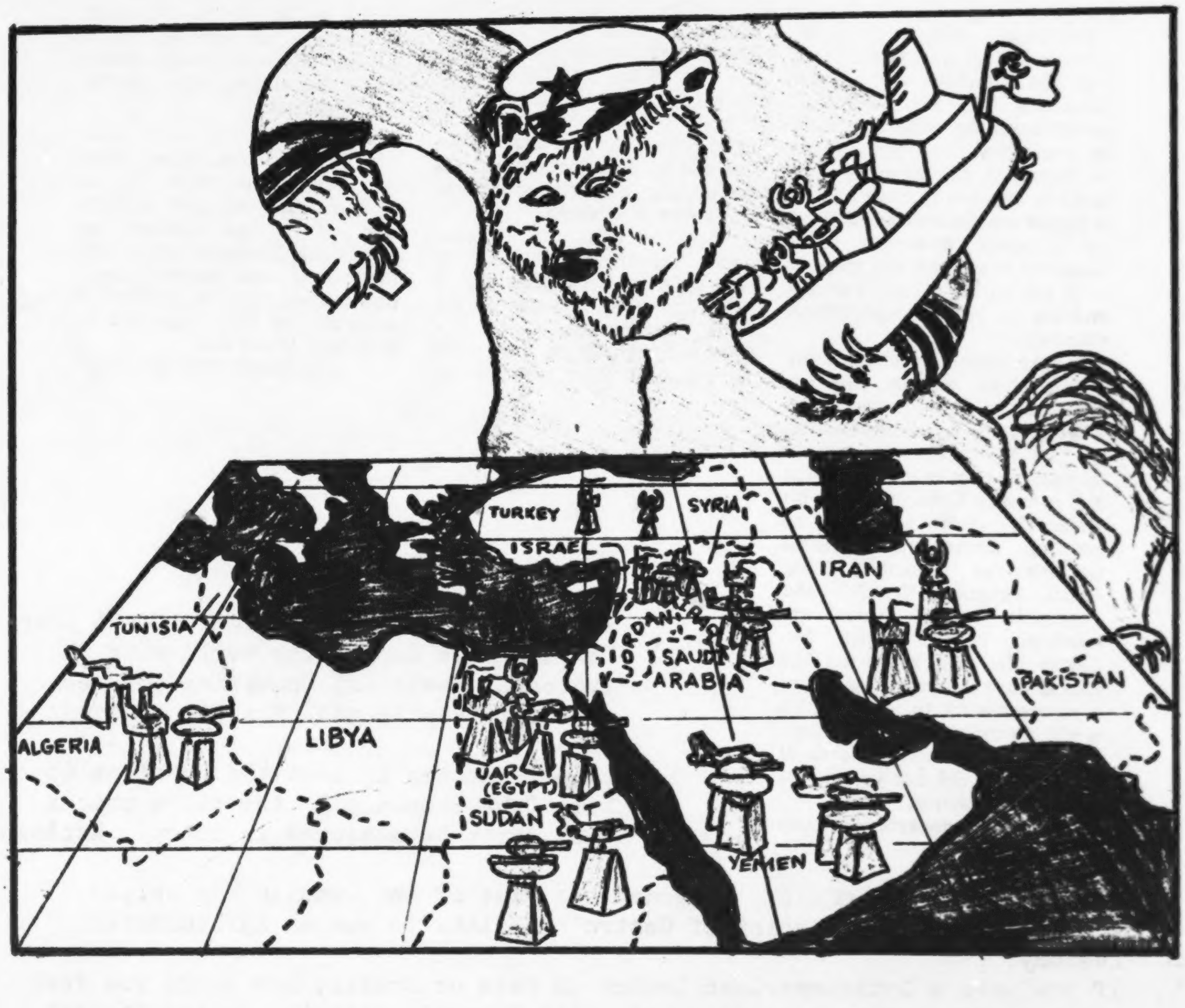
Questions for Discussion

1. Which country does the Bear represent?
2. Is he really "giving" these things away?
3. Why does the cartoonist represent this as a chess game?
4. What is the Bear giving away?
5. Why is the Bear using factories and ballerine in his game?
6. If you were one of the nations which would you rather get--the ballerine or the factory? Why?

Summary: Who is the Bear playing against?

* Recommended for students achieving below grade level.

THE
BUSY BEAR
PLAYS CHESS



TURKEY
SYRIA
ISRAEL
IRAN
JORDAN
IRAQ
TUNISIA
SAUDI ARABIA
PAKISTAN
ALGERIA
LIBYA
UAR (EGYPT)
SUDAN
YEMEN

Adapted from Life magazine,
November 29, 1968

Activity: The Soviet Union and Cuba

N.Y. Times, July 27, 1969

A Sometime Friend in Havana

MOSCOW—In the lobby of a downtown Moscow office building there is an enormous map of the world with the "fraternal Socialist countries" colored appropriately in red. Soviet citizens who are curious may wonder when Communist China will get a new tint or whether Rumania should not be a shade lighter.

And if the visitor looks intently he can identify near the blue United States the red island of Cuba, the only one so colored in the Western Hemisphere. That splotch of paint has cost the Soviet Government more than it has ever admitted to the people — some $400-million a year in aid and untold problems of a political nature.

Normal on Surface

But for the moment, Soviet relations with Fidel Castro's Cuba are normal on the surface and, if judging by the arrival in Havana last week of seven Soviet warships on a "friendly visit," relations may even be somewhat better than they have been for the past few years.

Mr. Castro seems to have decided to put up with if not agree with the Kremlin's trading and politicking with Latin-American governments he believes should be overthrown and not invited to dinner at the Kremlin. And Moscow appears to have chosen to forget Mr. Castro's pointed remarks about Moscow's revolutionary impotence and to wink — if not wince—at Mr. Castro's inability to run an agricultural economy.

In the simplest terms, after a few chilly seasons, Moscow and Havana have worked out what amounts to a modus vivendi. The Soviet Union continues to keep Cuba's economy rolling and in return Cuba puts up with Moscow's vigorous policy of courting such Latin-American countries as Colombia, Peru, Brazil, Uruguay, Ecuador and Venezuela, all of whom are anathema to Mr. Castro. Mr. Castro also has supported the Czechoslovak invasion and sent a representative to last month's world Communist meeting here much to Moscow's joy even if the delegate did not join in the anti-Peking chorus.

With its haphazard economy and the Maoist leanings of some of its leaders, Cuba does not appear as the ideal ally for the Soviet Union. But Moscow needs and supports Communist Cuba in large part to maintain its ideological standing in the Communist movement and to demonstrate that it can help spread Communism in the underdeveloped part of the world—an area that Mao Tse-tung has carved out for China.

Mr. Castro probably has little enthusiasm for Chairman Mao's exaggerated cult and even less for the heavy-handed Russians, but he plays the game well and took from Peking when it was offered and takes from Moscow now, giving back very little in return.

But despite the present calm, relations are hardly likely ever to return to what they were in the early 1960's when Mr. Castro's picture hung in Soviet factories and the Cuban guerrillas became modern-day equivalents of the Cossack hero Stepin Razin for many a Soviet youngster. Mr. Castro never appreciated Nikita Khrushchev's quick missile withdrawal in 1962 when President Kennedy threatened force and by the mid-1960's Mr. Castro was showing public irritation with Moscow's urging of restraint in Latin-American guerrilla activities and by its lack of enthusiasm for pouring industrial goods into Cuba free of charge.

The low point in relations came in 1967 when Mr. Castro sent only his Health Minister to celebrations in Moscow of the 50th anniversary of the Bolshevik revolution and when he followed that snub up by arresting some old pro-Moscow Communists and charging them with trying to pull off a coup.

But tensions apparently were eased in late 1968. By the first part of this year a new trade agreement was signed, and as a show gesture, Mr. Castro set up a Soviet Friendship Society.

The facts are that Moscow at present has decided to make a strong effort to increase Soviet prestige and influence in South America and old Foreign Ministry types are studying Spanish for the first time.

None of these Latin Governments is leftist and all have a strong hatred toward Cuba. The Soviet approach to these countries has been businesslike ("We offer you a new market for your raw materials and you are good for us") with a touch of anti-Americanism ("Why depend on America for everything?").

It is not in the Soviet interest to be too closely identified as the chief supplier of Mr. Castro's arms and petroleum, and the Russians have done a good job of appearing to be a restraint on Mr. Castro. The ships in Havana, of course, are a token of Moscow's pledge to defend Cuba, nothing more say Soviet diplomats.

To none of these Latin countries is the Soviet Union offering Cuban-style doles. It is straight trade and politics Moscow wants. And certainly no more sugar. Russia makes enough for herself and imports about five million tons from Cuba at an artifically high price just to keep that island red.

—BERNARD GWERTZMAN

Questions for Discussion

1. Why does the Russian government keep "an enormous map of the world with the fraternal Socialist Countries colored appropriately in red" for its citizens to see?
2. What has it cost the Russians to keep Cuba Communist? Are there prices that can't be measured in money? Explain.
3. Why do you suppose Castro welcomed the vist of the Russian War ships?
4. What do the Russians think of Castro's ability to run an Agricultural Economy?
5. If you were a Latin-American leader in Peru or Brazil, how would you feel about trading with Castro's Cuba? with Russia? with the United States?
6. Why is Moscow anxious to turn Cuba against Mao Tse Tung and Red China?
7. What is Russia's game in Latin America?
8. What can the United States do to protect its own interests in Latin America?
9. How can the United States help the Latin Americans to help themselves?
10. How can Cuba change its destiny?

*Activity: The Soviet Union and International Espionage

1. The teacher might reproduce and distribute the excerpt from New York Times, July 27, 1969.

Spies and 'Blackmail'

A Soviet airliner last Thursday brought to freedom in London a 31-year-old British teacher who had spent four years in a Russian prison for "anti-Soviet activity"—being found in Moscow with anti-Communist leaflets.

The release of the teacher, Gerald Brooke, was part of a complex deal in which Britain agreed to return to Russia a husband and wife spy team, Peter and Helen Kroger, now serving a 20-year term in a British prison. The Russians agreed to free Mr. Brooke and two other Britons convicted of drug charges in Russia and to allow four Britons to marry their Russian fiances and to bring them out of Russia if they wish. Many Britons criticized the release of the Krogers. "A determined British Government has been blackmailed," said one critic.

N.Y. Times, July 27, 1969

Questions for Discussion:

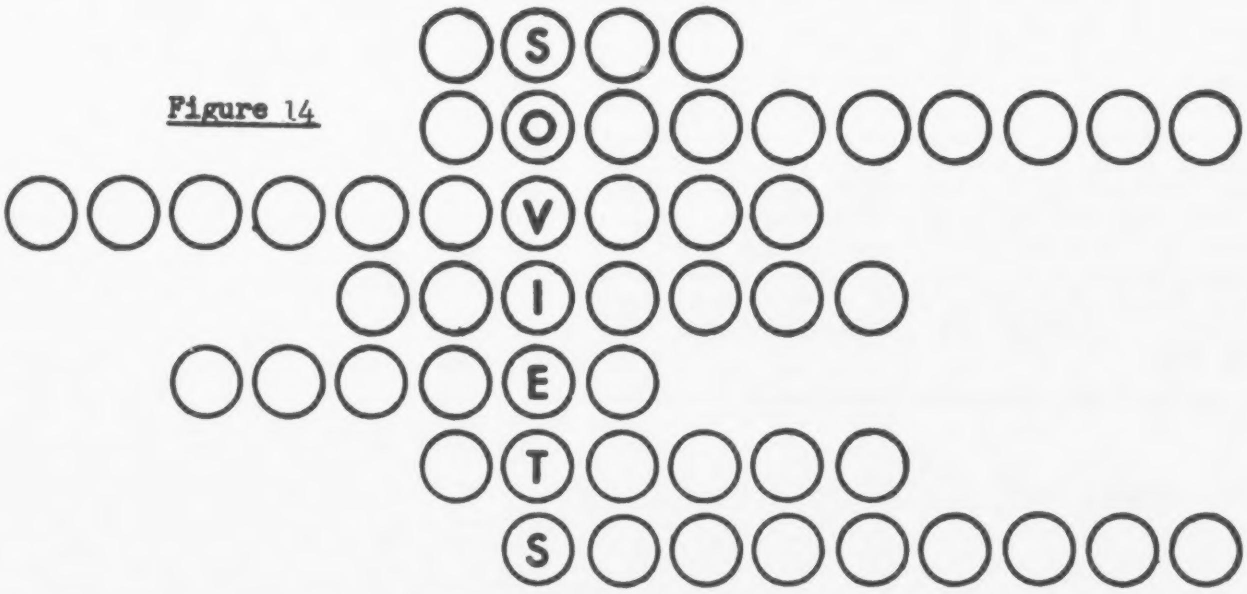
1. Why did the Russians arrest the British teacher?
2. How did Peter and Helen Kroger come to be in a British jail?
3. Why were some Britons angry when the Krogers were released?
4. Why did this exchange of prisoners take place?
5. If you were a British official, would you have arranged this exchange? Explain your opinion.
6. As an American, do you agree or disagree with the "deal" worked out by the British officials?
7. Do you approve or disapprove of the use of spies?

* Recommended for students achieving below grade level.

*Can You Solve This Bubblegram?

A bubblegram is a word puzzle in which each row of bubbles (from left to right across the page) stands for a word. The definitions of the words are given below. Write in the word that fits each definition and has the same number of letters as there are bubbles in that row.

Figure 14



1. The title of the Russian emperors (4 letters)
2. A large, state-owned farm in a Communist country (10 letters)
3. One of Lenin's followers who helped to establish communism in Russia (10 letters)
4. A kind of tax (7 letters)
5. A dance that tells a story through movements and gestures set to music (6 letters)
6. A treeless plain or grassland (6 letters)
7. A person who believes that the government should own and operate all factories, farms, railroads, and mines (9 letters)

*Recommended for students achieving below grade level.

THEME VII - UNION OF SOCIALIST SOVIET REPUBLICS

For Teachers: Bibliography

Cohen, Communism, Fascism and Democracy. Singer, 1962
Crankshaw, The New Cold War, Moscow vs. Pekin. Penguin
Cressey, Soviet Potential: A Geographic Appraisal. Syracuse Univ. Press, 1962
Dean-Harootunian, West and Non-West: New Perspectives. Winston, 1963, Paper
Eisner-Filler, Human Adventure: Readings in World History, Vol. 2. Harcourt, Brace, World, 1964
Gibson, Ideologies and World Affairs (Filene Studies). Houghton, Mifflin, 1964
Gyorgy, Communism in Perspective. Allyn, Bacon, 1966, Paper
Haile, The Eagle and the Bear (U.S. and Soviet Union) . McKay, 1965, Paper
Kulski, Soviet Regime. Syracuse University Press, 1963
Mosely, The Soviet Union since Khruschev. Foreign Policy Association, 1966
Rieber-Nelson, Study of the USSR and Communism. Putnam, 1964
Salisbury, Soviet Union. Encyclopedia Britannica Press, 1966
Schwartz, Communist China. Encyclopedia Britannica, 1965
Schwartz, Soviet Economy since Stalin. Preceptor, 1966, Paper
Supt. of Documents, Background Notes, USSR (1966). (.10 cents)
Basic Data on the Economy of USSR (1966). (.15 cents)
Swearingen, World Communism: Focus. Houghton, Mifflin, 1964, Paper
Walsh, Readings in Russian History - 3rd Ed. Vol. I, II, III. Syracuse University Press

For Students: Selected Bibliography

The following listings are selective of recent books that have special value. Space does not permit listing of all relevant titles. Complete references can be found in the Approved Library Lists.

N= Non-fiction F= Fiction B= Biography

CLASS	AUTHOR	TITLE	PUBLISHER	COPY-RIGHT	GRADE
N	Baker, Nina	Lenin	Vanguard	1945	HS
B	Coolidge, Olivia	Makers of the Red Revolution	Houghton	1963	HS
N	Folsom, Franklin	The Soviet Union: A View from Within	Nelson	1965	HS
N	Footman, David	The Russian Revolutions	Putnam	1962	5-9
N	Gunther, John	Meet Soviet Russia. Book One: Land, People, Sights	Harper	1962	6-
N	Gunther, John	Meet Soviet Russia. Book Two: Leaders, Politics, Problems	Harper	1962	6-
N	Lawrence, John	Russia	Roy	1965	6-
N	Salisbury, Harrison	Russia	Macmillan	1965	6-
N	Teall, Kaye	From Tsars to Commissars	Messner	1966	7-

GRADE 9 THEME VII

Audio-Visual Materials

Films

385.4	Meet Comrade Student.
426.68	Nightmare in Red.
509.915	Revolt in Hungary.
525.85	Russian Life Today: Inside the Soviet Union.

Filmstrips

55980	Soviet Union Today, The
55970	Soviet Union Series

Transparencies

9098.28	Berlin Wall Separates the German City At the Brandenberg Gate.
9195.42	European Invasions of Russia.
9195.41	Expansion of Russian in Europe.
9195.43	Expansion of Russian in Asia.
9195.46	World War II: The Height of Axis Expansion, 1942.

DEVELOPMENT OF THE PROGRAM

The curriculum revision program in history and the social sciences was planned and initiated by the late Joseph O. Loretan, Deputy Superintendent of Curriculum and Instruction. Since July 1966, the program has been under the direct supervision and guidance of Helene M. Lloyd, Acting Deputy Superintendent of Curriculum.

Leonard W. Ingraham, Acting Director of the Bureau of History and the Social Sciences, has coordinated the program since its inception in 1962 and has served as director of the workshops engaged in the production of curriculum materials.

Overall suggestions and plans for the workshops, for pilot-school tryouts and evaluation, and for printing production were made by William H. Bristow, Assistant Superintendent, Bureau of Curriculum Development.

The course of study included in this bulletin is based upon pertinent sections of an earlier publication, Proposals for a K-12 Curriculum in History and the Social Sciences: A Position Paper for Discussion and Review. Issued in September 1964, this document provided guidelines for the revision program as well as a comprehensive description of what might be taught at each grade level. A citywide evaluation of this position paper resulted in a revised scope and sequence, but the basic philosophy of the program reamined unchanged.

PREPARATION AND EVALUATION OF MATERIALS

Two workshops composed of teachers and supervisors produced the basic materials that constitute the courses of study and learning activities for each grade level. The first met during the summer of 1965 to develop initial experimental curriculum materials for the kindergarten through grade ten. Its members were: Kindergarten: Ralph Brande, Ann Codraro, Mary Quintavalle; Grade One: Beatrice Mantell, Rose Risikoff, Helen Weissman; Grade Two: Iona Flamm, Raymond Greenstein, Elizabeth Vreeken; Grade Three: Jack Bloomfield, Deborah Goodwin; Grade Four: Irwin Price, Irving Siegel; Grade Five: Virginia Fitzpatrick, Martin Frey, Mary Strang; Grade Six: Henry Berkman, Aaron N. Slotkin; Grade Seven: Lula Bramwell, Albert Shapiro Harvey Seligman; Grade Eight: Samuel Arbital; Grade Nine: Aaron Braverman, Gene Satin; Grade Ten: Murray Meiselman, Irving Rosenman; Instructional Materials Specialists: Lowell Klein, Harold Marder, Kathryn Moses; Materials Consultants: Edna Bernstein, Dominick Canepa, Pierre Lehmuller, Urlah Roeschler, Edith Tillem.

The materials prepared during the Summer of 1965 were tested in 115 pilot schools during the 1965-66 school year. The evaluation process included visits to pilot schools, meetings with teachers and district curriculum committees, and a careful analysis of feedback. Then, during the spring and summer of 1966, several groups of teachers and supervisors met to prepare more definitive curriculum materials. Participants in the 1966 workshops were:

Grade	Personnel	Title	School
K	Ruth Baylor	Supervisor, Early Childhood	District #3
	Florence Jackson	Acting Assistant Director	Bureau Hist & Soc.Sciences
1	Vivian Ford	Teacher, Early Childhood	P.S. 102 X
	Etta Ress	Research Teacher	Bur. Curriculum Development
2	Raymond Greenstein	Principal	P.S. 130 X
	Elizabeth Vreeken	Curriculum Assistant	District #10
	Etta Ress	Research Teacher	Curriculum Development
3	Jack Bloomfield	Principal	Coleman Junion H.S.
	Irving Cohen	Actg. Assistant Director	Bur.History & Social Sciences
	Elsa Haggarty	Teacher, Common Branches	P.S. 232 Q
	Yetta Haralick	Teacher, Common Branches	P.S. 205 Q
4	Ruth Fishkind	Teacher, Common Branches	P.S. 163 M
	Florence Jackson	Actg. Assistant Director	Bur. History & Social Sciences
	Irving Siegel	Principal	P.S. 188 M

Grade	Personnel	Title	School
5	Samuel Arbital	Teacher, Social Studies	Bur.Curriculum Development
	Adelaide Jackson	Teacher, Social Studies	Wadleigh Jr. H.S.
	George Krieger	Assistant Principal	P.S. 165 K
6	Henry Berkman	Principal	P.S. 111 M
	Tillie Gastwirth	Teacher, Common Branches	P.S. 220 Q
	Aaron Slotkin	Coordinator, Publications	Textbook Office
7	Alfred Freed	Assistant Principal	Goddard Jr. H.S.
	Harvey Seligman	Assistant Principal	Hale Jr. H.S.
8	Samuel Arbital	Teacher, Social Studies	Bur.Curriculum Development
	Sandra Aronowitz	Teacher, Social Studies	Hudde Jr. H.S.
	Milton Greenberg	Assistant Principal	Gershwin Jr. H.S.
9.	Leonard Fried	Teacher, Social Studies	John Adams H.S.
	Harriet Geller	Teacher, Social Studies	Manhattanville Jr. H.S.
	Murray Kunkas	Teacher, Social Studies	Gershwin Jr. H.S.
	Sidney Langsam	Chairman, Social Studies	Springfield Gardens H.S.
	Albert Post	Chairman, Social Studies	Sheepshead Bay H.S.
	Erwin Rosenfeld	Teacher, Social Studies	Manhattanville Jr. H.S.
10	Ray De Leon	Teacher, Social Studies	Thomas Jefferson H.S.
	Sol Levine	Chairman, Social Studies	Canarsie H.S.
	Murray Meiselman	Teacher, Social Studies	Tilden H.S.
11	John Bunzel	Teacher, Social Studies	George Washington H.S.
	Marvin Feldman	Teacher, Social Studies	Lafayette H.S.
	Bertram Linder	Teacher, Social Studies	Hughes H.S.
	Bernard Ludwig	Teacher,Social Studies	Jamaica H.S.
	Murray Meiselman	Teacher, Social Studies	Tilden H.S.
	Albert Post	Chairman, Social Studies	Sheepshead Bay H.S.
	Joseph Scher	Chairman,Social Studies	Francis Lewis H.S.
	Maurice Tandler	Teacher, Social Studies	Tilden H.S.
12 (Eco)	Albert Alexander	Teacher, Social Studies	NYC Council Economic Ed.
	Allen Argoff	Teacher, Social Studies	Lafayette H.S.
	Paul Driscoll	Principal	Tottenville H.S.
	Dorothy Gallanter	Teacher Social Studies	Long Island City H.S.
	Walter Harris	Chairman, Social Studies	Port Richmond H.S.
	William Ross	Teacher, Social Studies	Andrew Jackson H.S.
	Jesse Witchel	Chairman, Social Studies	Washington Irving H.S.

Instructional Materials Specialists

Edna Bernstein	Librarian	Bur.Curriculum Development
Barbara Kiefer	District Librarian	Bur. of Libraries
Urlah Roeschler	District Librarian	Bur. Of Libraries
Lowell Klein	Audio-Visual Technician	Bur. of Audio-Visual Instr.
Pierre Lehmuller	Audio-Visual Specialist	Bur. of Audio-Visual Instr.
Harold Marder	Audio-Visual Specialist	Bur. of Audio-Visual Instr.

Additional consultative services were provided by Irving S. Cohen and Florence Jackson, Acting Assist. Directors of the Bureau of History and the Social Sciences; Samuel Polatnick, Principal, Springfield Gardens High School; Philip Groisser, Principal, Grover Cleveland High School; and Patricia Callahan, Elementary School Coordinator, Bureau of Curriculum Development. The workshop reports were edited by Aaron N. Slotkin and Murray Sussman, Principal, P.S. 179 Queens.

During the 1966-67 school year, revised courses of study were tried out in approximately 300 pilot schools throughout the city. At the same time, the 1966 workshop reports were subjected to an intensive evaluation process involving groups of teachers, supervisors, curriculum assistants, district superintendents, parents, community leaders, subject specialists, and other special consultants. The Bureau of Audio-Visual Instruction and the Bureau of Library Services, under the direction of Edward G. Bernard and Helen Sattley respectively, provided bibliographies of audiovisual and library resources. Additional consultative services were given by staff members of the Human Relations Unit, the Bureau of Curriculum Development, and the Bureau of Early Childhood Education under the direction of Frederick H. Williams, William H. Bristow, and Rebecca A. Winton, Bureau directors, respectively.

It is impossible to give individual acknowledgment to all the teachers, supervisors, and staff personnel who have participated in this project since its inception in 1962. Special thanks should go to the formal committees — the K-12 Ad Hoc Committee which met for nearly two years and pointed new directions; the Deputy Superintendent's Advisory Committee on Scope and Sequence which recommended major proposals for the curriculum; the Task Forces which prepared the statement of basic concepts from history and the social sciences and the skills chart; the committees of teachers and supervisors which assisted the district superintendents in coordinating experimentation and feedback; and the individual teachers and supervisors who evaluated materials during the 1966-67 school year. Grateful acknowledgment is also due the many teachers and supervisors who conducted tryouts of experimental curriculum materials within their schools and who gave invaluable suggestions for their improvement.

CONSULTANTS AND COOPERATING CURRICULUM AGENCIES

Since its inception, the curriculum revision program has drawn upon the findings of several research projects and curriculum programs underway in various parts of the nation. These included Educational Services Incorporated, the Committee on the Study of History at Amherst College, the Industrial Relations Center at the University of Chicago, the Senesh Materials developed at Purdue University, civil liberties resources from the Lincoln Filene Center for Citizenship and Public Affairs, the Greater Cleveland Social Science Program, Sociological Resources for Secondary Schools at Dartmouth University, the World History Project at Northwestern University, the Anthropology Curriculum Study Project, and the experimental programs developed by the Contra Costa (California), the Wisconsin, and the New York State Department of Education.

Grateful acknowledgment is made to the International Programs and Services Division of the New York State Education Department and the Joint Council on Economic Education for grants used in connection with the development of courses of study for Grades Nine and Twelve (Economics). Federal funds were also used in the program.

Invaluable assistance was given at various phases in the development of the program by a number of special consultants. Among them were Dorothy Fraser, Professor of Education at Hunter College; John Griffin, Professor of Urban Studies at the City College; Wilhelmina Hill, Social Studies Specialist at the United States Office of Education; Erling Hunt, Professor of History at Teachers College, Columbia University; Solon Kimball, Professor of Anthropology at Teachers College, Columbia University; John E. Maher, Senior Economist, Joint Council on Economic Education; Mildred McChesney, Chief of the Bureau of Social Studies Education, New York State Education Department; Robert McNee, formerly Professor of Geography at the City College; S. Stowell Symmes, Staff Associate, Joint Council on Economic Education; and Donald Watkins, Professor of Sociology at Brooklyn College.

Special thanks are due Professor Jerome Bruner, Elting Morison, Franklin Patterson and Charles Keller for participating in the series of invitational conferences on history and the social sciences during the 1965-66 school year.

PRINTING PRODUCTION

Aaron N. Slotkin, Editor, was responsible for the design and printing production. Lillian Amdur, Ruth Eriksen, Edythe Kahn, and Elena Lucchini collaborated in the production. Simon Shulman designed the cover.

PHILOSOPHY OF THE PROGRAM

The curriculum revision program in history and the social sciences has been guided by several major considerations. These may be summarized as follows:

1. It emphasizes the teaching of concepts rather than the accumulation of data. The revision program has been predicated on the same theory of learning that inspired recent changes in the teaching of science and mathematics. Impetus for the program results from the conviction - held by many scholars and educators - that social studies is often inadequately taught. Much of the traditional content is at variance with current scholarship in history and the social sciences. Too often the subject is presented as a series of "facts" bearing little apparent relationship to the student's concerns and contributing little or nothing to the maturation of his intellectual powers.

If it is to be truly meaningful, instruction in history and the social sciences should focus on the development of critical thinking. The student must learn to "think as a scholar" — to search out and deal with authentic source materials, to use techniques of inquiry and discovery, and finally, to arrive at conclusions supported by evidence. He should not be asked to accept the answers of others to questions he may not fully understand. The hope is that the student will learn to question and probe — to formulate hypotheses and test conclusions in the light of carefully sifted evidence. He will thus be able to perceive the shortcomings of his own generalizations and to modify them accordingly. Rather than learning "facts" as ends in themselves, he will learn what the facts are, how significant they might be, and to what uses they can be put. This program does not suggest that "discovery learning" is necessarily the only route to better teaching. It does, however, pose the question of whether conceptual learning and the use of inquiry techniques offer a more satisfactory educational venture than the traditional "telling" of content.

2. It seeks to provide all students with the values, skills, understandings, and knowledge needed to cope with the pressing social problems of our age. We live in an era of change and challenge, a time when new and complex forces are reshaping our society. Our students must, of necessity, be receptive to change. They must recognize the sources of change and be prepared to deal effectively with issues raised by change. They must also strengthen their commitment to democratic values. Our students should be helped to appreciate not only the worth of the individual but also the importance of basic civil rights, civil liberties, and civic responsibilities.

3. It attempts to incorporate into the curriculum basic concepts drawn from the disciplines of history and the social sciences. The factual data to be derived from the study of history and the social sciences have increased enormously during the past few decades. There is now much more to be learned from each of the disciplines than any one person can possibly learn. Each discipline, nevertheless, offers a set of basic concepts variously known as "key ideas," understandings, or generalizations. These concepts provide a structure around which learning may be organized within each grade and from the prekindergarten through grade twelve. Recent educational research indicates that students can learn significant concepts at the earliest levels of instruction. They may use these concepts, moreover, to organize and apply factual information.

A list of the concepts from history and the social sciences on which this program is based may be found on pages vii through xii.

4. It attempts to develop skills and research techniques sequentially. The social science disciplines provide important tools for analysis and encourage the use of objective, rational methods in the study of contemporary problems. In the new program, the development of fundamental skills parallels the development of concepts. When taught functionally and in a sequential

manner, these skills enable students to relate information to key generalizations. A chart of the basic skills indicating suggested grade placements may be found on pages xiii through xvi.

5. It attempts to provide learning activities that aim at conceptualization through techniques of inquiry and discovery. Understandings are developed as pupils find, analyze, and weigh available evidence - including their own experiences - in the search for truth. In the early grades, the "discovery method" relies largely upon activities in which the child is a participant as well as upon vicarious experiences and illustrative materials such as pictures, books, films, and other media. More challenging materials and methods may be used in the middle and upper grades. Probing discussion questions, careful analysis of primary source materials, case studies of concrete social phenomena, the use of contrasting evidence to underscore man's varied social responses -- these and other strategies are used to obtain pupil interest and to develop understandings. More than the usual emphasis is placed upon inductive techniques of teaching. These techniques may be used with equal advantage in the self-contained classroom, in team teaching, in independently programed study, and with both large and small groups of pupils of varying abilities.

No one method, however, is mandated for this program. Children learn in many different ways. The learning process justifies a variety of techniques or strategies and a wide range of teaching materials.

6. It emphasizes the use of multi-media resources rather than the traditional textbook. The new program requires the use of a variety of materials. Traditional textbooks invite "coverage"; they are geared to expository learning rather than inquiry and discovery. Far more useful are pupil materials which lend themselves to the process of drawing inferences and forming generalizations. These materials require students to find, analyze, and weigh evidence, and to reach conclusions. They secure pupil interest and may be used to develop basic skills and understandings.

Especially useful in the new program are the audiovisual materials of instruction — motion pictures, filmstrips, maps, globes, transparencies, 8 mm. single-concept films, programed instruction, records, tapes, pictures and other nonbook resources.

An effective program in history and the social sciences depends to a very large extent upon the use of multi-media resources. Differences in the backgrounds, abilities, interests, and learning styles of students cannot be served if only a single type of pupil material is presented.

The Basic Concepts from History and the Social Sciences.

As earlier indicated, (page v), the new program focuses on the development of significant concepts drawn from the disciplines of history and the social sciences.

The concepts listed below represent a careful distillation of key understandings which historians and social scientists associate with their respective disciplines. There is, of course, no universal agreement among scholars as to what constitutes the fundamental generalizations offered by their disciplines. The list provided reflects the concepts generally expressed in the most recent literature of the disciplines.

Although some of the concepts may be grasped without difficulty by students, the majority of the concepts require careful, systematic instruction over a long period of time before they can be understood fully. These concepts are not facts to be taught; they are goals to be reached. If students merely learn to repeat the concepts without first laying the groundwork by the study of related content -- reading, observing, inquiring, forming and testing hypotheses, reaching intuitive and tentative conclusions — they will acquire only empty verbalisms, to be repeated without comprehension and quickly forgotten. Topics should not, therefore, be introduced by providing students with copies of the concepts.

How should we plan for conceptualization? Each teacher must decide the most effective way of introducing particular themes and related content and of motivating students to approach them with enthusiasm and purpose. As class work proceeds and as students use the materials provided, they should be encouraged to go beyond the initial step of acquiring information. They should be helped to arrive at broad interpretations; to venture intuitive speculations about meanings, implications, consequences; to check hypotheses against available facts; and to recognize the practical need at times for reaching pragmatic decisions without having all the facts. By these efforts, the class will no doubt discover many understandings in addition to those listed. If the concepts are essential to a comprehension of the discipline involved, and if the related content is actually relevant, the concepts indicated for each theme should, at some point during the study of that theme, be arrived at by the class. Of course, the exact phrasing by students will be different from the listing of basic concepts which follows:

History (H)

1. History is a continuous process leading to the present.
    a. Every event, movement, and institution has roots in the past.
    b. Customs, traditions, values, and beliefs are passed from generation to generation.
    c. Man is a product of his past.
    d. An understanding of the past helps man to comprehend the present and search into the future.
2. Historical events have multiple causes and effects.
    a. The causes and consequences of historical events are often numerous and complex.
    b. Historical events may have consequences in times and places other than their own.
    c. Though history never repeats itself exactly, similar causes tend to produce similar results.
    d. Chance and accident influence history and impose limitations on predictability.
3. The present influences our understanding of the past.
    a. Knowledge of the past is based upon artifacts, remains, written records, and oral traditions which have been selected, classified, and interpreted.
    b. The historian uses the information and interpretations of other historians to construct his own explanation of the past.
    c. Historians draw from every field of knowledge to improve their understanding of the past.
    d. Since historians tend to view the past in the light of their own times and culture, the historical record generally reflects the times and culture of the historian.
    e. Each generation must seek to rediscover, verify, and explain the past for itself.
4. Change is a constant in history.
    a. Change is an inevitable condition of life.
    b. Varying attitudes toward change produce conflict.
    c. Among the processes that have been productive of change are the movement of peoples; the transmission of the cultural heritage to succeeding generations; the appearance and diffusion of new ideas, attitudes, beliefs, and values; new inventions and discoveries; alterations in the physical environment.
    d. The tempo of change has varied in different times and places; in the recent past, change has taken place at an accelerated pace.

5. Change does not necessarily imply progress.

   a. Progress involves change toward a desired goal.
   b. The goals of society have varied in different times and places.
   c. Progress occurs as men meet the problems resulting from change with varying degrees of success.
   d. Change at variance with desired goals has also taken place.
   e. Civilizations develop as men successfully meet problems arising from change; civilizations decline and disintegrate as men fail to adapt to new circumstances.

Geography (G)

1. Most of man's activities take place on the surface of the earth; many of his activities take place below the surface of the earth; man is rapidly moving toward activities in outer space.

   a. Man's life is affected by relationships between the earth and the universe.
   b. Where man lives influences the way he lives.
   c. As population density increases, the possibility of conflict and the need for cooperation increase.

2. Earth changes man and man changes earth.

   a. Natural occurrences over which man has no control either improve or destroy life and property.
   b. Man has always used the earth's resources for living.
   c. Man must reexamine his geographic environment in light of his changing attitudes, objectives, and technical skills.
   d. Physical and human changes in one part of the world affect peoples' lives in other parts of the world.

3. Geographic factors have a significant role in the life of a nation.

   a. A nation's use of its geography depends upon its political and economic objectives.
   b. No nation is completely self-sufficient.
   c. Conflicts between nations often arise because of geographic factors.
   d. Intensive exploration of the earth and outer space is increasing international cooperation in scientific ventures.

4. Maps and globes are visual representations of the earth or parts of the earth.

   a. Mapping and map analysis are basic tools of geography.
   b. Scale establishes the relationship between what is seen on a map and the actual size and shape of the area.
   c. Map symbols help us read and interpret maps.
   d. Aerial photography is now essential in mapping the physical features and cultural development of an area.
   e. Distances are measured on the surface of the earth and above and below sea level.

5. Regions are organized on the basis of how people use their geography.

   a. A region is a section of the earth which has distinctive physical or cultural characteristics.
   b. Similar patterns of natural resources and man-made geographic features help to identify cultural areas in various parts of the world.
   c. Relationships between cultural areas tend to expand with increased technological development.
   d. The location of key sites (e.g., cities, military bases, farming regions) is based on their role in meeting the needs of the region or even the world.

Economics (E)

1. Human wants are always greater than the available resources.

   a. Relative scarcity makes it necessary to allocate available productive resources to best satisfy peoples' wants.
   b. Wants are individual and collective.
   c. Wants consist of materials, goods, and services.
   d. The economic wants of society are never satisfied.
   e. The conservation of natural resources is necessary for their future availability.

2. In any society choice determines the goods and services produced.

   a. Society must choose between competing desires in order to establish priorities for what our scarce resources can produce.
   b. Income withheld from consumption provides savings. Savings used to produce more goods become investments.
   c. The decision to produce capital goods rather than consumer goods is made possible by savings and investments.
   d. The more a country allocates for the formation of capital, the more it is able to produce.
   e. When resources are used to produce particular goods, the alternative use to which those resources might have been put is the "opportunity cost."

3. Increased productivity makes possible the greater satisfaction of man's wants.

   a. Producers use human, natural, and capital resources to make goods and services.
   b. Specialization leads to great interdependence in the economy.
   c. Specialization and the division of labor make possible greater efficiency in producing goods and services.
   d. Increased interdependence brings about increased trade.
   e. Real increases in production are largely the result of an increase in the worker's ability to produce.
   f. Capital is a key factor in producing more goods.

4. Societies develop economic systems in order to allocate limited resources.

   a. Decision-making on how to use limited resources is the basis of every economic system; e.g., capitalism, socialism, communism.
   b. Economic systems must provide answers to four questions:
      1) What goods and services shall be produced?
      2) How shall goods and services be produced?
      3) How much shall be produced?
      4) Who shall receive the goods and services produced?
   c. Economic systems vary widely in their theory and practice.

5. Changes in a private enterprise economy result from decisions made by consumers, producers and/or government.

   a. In a private enterprise economy such as ours, changes in prices largely determine the use that will be made of resources. Prices are basically determined by the demand for and supply of goods and services.
   b. Consumers will generally choose to purchase with their limited income those goods and services which give them the greatest satisfaction.
   c. In order to make a profit, businessmen tend to produce those products which consumers desire most. Producers try to keep their costs of production down and their profits up.
   d. Income mainly comes from individual contributions to the production of goods or services.

- e. The level of total spending by consumers and the level of investments by businessmen play key roles in determining recessions or prosperity.
- f. Government policies of taxing, spending, borrowing, and controlling credit and money supply have powerful effects upon recessions or prosperity.
- g. The economy grows mainly as a result of decisions of consumers to spend and to save and of producers to invest. Government policies strongly affect this growth.

Political Science (P.S.)

1. Governments exist to make rules for group living.

    - a. Man develops rules and laws to live together.
    - b. Governments are established to do for the individual what he cannot do for himself.
    - c. Governments make rules to promote the interests of society.

2. Man has developed various forms of government.

    - a. Governments differ in the way power is obtained and exercised.
    - b. The nature and structure of governments change.

3. Democracy is a form of government in which ultimate power resides in the people.

    - a. Democracy has evolved from the struggles and experiences of the past.
    - b. The authority of the democratic state is limited by constitutional guarantees and traditions.
    - c. Democratic governments provide protection for the rights of individuals and minority groups.
    - d. In democracies, individuals and groups try to achieve their objectives by means of the ballot, political parties, pressure groups, and the mass media.
    - e. Democratic governments operate on the principle of majority rule.
    - f. Democratic governments have become increasingly concerned with the problem of providing equal rights and opportunities for all.
    - g. Democratic governments make distinctions between free expression of minority points of view (legal opposition) and subversion.
    - h. Democratic living entails duties and responsibilities as well as rights and privileges.
    - i. Active participation by citizens in the process of government helps insure the continuation of democracy.
    - j. Education is considered necessary for strengthening democracy.

4. Governments have grown more complex in response to changing needs and conditions.

    - a. Responsibility is allocated between national and local units of government.
    - b. National and local units of government are interrelated and interdependent.
    - c. As governments and their functions grow more complex, agencies are created to provide additional services.

5. Nations have established international organizations to resolve conflicting interests.

    - a. Nations establish diplomatic and trade relations with one another.
    - b. Nations tend to resist giving up sovereign power.
    - c. Nations organize with other nations to work together to achieve common aims.

6. All men have inalienable rights. --Civil Liberties (C.L.)

   a. All men are born free and equal in dignity and rights.
   b. All men have the right to freedom of conscience and religion.
   c. All men have the right to freedom of thought, opinion, and expression.
   d. All men have the right to life, liberty, and security of person.
   e. All men are equal before the law without distinctions of any kind.
   f. All men have the right to humane treatment and may not be subjected to cruel, inhuman, or degrading punishment.
   g. All men are entitled to the protection of their property against arbitrary arrest, detention, imprisonment, or exile through due process of law.
   h. All men are entitled to the protection of their property against arbitrary acts of government.
   i. All men have the right to assemble and associate peacefully.
   j. All men have the right to vote by secret ballot in periodic and genuine elections.
   k. All men have the right to an education that will insure maximum development and fulfillment.
   l. All men have the right to work, to free choice of employment, to just and favorable working conditions, and to protection against unemployment.
   m. All men have the right to an adequate standard of living.
   n. All men have the right to participate freely in cultural life.
   o. All men have the right to a nationality, to freedom of movement, and to residence within a country.

Anthropology-Sociology (A-S)

1. Human beings are much more alike than different.

   a. All human beings belong to the same species of animal, Homo sapiens.
   b. All human beings have certain basic needs.
   c. There is no necessary relationship between ethnic differences and distinctive behavioral traits.
   d. No significant differences exist in the innate intelligence and capabilities of human beings from varying racial and ethnic backgrounds.
   e. Members of different racial groups show a considerable overlap in abilities.
   f. Racism results from attributing hereditary superiorities or inferiorities to particular ethnic groups.
   g. Racism produces prejudice and discrimination.

2. Man's present material and cultural level is an outgrowth of the accumulated knowledge and experiences of the past.

   a. Societies draw upon ideas from other cultures.
   b. The pace of technological progress and cultural development has been accelerating at an increasing rate.
   c. Technological backwardness is not characteristic of particular ethnic groups.

3. The culture in which a man lives influences his thoughts, values, and actions.

   a. Societies vary in culture.
   b. No scientific basis has been uncovered for determining the superiority of one culture over another.
   c. The diversity of cultural patterns in the modern world makes cultural coexistence essential.

4. The environment in which a person lives greatly affects his opportunities for personal growth and development.

   a. Historical circumstances, not heredity, determine a people's cultural achievements.

b. Cultural contributions are not the monopoly of any ethnic group.

5. Man lives in groups.

   a. The family is the basic unit of human society.
   b. Family organization has taken different forms in different societies and at different historical periods.
   c. Man organizes many kinds of groups to meet his social needs.
   d. Group living requires cooperation within and between groups.

6. Man develops social processes and institutions to insure group survival, provide for order and stability, and adapt to the dynamics of change.

   a. To achieve its goals, every society develops its own system of values.
   b. Men and civilizations have been motivated by moral and spiritual values and beliefs.
   c. Children are taught the values, skills, knowledge, and other requirements for the continuance of society by their parents, peers, the school, and other agencies.

The Development of Skills

Fundamental to conceptual learning in history and the social sciences is the student's ability to utilize maps and globes, to locate and gather information, to solve problems, and to participate effectively in group activities. The development of such skills, as we have seen, is an important objective of this program; instruction in this area, in fact, is designed to parallel the grade-by-grade development of basic concepts.

To assist teachers in planning a sequential program of skill development, specific learning activities are presented in this bulletin which provide opportunities for the use of skills in a functional manner.

The chart that follows, which served as a guide for the skills program in this bulletin, should prove useful to teachers in lesson planning. It indicates major social studies skills and the suggested grade levels at which they should be introduced, developed, and maintained. The grade placements indicated are in consonance with recent findings regarding skills in the teaching-learning process. These placements, however, should be modified to fit the needs, abilities, and prior experiences of individual pupils and classes. Teachers may find it necessary to reteach specific skills at various grade levels.

SKILLS IN THE HISTORY AND SOCIAL SCIENCES PROGRAM

* Grade at which skill is introduced.
——— Grade at which skill is developed systematically.
- - - - Grade at which skill is maintained, reenforced, and extended.

	Kg	Grade 1	Grade 2	Grade 3	Grade 4	Grade 5	Grade 6	Grade 7	Grade 8	Grade 9	Grade 10	Grade 11	Grade 12
Recognizing various kinds of maps and globes	*	———	———	———	———	———	———	- - - -	- - - -	- - - -	- - - -	- - - -	- - - -
ting One's Direction	———	———	———	———	———	———	———	- - - -	- - - -	- - - -	- - - -	- - - -	- - - -
Learning to Make Map Plans	*	———	———	———	———	———	———	———	- - - -	- - - -	- - - -	- - - -	- - - -
Devising Symbols for Maps and Globes	*	———	———	———	———	———	———	———	- - - -	- - - -	- - - -	- - - -	- - - -
Learning Names of Cardinal Directions		*	———	———	———	———	———	———	- - - -	- - - -	- - - -	- - - -	- - - -
Becoming Familiar with Map Symbols		*	———	———	———	———	———	———	———	- - - -	- - - -	- - - -	- - - -
Interpreting Map Symbols		*	———	———	———	———	———	———	———	- - - -	- - - -	- - - -	- - - -
Interpreting Maps		*	———	———	———	———	———	———	———	- - - -	- - - -	- - - -	- - - -
Interpreting Product Maps			*	———	———	———	———	———	———	- - - -	- - - -	- - - -	- - - -
Locating Places on Maps and Globes			*	———	———	———	———	———	———	———	- - - -	- - - -	- - - -
Tracing Routes			*	———	———	———	———	———	———	———	- - - -	- - - -	- - - -
Interpreting Topographic Features			*	———	———	———	———	———	———	———	- - - -	- - - -	- - - -
Interpreting Scale of Miles			*	———	———	———	———	———	———	———	- - - -	- - - -	- - - -
Interpreting Weather Maps			*	———	———	———	———	———	———	———	———	———	- - - -
Using Parallels and Meridians					*	———	———	———	———	———	———	———	- - - -
Interpreting Road Maps - Town - State					*	———	———	———	———	———	———	———	- - - -
Interpreting Outer Space Maps					*	———	———	———	———	———	———	———	———
Converting Degree of Latitude into Miles						*	———	———	———	———	———	———	———
Converting Degree of Longitude into Time						*	———	———	———	———	———	———	———
Reading Polar Projection Maps						*	———	———	———	———	———	———	———
ting Dates and Locations to Personal Experiences	———	———	———	———	———	———	———	———	———	- - - -	- - - -	- - - -	- - - -
Making Use of Calendar	*	———	———	———	———	———	———	———	———	- - - -	- - - -	- - - -	- - - -
Developing Critical Thinking About Events and Dates				*	———	———	———	———	———	———	———	———	———
Developing and Using Vocabulary of Time Expressions						*	———	———	———	———	———	———	———
Placing Related Events in Chronological Order						*	———	———	———	———	———	———	———
Developing Numerical Chronology						*	———	———	———	———	———	———	———
Recognizing Geographic Facts						*	———	———	———	———	———	———	———
Classifying Similar Geographic Facts						*	———	———	———	———	———	———	———
Making Associations of Similar Geographic Facts						*	———	———	———	———	———	———	———
Establishing a Geographic Region						*	———	———	———	———	———	———	———

SKILLS IN THE HISTORY AND SOCIAL SCIENCES PROGRAM

*	Grade at which skill is introduced.
———	Grade at which skill is developed systematically.
- - -	Grade at which skill is maintained, reenforced, and extended.

		Prekg.	Kg	Grade 1	Grade 2	Grade 3	Grade 4	Grade 5	Grade 6	Grade 7	Grade 8	Grade 9	Grade 10	Gra
SPECIFIC MAP AND GLOBE SKILLS	Recognizing various kinds of maps and globes		*	———	———	———	———	———	———	- - -	- - -	- - -	- - -	- - -
	Orienting One's Direction	*	———	———	———	———	———	———	———	- - -	- - -	- - -	- - -	- - -
	Learning to Make Map Plans		*	———	———	———	———	———	———	———	- - -	- - -	- - -	- - -
	Devising Symbols for Maps and Globes		*	———	———	———	———	———	———	———	- - -	- - -	- - -	- - -
	Learning Names of Cardinal Directions			*	———	———	———	———	———	———	- - -	- - -	- - -	- - -
	Becoming Familiar with Map Symbols			*	———	———	———	———	———	———	———	- - -	- - -	- - -
	Interpreting Map Symbols			*	———	———	———	———	———	———	———	- - -	- - -	- - -
	Interpreting Maps			*	———	———	———	———	———	———	———	- - -	- - -	- - -
	Interpreting Product Maps				*	———	———	———	———	———	———	- - -	- - -	- - -
	Locating Places on Maps and Globes				*	———	———	———	———	———	———	———	- - -	- - -
	Tracing Routes				*	———	———	———	———	———	———	———	- - -	- - -
	Interpreting Topographic Features				*	———	———	———	———	———	———	———	- - -	- - -
	Interpreting Scale of Miles				*	———	———	———	———	———	———	———	- - -	- - -
	Interpreting Weather Maps				*	———	———	———	———	———	———	———	———	———
	Using Parallels and Meridians						*	———	———	———	———	———	———	———
	Interpreting Road Maps - Town - State						*	———	———	———	———	———	———	———
	Interpreting Outer Space Maps						*	———	———	———	———	———	———	———
	Converting Degree of Latitude into Miles							*	———	———	———	———	———	———
	Converting Degree of Longitude into Time							*	———	———	———	———	———	———
	Reading Polar Projection Maps							*	———	———	———	———	———	———
TIME AND SPATIAL RELATIONSHIP SKILLS	Relating Dates and Locations to Personal Experiences	*	———	———	———	———	———	———	———	———	———	- - -	- - -	- - -
	Making Use of Calendar		*	———	———	———	———	———	———	———	———	- - -	- - -	- - -
	Developing Critical Thinking About Events and Dates					*	———	———	———	———	———	———	———	———
	Developing and Using Vocabulary of Time Expressions							*	———	———	———	———	———	———
	Placing Related Events in Chronological Order							*	———	———	———	———	———	———
	Developing Numerical Chronology							*	———	———	———	———	———	———
	Recognizing Geographic Facts							*	———	———	———	———	———	———
	Classifying Similar Geographic Facts							*	———	———	———	———	———	———
	Making Associations of Similar Geographic Facts							*	———	———	———	———	———	———
	Establishing a Geographic Region							*	———	———	———	———	———	———

Kg | Grade 1 | Grade 2 | Grade 3 | Grade 4 | Grade 5 | Grade 6 | Grade 7 | Grade 8 | Grade 9 | Grade 10 | Grade 11 | Grade 12

gnizing Appropriate Pictures
*---Locating Appropriate Pictures
ling Main Ideas
ing Questions
cting Facts and Ideas
*---Using Newspapers and Current Magazines
*---Recording Main Ideas
*---Locating Books Related to Subject
*---Interviewing
*---Locating Magazines and Periodicals
*---Using Title Page
*---Using Table of Contents
*---Making Inventories
*---Developing a Questionnaire
*---Making Outlines
*---Using Key Words
*---Using a Dictionary
*---Using an Index
*---Using a Glossary
*---Using Encyclopedias
*---Using an Appendix
*---Using a Preface
*---Using an Introduction
*---Using Picture and Clipping Files
*---Using Topical Listings
*---Using an Atlas and a World Almanac
*---Using a Card Catalog
*---Taking Notes
*---Using Footnotes
*---Using Cross References
*---Using Reader's Guide

tening Intently
tifying Difficulties and Problems
*---Interpreting Titles
*---Re-reading for Clarification
*---Checking With Other Sources
*---Differentiating Fact from Opinion
*---Determining How to Arrange and Organize Data
*---Interpreting Pictures, Graphs, Tables
*---Identifying Sources
*---Identifying Emotional Words
*---Pointing Out False Ideas
*---Evaluating Speaker's Qualifications
*---Detecting Evidence of Propaganda

	Prekg.	Kg	Grade 1	Grade 2	Grade 3	Grade 4	Grade 5	Grade 6	Grade 7	Grade 8	Grade 9	Grade 10	Grade 11
SKILLS IN LOCATING AND GATHERING INFORMATION	*---Recognizing Appropriate Pictures												
		*---Locating Appropriate Pictures											
	*---Telling Main Ideas												
	*---Asking Questions												
	*---Selecting Facts and Ideas												
		*---Using Newspapers and Current Magazines											
			*---Recording Main Ideas										
			*---Locating Books Related to Subject										
			*---Interviewing										
			*---Locating Magazines and Periodicals										
			*---Using Title Page										
			*---Using Table of Contents										
				*---Making Inventories									
				*---Developing a Questionnaire									
				*---Making Outlines									
				*---Using Key Words									
					*---Using a Dictionary								
					*---Using an Index								
					*---Using a Glossary								
					*---Using Encyclopedias								
					*---Using an Appendix								
						*---Using a Preface							
						*---Using an Introduction							
						*---Using Picture and Clipping Files							
						*---Using Topical Listings							
						*---Using an Atlas and a World Almanac							
						*---Using a Card Catalog							
							*---Taking Notes						
								*---Using Footnotes					
								*---Using Cross References					
									*---Using Reader's Guide				
SKILLS IN PROBLEM SOLVING AND CRITICAL THINKING (A) Analyzing and evaluating information	*---Listening Intently												
	*---Identifying Difficulties and Problems												
			*---Interpreting Titles										
			*---Re-reading for Clarification										
				*---Checking With Other Sources									
				*---Differentiating Fact from Opinion									
				*---Determining How to Arrange and Organize Data									
					*---Interpreting Pictures, Graphs, Tables								
						*---Identifying Sources							
						*---Identifying Emotional Words							
							*---Pointing Out False Ideas						
							*---Evaluating Speaker's Qualifications						
							*---Detecting Evidence of Propaganda						

Kg	Grade 1	Grade 2	Grade 3	Grade 4	Grade 5	Grade 6	Grade 7	Grade 8	Grade 9	Grade 10	Grade 11	Grade 12
counting Experiences												
	*---Placing Ideas in Order											
	*---Following Directions											
	*---Separating Relevant From Unrelated Ideas											
	*---Keeping to the Point											
	*---Selecting Appropriate Titles											
		*---Listing										
		*---Using Technical Terms										
			*---Describing Important People and Events									
			*---Using Outlines									
			*---Grouping Related Ideas									
				*---Distinguishing Main Points								
				*---Placing Events in Sequence								
				*---Defining and Introducing a Topic								
				*---Using Topic Sentences								
				*---Checking Meaning of Vocabulary								
				*---Presenting Conflicting Views and Statements								
				*---Skimming and Summarizing Materials								
					*---Making Bibliographies							
						*---Making Footnotes						
*---Seeing Rights as a Majority Rule Principle												
		*---Seeing Cause and Effect Relationships										
omparing Problems With Previous Experiences												
ecognizing What Inferences May Be Made												
			*---Suggesting Solutions									
				*---Discovering Compromise That Enables Progress Without Destroying Basic Rights and Institutions								
ngaging in Fair Play												
aking Turns												
ollowing Rules and Laws												
istening to Reason												
*---Withholding Judgment Until Facts Are Known												
bserving Actions of Others												
eveloping Courteous Behavior												
earning How to Disagree												
iving and Accepting Constructive Criticism												
inding Ways to Include Newcomers												
*---Introducing People												
viting People												
lanning and Contributing Ideas												
ividing Responsibilities												

	Prekg.	Kg	Grade 1	Grade 2	Grade 3	Grade 4	Grade 5	Grade 6	Grade 7	Grade 8	Grade 9	Grade 10	Grade 11
(B)Organizing ideas	*---Recounting Experiences												
			*---Placing Ideas in Order										
			*---Following Directions										
			*---Separating Relevant From Unrelated Ideas										
			*---Keeping to the Point										
			*---Selecting Appropriate Titles										
				*---Listing									
				*---Using Technical Terms									
					*---Describing Important People and Events								
					*---Using Outlines								
					*---Grouping Related Ideas								
						*---Distinguishing Main Points							
						*---Placing Events in Sequence							
						*---Defining and Introducing a Topic							
						*---Using Topic Sentences							
(C)Reaching a constructive compromise						*---Checking Meaning of Vocabulary							
						*---Presenting Conflicting Views and Statements							
						*---Skimming and Summarizing Materials							
							*---Making Bibliographies						
								*---Making Footnotes					
		*---Seeing Rights as a Majority Rule Principle											
				*---Seeing Cause and Effect Relationships									
	*---Comparing Problems With Previous Experiences												
	*---Recognizing What Inferences May Be Made												
					*---Suggesting Solutions								
						*---Discovering Compromise That Enables Progress Without Destroying Basic Rights and Institutions							
SKILLS IN INTERPERSONAL RELATIONS AND GROUP PARTICIPATION	*---Engaging in Fair Play												
	*---Taking Turns												
	*---Following Rules and Laws												
	*---Listening to Reason												
		*---Withholding Judgment Until Facts Are Known											
	*---Observing Actions of Others												
	*---Developing Courteous Behavior												
	*---Learning How to Disagree												
	*---Giving and Accepting Constructive Criticism												
	*---Finding Ways to Include Newcomers												
		*---Introducing People											
	*---Inviting People												
	*---Planning and Contributing Ideas												
	*---Dividing Responsibilities												

Kg	Grade 1	Grade 2	Grade 3	Grade 4	Grade 5	Grade 6	Grade 7	Grade 8	Grade 9	Grade 10	Grade 11	Grade 12
ng to the Task------	------	------	------	------	------	------	------	------	- - -	- - -	- - -	- - -
ing Appreciation of Others' Efforts------	------	------	------	------	------	------	------	------	- - -	- - -	- - -	- - -
g Choices and Decisions------	------	------	------	------	------	------	------	------	- - -	- - -	- - -	- - -
	*---Handling Interruptions------	------	------	------	------	------	------	------	------	------	- - -	- - -
	*---Suggesting Alternatives------	------	------	------	------	------	------	------	------	------	- - -	- - -
	*---Anticipating Consequences of Group Discussion or Action------	------	------	------	------	------	------	------	------	------	------	------
		*---Defending a Report------	------	------	------	------	------	------	------	------	------	------
			*---Suggesting Means of Group Evaluation------	------	------	------	------	------	------	------	------	------
				*---Following Parliamentary Procedure------	------	------	------	------	------	------	------	------

m: The State of Wisconsin Social Studies Program, 1964
Thirty-third Yearbook, National Council for the Social Studies

	Prekg.	Kg	Grade 1	Grade 2	Grade 3	Grade 4	Grade 5	Grade 6	Grade 7	Grade 8	Grade 9	Grade 10	Grade 11
	*---Keeping to the Task---	---	---	---	---	---	---	---	---	---	- - -	- - -	- - -
	*---Showing Appreciation of Others' Efforts---	---	---	---	---	---	---	---	---	---	- - -	- - -	- - -
	*---Making Choices and Decisions---	---	---	---	---	---	---	---	---	---	- - -	- - -	- - -
			*---Handling Interruptions---	---	---	---	---	---	---	---	---	---	- - -
			*---Suggesting Alternatives---	---	---	---	---	---	---	---	---	---	- - -
			*---Anticipating Consequences of Group Discussion or Action---	---	---	---	---	---	---	---	---	---	---
				*---Defending a Report---	---	---	---	---	---	---	---	---	---
					*---Suggesting Means of Group Evaluation---	---	---	---	---	---	---	---	---
						*---Following Parliamentary Procedure---	---	---	---	---	---	---	---

Adapted from: The State of Wisconsin Social Studies Program, 1964
Thirty-third Yearbook, National Council for the Social Studies

SCOPE AND SEQUENCE, PREKINDERGARTEN THROUGH GRADE TWELVE

Unlike earlier revisions in this curriculum area, the new program in history and the social sciences is predicated upon a carefully articulated scope and sequence for all grades in our school system. A major objective in the development of the program has been the elimination of cycles involving the unnecessary repetition of content at each school level.

The scope and sequence provides for an unusual degree of flexibility in the selection of themes and pertinent case studies. In grade three, for example, each of the first five themes may be developed in terms of comparative case studies of cultures other than those indicated in parentheses. In grades five and six, provisions are made for extending the courses of study in such a way as to meet the special needs and interest of students within a district, school, or class. In both grades, basic learnings from the initial themes are applied on a selective basis to the study of additional themes. In the second semester of grade twelve, the school may offer one or more of a variety of courses.

Unless otherwise indicated, it is expected that all themes listed for a particular grade be developed during the course of the year's work. The order in which themes are presented, however, may be altered to suit special needs and circumstances.

PREKINDERGARTEN: ORIENTATION TO THE WORLD IN WHICH WE LIVE

A. Developing Individuality And Self-Respect
B. Relating To People
C. Participating In Responsibilities And Anticipating Future Rewards
D. Observing How Weather Changes Affect What We Do
E. Realizing That Some People And Places Are Nearby And Some Are Far Away
F. Understanding That Some Days Are Special Days

KINDERGARTEN: THE CHILD IN HIS HOME AND SCHOOL ENVIRONMENT

A. We Live Together In The Classroom
B. We Live Together In The School And Its Environment
C. How The Family Meets Its Needs
D. Some Needs Are Met By People Far Away
E. We Adapt To Change
F. We Observe Special Days Together At Home And In School

GRADE 1: LIVING TOGETHER IN THE COMMUNITY

A. People Live In Groups
B. Many Workers Supply Many Services
C. Government Supplies Services To Meet People's Needs
D. Communities Are Interdependent
E. Changes Occur In The Community
F. Communities Observe Special Days

GRADE 2: HOW PEOPLE LIVE IN CITY COMMUNITIES AROUND THE WORLD

A. How People Live In And Around New York City
B. How People Live In Other Cities In The United States
C. How People Live In Other Cities Of The World
D. Communication Brings People Of the World Closer Together
E. Transportation Brings People Closer Together
F. People Around The World Observe Special Days And Customs

GRADE 3: CULTURES AROUND THE WORLD: CULTURAL AND GEOGRAPHIC RELATIONSHIPS

(Note: Comparative case studies of selected cultural groups
are used in Theme A - E.)

A. How People Live in the Tropical Rainforest
B. How People Live in the Desert
C. How People Live in Grasslands
D. How People Live in Northern Forests
E. How People Live in Mountain Regions
F. How Man Shows His Inventiveness
G. How We Practice Good Citizenship

GRADE 4: AMERICAN PEOPLE AND LEADERS: HOW THE UNITED STATES BEGAN AND GREW

(Biographical Studies of Leaders and Ethnic Contributions)

A. How People Discovered And Explored The Americas
B. How People Settled And Developed Colonies In North America
C. How People Established The United States of America
D. How People Developed Our Nation (to 1900)
E. How People Have Been Leading Us Into The Great Society (since 1900)

GRADE 5: OUR WORLD: GEOGRAPHIC AND ECONOMIC STUDIES

(Note: Grades 5 and 6 comprise a two-year sequence)

A. How The People Of The United States Use Their Geography
B. What The People Of Canada Are Doing With Their Geography
C. How Latin Americans Use Modern Technology
D. How The People Of Europe Are Developing New Economic Relationships In The Light Of Modern Geography
(Select one of the following two themes)
E. How The People Of Asia Are Using Their Geography
F. How The People Of Africa Are Using Their Geography

GRADE 6: OUR WORLD: EARLY CIVILIZATIONS

A. How We Learn About The Past
B. How Modern Man Developed
C. How Western Civilization Developed
(Select two of the following four themes)
D. How Civilization Developed In India
E. How Civilization Developed In China
F. How Civilization Developed In Pre-Columbian America
G. How Civilization Developed In Africa

GRADE 7: AMERICAN HISTORY: HISTORICAL DEVELOPMENT OF THE UNITED STATES

A. Why People Moved To The New World (1492-1775)
B. How Permanent Settlements Were Formed In The New World (1607-1775)
C. How The Thirteen Colonies Became One Nation (1660-1789)
D. How America Grew In A Changing Political Climate (1783-1890)
E. How American Democracy Changed In Response To The Needs Of The Twentieth Century (1890 To The Present)

GRADE 8: URBAN GROWTH: CHALLENGES OF A CHANGING SOCIETY

A. Case Study Of The New York Metropolitan Area
B. Urbanization In New York State
C. Urbanization At Home And Abroad
D. Changing Role Of Federalism In Urban America

GRADE 9: WORLD STUDIES: EASTERN CIVILIZATION - REGIONAL STUDIES

(Note: Grades 9 and 10 comprise a two-year sequence in World Studies)

A. Japan
B. Communist China
C. Southeast Asia
D. The Subcontinent of India
E. The Middle East and Moslem Society
F. Sub-Saharan Africa
G. Union of Soviet Socialist Republics: Bridge Between East And West

GRADE 10: WORLD STUDIES: WESTERN CIVILIZATION --HISTORY AND CULTURE

A. The Emergence Of Modern Europe (From The Renaissance To The Rise Of National States)
B. The Industrial Revolution
C. The Growth Of Democracy
D. Nationalism
E. Rise And Decline Of Colonialism
F. Life, Art, Science And Thought In The Nineteenth Century
G. Problems Of War And Peace
H. Live, Art, Science And Thought In The Twentieth Century
I. Current Problems

GRADE 11: AMERICAN HISTORY: STUDIES IN POLITICAL, SOCIAL, AND CULTURAL DEVELOPMENT

A. The Development Of Self-Government In The United States
B. The American People: A Pluralistic Society
C. We Live Together: Social And Cultural Development Of The American Nation
D. Our Nation As A World Power

GRADE 12: FIRST SEMESTER: ECONOMICS

A. An Introduction To Economics And Economic Problems
B. New Methods Of Production Have Led To Improved Living Standards
C. How The Market System Allocates And Distributes Resources
D. How Income Is Distributed In A Market Economy
E. How We Try to Maintain A Growing And Stable Economy
F. Comparative Economic Systems
G. Persistent Economic Problems

GRADE 12: SECOND SEMESTER: ONE OF THE FOLLOWING COURSES

Problems Of Democracy, Modern World Problems, Advanced Placement Courses, Introduction To The Behavioral Sciences, Metropolitan Studies, Modern Geography, African Studies, Asian Studies, Latin American Studies

FEEDBACK REPORT - COURSE OF STUDY -- PRELIMINARY FORM A

TO: Teachers and Supervisors in Pilot Schools and Other Personnel Concerned with Evaluation of Curriculum Materials

DIRECTIONS

Some evaluators may wish to write anecdotal records and personal annotations directly on the Preliminary materials. You may submit these with this report and a new copy of the materials will be returned to you.

*If any of your answers to questions 1-5 are No, please indicate specific reasons, suggestions or recommendations for remedying condition.

1. Were the themes satisfactory? Yes___ No___*
2. Did the content outline provide minimal knowledge and information? Yes___ No___*
3. Could you develop concepts suggested for each theme? Yes___ No___*
4. Did the concepts from the disciplines spiral from the previous grade? Yes___ No___*
5. Were the outcomes realizable for most of the class? Yes___ No___*
    a. Understandings? Yes___ No___*
    b. Attitudes and appreciations? Yes___ No___*
    c. Skills? Yes___ No___*
6. Please indicate specific additional comments, suggestions and recommendations with reference to overall course of study and individual themes and subsections.

(You may use other side and additional sheets)

COURSE OF STUDY - GRADE ________

Prepared by ____
(name) (school) (position or license)

Pilot teacher________________

Supervisor ________________

Other ________________

Return to: Dr. Leonard W. Ingraham, Director
Bureau of Social Studies
131 Livingston Street
Brooklyn, New York 11201

Feedback Report Due April 23, 1971

FEEDBACK REPORT - LEARNING ACTIVITIES — PRELIMINARY FORM B

To: Teachers and Supervisors in Pilot Schools and Other Personnel
Concerned with Evaluation of Curriculum

DIRECTIONS

Some evaluators may wish to keep an anecdotal record and personal annotations on the Preliminary Materials. You may submit these with this report together with Learning Activities you developed. A new copy will be returned to you.

If any of your answers to questions 1-7 are No, will you please indicate specific reasons, suggestions or recommendations for remedying the condition.

1. Were the Emphases for each theme clear? Yes___ No___*

2. Were students able to derive concept(s) from the activities? Yes___ No___*

3. Were Inquiry and Discovery techniques used where possible? Yes___ No___*

4. Were the suggested activities and approaches concrete enough? Yes___ No___*

5. Was there an adequate number of:
   Lesson plans? Yes___ No___*
   Studies in depth? Yes___ No___*
   Problems? Yes___ No___*
   Questions? Yes___ No___*
   Exercises on methodology of a discipline? Yes___ No___*
   Exercises on Skills Yes___ No___*
   Provisions for individual differences Yes___ No___*
   Exercises on formulation of hypotheses, the making of inferences, etc. Yes___ No___*

6. Were the evaluative suggestions satisfactory for
   Knowledge and skills (cognitive)? Yes___ No___*
   Attitudes, appreciations and values (affective)? Yes___ No___*

7. Were learning materials and resources for students satisfactory? Yes___ No___*

   a. Teacher references? Yes___ No___*
   b. Pupil references? Yes___ No___*
   c. Paperbacks? Yes___ No___*
   d. Programed instructional materials? Yes___ No___*
   e. Filmstrips? Yes___ No___*
   f. Games or manipulative devices? Yes___ No___*
   g. Transparencies (commercially produced)? Yes___ No___*
   h. Transparencies (school produced)? Yes___ No___*
   i. 16mm motion pictures Yes___ No___*
   j. 8mm single-concept films? Yes___ No___*
   k. Records? Yes___ No___*
   l. Other? Yes___ No___*

8. Please indicate specific additional comments, suggestions and recommendations and evaluation with reference to Learning Activities.

(Refer to theme, item and section)

9. What alternative approaches have you tried and/or what recommendations do you have with regard to specific themes, items or sections?

10. Please indicate which learning activities may have been omitted or need fuller treatment. (Refer to theme, item or section)

(You may use additional sheets)

LEARNING ACTIVITIES - GRADE__________

Prepared by____
(name) (school) (position or license)

Pilot teacher ________
Supervisor ________
Other ________

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